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From the painting by A. Ender.

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Highways & Byways

TO the New York University is to belong the distinction of possessing on its campus at University Heights, New York, a building or colonnade in which the names of great Americans are to be perpetuated. This hall or temple of fame is the gift of a "friend of the university," who is generally believed to be Miss Helen M. Gould. It will take the form of a colonnade, connecting the Hall of Philosophy and the Hall of Languages; it is to be 506 feet long, of semi-circular shape, and it will stand 170 feet above the Harlem river. The structure is to have one hundred and fifty panels, each about two by eight feet, upon which inscriptions are to be placed. During the present year fifty names of great Americans are to be inscribed; at the close of every subsequent five years five additional panels will be inscribed, and the entire number will have been used by the year 2000.

For the purpose of selecting the first fifty names to be inscribed in this hall of fame for great Americans the university authorities invite nominations from the public in general until May 1. These should be addressed to the chancellor of New York University, New York City.

The method of selecting the names aims to be thorough and impartial. The names will be submitted to one hundred or more persons throughout the country, who may be approved by the university senate, and each name must be finally approved by a two-thirds vote of the regular members of the senate and by a majority of the honorary members voting. No name will be inscribed unless a majority of the one hundred persons throughout the country to whom it is submitted approve of it, nor can the name of any person be placed in this hall of fame who was not born in what is now the territory of the United States, or who has not been dead at least ten years.

The first fifty names that are to be inscribed this year must include one or more representatives of a majority of the following fifteen classes of citizens: authors and editors; business men; educators; inventors; missionaries and explorers; philanthropists and reformers; preachers and theologians; scientists; engineers and architects; lawyers and judges; musicians, painters and sculptors; physicians and surgeons; rulers and statesmen; soldiers and sailors; and distinguished men and women outside the above classes. Here is an opportunity for Chautauquans throughout the country to exercise their critical judgment in selecting names from the various fields of investigation and human activity. It will not be found an easy task to make up a satisfactory list of fifty persons representing these different vocations, but it will be interesting, nevertheless, to preserve the list that one has made and compare it with the list as finally selected by the judges.

It must be confessed that this plan for a hall of fame for great Americans is a vast improvement over the national gallery idea as represented in the rotunda of the capitol at Washington, which permits each state to place there statues of two of its citizens. The exhibit in the rotunda is, to say the least, unsatisfactory. There is not the slightest harmony in the treatment of the subjects, and as the widest possible latitude has been exercised in the selection of individuals, the presence of not a few in the gradually increasing group is a source of profound amazement. The entire collection represents the caprice of legislatures rather than the calm and deliberate judgment of men competent to consider the merits of individuals for representation in the gallery, or of the

artistic principles that should be employed in the embellishment of the rotunda.

At the last meeting of the National Educational Association a committee was appointed to consider the practicability of establishing a national university at Washington. This committee met some months ago and practically decided that the establishment of a great university on the plan of those already established in this country is not desirable; but it was thought that some scheme might be devised by which the vast resources of the government at Washington might be utilized in the interest of higher education. The matter was placed in the hands of a subcommittee, which reported to the general committee at its recent meeting in Chicago.

MARY EMMA WOOLLEY.
President-elect, Mt. Holyoke College.
(Photo by Horton Bros., Providence, R. I.)

The report as adopted is a very interesting document and contains suggestions that should receive the careful attention of educators throughout the country. The sentiment in favor of the establishment of a national university in the institutional sense, with distinct buildings, corps of professors and a matriculated student body centered in Washington, and authorized to grant degrees, fails to meet with favor; but two plans have been devised, either of which is expected to bring about coöperation between the governmental departments at Washington and the regular universities, by which the graduates of the latter shall receive the benefits of study among the various collections and institutions at Washington.

One plan is, that, as Congress is on record as favoring the use of the government scientific facilities and libraries by students and investigators, Congress authorize the regents of the Smithsonian Institution to undertake the development of a plan by which these valuable resources of the government shall be placed within the reach of postgraduate students. Congress will be asked to provide an assistant secretary for the Smithsonian Institution, who shall have charge of this department, make known the facilities for study and investigation that exist in Washington, and arrange rules and regulations relating to the use of the collections and other means of research. It is doubtful, however, whether Congress has authority to appropriate money for this purpose; and therefore it is suggested that the regents of the Smithsonian Institution appeal to the general public for gifts of money to be used in providing buildings, laboratories, equipment and endowments for purposes of instruction.

What seems to be a more reasonable and practicable plan is the transformation of the present bureau of education into an independent department similar to the Department of Labor, and charging this Department of Education with the formulation of a plan by which suitably qualified persons may undertake research in the various departments and collections at Washington.

Whichever plan is put into operation, it is clear that the time has come when the multiplied resources of the government at Washington should be put to a more practical use than that of mere exhibition. It is true that the government is assisting largely and generously in popular education by furnishing to many colleges and universities throughout the country valuable material for the purposes of instruction; but this seems wholly inadequate when the enormous resources of the government and the needs of students in postgraduate research are considered. It is hoped that the day is not far distant when some arrangement will be made by which the government shall be enabled to participate even more largely in the great work of education.

The character and career of Nathan Hale, the "martyr spy" of the Revolution, afford an ample basis for hero worship. But the history of his rise in the public esteem reads rather curiously. Every one knows now that he was a graduate of Yale and a captain in the Continental army, who undertook a hazardous errand within the British lines on Long Island, was captured, condemned and hanged as a spy in New York in September, 1776. At the time the case had little or no notoriety. Later in the war the Andre affair recalled his fate, chiefly because Major Tallmadge, Andre's captor, was Hale's classmate at Yale. Dwight sang of his exploits in his "Conquest of Canaan," but that claim to immortality has lapsed. It was not until 1846 that a simple monument was erected to his memory at his birthplace, South Coventry, Connecticut. Not until after the cen-

tenary of his death did Hale's importance make a wide impression. In 1887 Connecticut placed his statue in bronze in the state house at Hartford. Soon afterward a second bronze statue of him was erected in the same city by public-spirited citizens. In 1893 the Sons of the Revolution gave to the city of New York the interesting bronze by Macmonnies which stands in the southwest angle of the City Hall Park. One of the features of the Yale College bi-centennial celebration next year will be the unveiling of a fourth ideal statue of the youthful patriot. Four statues in fourteen years is not bad progress for a hero who had to wait seventy years before a grateful nation had raised a stone or carved a line in honor of the man who said "I only regret that I have but one life to lose for my country."

Nathan Hale was no common youth. The memory of his prowess as an athlete, his manly beauty and his excellence as a student and debater lingered long at Yale, and tradition has fostered the large opinion of his ability and character in his student days. From college he turned to teaching, first at East Haddam, and then at New London, in his native state. Here the news from Lexington and Bunker Hill stirred his soul and sent the unknown Yankee pedagogue along the path to death and deathless fame. The small buildings in which Hale taught school are still in existence, though the one at East Haddam has been removed from its original site. Both have recently come under the watchful eyes of the Revolutionary societies, and will be preserved. The Connecticut Sons of the American Revolution expect to make the one at New London a museum of historical relics and the headquarters of their order. The New York Sons of the Revolution have invaded Connecticut and taken charge of the little house at East Haddam. It will later be turned over to the custody of the Connecticut society. Some idea of the position which Hale now occupies in popular regard may be gathered from a glance at the prices which are demanded for any article known to have been his. One of his letters was sold in 1893 for $1,100, while his commission as captain brought $1,775. His manuscript journal, belonging to the Connecticut Historical Society, is his most valuable relic. No likeness of Hale is known to exist. The statues are all ideal figures, and each sculptor has fashioned the countenance to suit his own fancy. There is an obscure tradition that the woman to whom he was betrothed at the time of his death treasured a miniature of him as long as she lived, and that in accordance with her desire it was buried in her coffin.

STATUE OF NATHAN HALE,
(By MacMonnies.)

The two houses of Congress have debated with animation and vigor one of the most important questions ever presented to the American people,—namely, the political and constitutional status of the new territory of the United States, the islands acquired by the treaty of peace with Spain. The advocates of a colonial policy and of the permanent retention of the Philippines have themselves insisted that the newly annexed territory is as much ours as Alaska is now or as was Florida after the annexation by treaty of that territory. But in what sense is this to be understood? Alaska is now an integral part of the United States, but are Porto Rico, Guam and the Philippines now within the United States? Does the constitution extend to them *ex proprio vigore*, or must Congress by express law bring them within the protection of the organic law? In other words, are the islanders already citizens of the United States, and as such entitled to the rights, liberties and immunities guaranteed to all American citizens by the constitution and the Bill of Rights, or are they subjects, dependent upon the discretion of Congress?

The majority of the Republican senators and representatives take the view that the acquired territory is mere "property" of the United States, and that Congress has power to govern acquired territory independent of the limitations of the constitution. It follows from this that even the fully organized territories are not, strictly speaking, within the "United States," and that a tariff

PERSONNEL OF THE NEW PHILIPPINE COMMISSION.

PROF. DEAN C. WORCESTER, MICHIGAN.

LUKE E. WRIGHT, TENNESSEE.

JUDGE HENRY C. TAFT, OHIO, PRESIDENT.

PROF. BERNARD MOSES, CALIFORNIA.

HENRY C. IDE, VERMONT.

could legally be imposed upon their imports and exports to the states. This is stoutly denied by the Democrats and by several Republicans, who assert, on the contrary, that the territories are within the United States and under the full protection of the constitution, and that any inch of ground ceded to or acquired in any way by the government of the United States becomes an integral part of the country against which no discrimination is constitutionally possible.

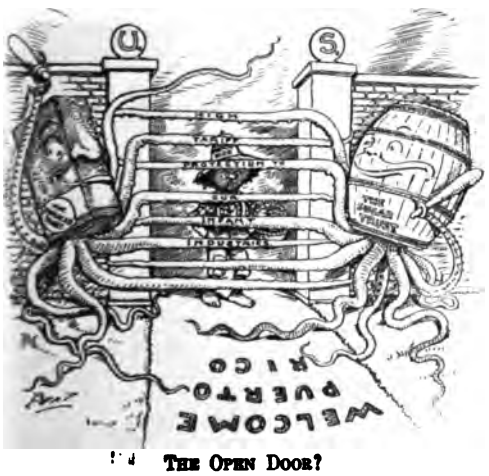
Decisions and dicta of the federal Supreme Court are cited on both sides, but the weight of authority appears to be with those who uphold the latter doctrine. The clearest and most explicit judicial utterance bearing directly upon the question is that of Chief Justice Marshall, made in a case which involved the power of Congress to impose a tax on the District of Columbia different from any in force throughout the United States. The district is not self-governing and has not even the status of a territory. Congress has exclusive power of legislation over it. Yet in the case referred to, known as that of Loughborough versus Blake, and decided in 1820, the Supreme Court held that Congress, in legislating for the district, was bound by the constitutional limitations. Chief Justice Marshall wrote in the opinion:

"The power, then, to lay and collect duties, imports and excises may be exercised, and must be exercised throughout the United States. Does this term designate the whole or any particular portion of the

American empire? Certainly this question can admit of but one answer. It is the name given to our great republic, which is composed of states and territories. The District of Columbia or the territory west of the Missouri is not less within the United States than Maryland or Pennsylvania, and it is not less necessary, on the principles of our constitution, that uniformity in the imposition of duties, imports and excises shall be observed in the one than in the other."

If this doctrine is still adhered to by the Supreme Court, the Porto Rican bill will be declared unconstitutional. That bill imposes a tariff duty on all imports from and exports to Porto Rico from the United States equal to 15 per cent of the Dingley law rates. The operation of this tariff is limited to two years. The original bill proposed free trade with Porto Rico, in accordance with the recommendations of the president, Secretary Root and the military governor of the island. Later the Ways and Means Committee amended it by imposing a 25 per cent tariff for an indefinite period. This caused a profound revolt within the Republican ranks and it was found necessary to reduce the rate and make the duty temporary. The opposition to the bill is based on two grounds, one moral, the other legal. It is held to be our duty to give Porto Rico free access to our markets, as annexation has injured her instead of yielding the blessings we promised her. This was the president's view. The legal ground was indicated above. If Porto Rico is American territory, she is entitled of right to free trade with the United States, unless it be true that the constitution applies only to states and not to territories.

It is expected that test cases will now be brought in the federal courts and that this grave and far-reaching question will be settled once for all. What is true of Porto Rico will necessarily be true of the Philippines, which are also American territory.



THE OPEN DOOR?
—*Minneapolis Journal.*

The differences between the two houses of Congress on the new financial bill were adjusted in a conference committee, and a compromise measure was evolved which will become law before this writing reaches the readers. An important step will have been taken toward the perpetuation of the single gold standard and the assurance of gold redemption of all forms of currency save the standard silver dollars, which must be maintained at parity with gold but not through direct convertibility into that kind of money. The changes wrought by the new measure are great and radical. The principal ones may be enumerated:

1. The present gold dollar is made the legal unit and standard of value. Heretofore there has been doubt as to the country's standard, many public men having maintained that silver at the ratio of 16 to 1 to gold was also "standard money."

2. The discretion of the Secretary of the Treasury to pay silver for "coin" obligations, — namely "greenbacks" and treasury notes (also known as Sherman notes, because made under the Sherman law of 1890) — is removed, and these must be redeemed in gold coin on demand.

3. A reserve fund of $150,000,000 is set aside for redemption purposes, and it is made the duty of the Secretary of the Treasury to keep it intact. Whenever it shall be reduced below $100,000,000, 3 per cent. gold bonds shall be issued to restore the reserve. Other means of replenishment are also provided.

4. A new division of issue and redemption is created in the treasury, and the purely fiscal operations are to be dissociated from those relating to the so-called "banking" functions. The money realized from bond sales is not to be used to meet any deficiency in the revenues.

5. The outstanding 3, 4, and 5 per cent bonds, aggregating $840,000,000, are to be refunded, — exchanged for a new 2 per cent bond payable in gold, not in "coin." A premium of about $90,000,000 is to be paid by the treasury to the holders of the present bonds, and it is believed that all of them will be refunded.

6. The national banks are to be allowed to issue circulating notes to the full par value of bonds deposited for security, and not as heretofore, only to 90 per cent of such bonds. It is expected that the national bank circulation will be increased considerably in consequence of this privilege and the reduction of the tax on circulation from 1 per cent to one-half of 1 per cent.

7. In small cities banks may be established with a capital of only $25,000, the minimum heretofore having been $50,000.

There has been added, at the instance of the Senate, a new provision declaring that nothing in the new act shall be deemed incompatible with the restoration of bimetallism at any convenient time with the concurrence and coöperation of the leading nations. The advocates of the gold standard at first vehemently opposed this section, but it is

now declared to be perfectly harmless and politically expedient. Concurrent action in favor of silver remonetization is regarded as utterly improbable.

The burning of the public buildings at Washington by the British in 1814 was a transaction which, perhaps, neither party does well to recall. Dolly Madison's prudence in saving the great portrait of Washington by cutting the canvas from its frame is as near to being glorious as anything accomplished by the American arms on that occasion, and certainly deliberate incendiarism is nothing to boast of even in war. In these days of Anglo-Saxon brotherhood the visitor to Washington is shocked to learn that the White House was whitened only to conceal the scars which the Briton's torch had left on its walls of brown stone; and the American in London who enters the National Gallery and sees the portrait of Sir George Cockburn, will wince at the remark which he reads in his official catalogue, "In the background are buildings in flames—supposed to represent the conflagration of Washington. A presentation picture—given by the officers of the Royal Navy and Marines." The present era of good feeling between the two peoples would seem to call for a revision of the catalogue.

THE LATE E. J. PHELPS.

Ex-United States Minister to Great Britain.

In a striking decision the Illinois supreme court, distinguished for its defense of personal liberty and opposition to monopoly, has decided that the Associated Press has no right to refuse to sell its news to any newspaper wishing to purchase it and to accept the conditions attaching to membership. It is well known that the Associated Press has declined to issue "franchises" to various newspapers, especially in places where competition was deemed excessive. Members, moreover, have been forbidden to sell or purchase news from independent newspapers, under penalty of expulsion and loss of the service of the association. The supreme court holds that such restrictive by-laws are invalid, and that the Associated Press must serve all applicants. Why? Because the manner in which it has used its franchise has "charged its business with a public interest." It has devoted its property to a public use, and it "must submit to be controlled by the public for the common good." The sole purpose for which news was gathered was that the same should be sold, and newspapers denied the privilege of purchasing it became practically worthless. "The obligation to serve the public," continues the court, "is not one resting on contract, but grows out of the fact that it is in the discharge of a public duty, or of a private duty which has been so conducted that a public interest has attached thereto." It follows from this well-established principle that the association is not at liberty to adopt by-laws which restrain competition and discriminate against any class of papers. Courts cannot approve of efforts to restrict the business of citizens of a common country, and competition can never be held hostile to public interests. Of the possible effect of the restrictive by-law forbidding members to purchase news from outsiders the court speaks in strong and impressive language. The passage is so significant that it must be quoted in full:

> The by-law of the appellee corporation above referred to is not required for corporate purposes, nor included within the purposes of the creation of that corporation. To enforce the provisions of the contract and this by-law would enable the appellee to designate the character of the news that should be published, and, whether true or false, there could be no check on it by publishing news from other sources. Appellee would be powerful in the creation of a monopoly in its favor, and could dictate the character of news it would furnish and could prejudice the interests of the public. Such a power was never contemplated in its creation and is hostile to public interests. That by-law tends to restrict competition, because it prevents its members from purchasing news from any other source than from itself. It seeks to exclude from publication, by any of its members, news procured from any other corporation or source than itself which it declares antagonistic to it. Its tendency, therefore, is to create a monopoly in its own favor and to prevent its members from procuring news from others engaged in the same character of work, and such provision is illegal and void.

The decision is undoubtedly a victory for the independent paper and the public. It is based on broad and sound principles of the common law.

The subject of newspaper reform has been revived by the attempt of Dr. Sheldon, the

author of "In His Steps," at practical application of his religious and moral principles to the business of newspaper publishing. Even a brief experiment on Mr. Sheldon's lines could not fail to interest the whole journalistic world. Is it possible to make a great daily conform to Christian principles? If it is possible, at least some publishers may be induced to do permanently what Dr. Sheldon was enabled to do temporarily. Experienced and high-minded editors have been invited to express their opinions on the question, and the consensus of these is rather adverse to Mr. Sheldon's ideas. Even religious editors distinguish between daily newspapers and religious organs. Mr. E. L. Godkin, ex-editor of the New York *Evening Post*, a man of the highest journalistic ideals, declares that no man, however earnest and reverent he may be, has any right to arrogate to himself the prerogative of determining how the Founder of the Christian religion would do this or that thing in certain actual or supposed circumstances. According to Mr. Godkin, all that should be demanded in the name of religion and public morality is that newspapers shall be clean, wholesome and sane, tolerably accurate in reporting facts and inclined to publish news in proportion to its real value to the public.

There has been a steady and continuous decline in journalistic standards, in Mr. Godkin's judgment. He speaks of the change as an eye-witness. Formerly editors were guided by a sense of duty, of responsibility to the community. They aspired to leadership and strove to be worthy of their high function. Intolerant, partisan, they were, but their motives were at least unselfish. The average modern editor, Mr. Godkin tells us, thinks only of commercial success, of circulation and revenue. He asks, "Will it pay?" not, "Is it right?" and nothing which pays is too low or too degrading for him.

This is a dark, gloomy picture, and several leading newspapers have resented it as unjust. They assert that newspapers are improving not deteriorating in tone, and that the desire for commercial success is not incompatible with fidelity to principle and a keen sense of honor. But if Mr. Godkin is right, what is the remedy? He suggests the endowment or establishment of clean and wholesome papers by philanthropic millionaires. Schools, libraries, art galleries, orchestras are supported by philanthropic men desirous of elevating their fellows; why should not newspapers be similarly endowed? Though the public mind has been perverted, Mr. Godkin believes that eventually such papers as he suggests would prove commercially profitable. He has been asked why rich philanthropists should not be invited to purify and elevate Law, Medicine and Business. The plan may be impracticable, but the average citizen feels that there is much truth in the indictment.

A second national trust conference has recently been held at Chicago. About two hundred delegates, representing many states, attended, and the sessions attracted considerable attention and not a little hostile comment. The spirit of the conference was undoubtedly more radical than that which characterized the gathering of November last. Nearly every speaker declared himself to be an enemy of trusts, and the only question for discussion was the method of resistance or elimination. Many prominent men, especially from the Democratic and Populistic parties, participated in the discussion, and finally an address to the people and a platform were adopted which embodied a compromise between the extremists and the moderates. Assuming that most, if not all, the trusts are detrimental, the platform proceeds to point to these four proposals as the only effective remedies for the evil:

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EUGENE V. DEBS,
Social Democratic candidate for President.

1. Nationalization of the railroads, with fair compensation to the present owners.
2. Nationalization of the telegraphs.
3. Free trade in raw materials that enter into the production of any commodities controlled by a monopoly or trust.
4. The adoption of the referendum or the so-called Swiss system of direct legislation which would enable the people to propose and ratify legislation, and also to defeat measures deemed by them to be opposed to the common welfare.

These proposals are grounded on the belief that railways discriminate against small shippers and make secret arrangements with large and powerful combinations; that high duties prevent the operation of supply and demand; that the influence of capital is so powerful in legislative halls as to render

anti-trust legislation improbable, and that monopoly can only be checked by public control of all natural monopolies, and freer competition in other industries. That such a platform has been adopted by an American conference and approved in wide circles and even conservative quarters is a fact of undoubted significance — a sign of the times.

Close observers of political developments cannot have failed to discern the accumulating evidence of mutual understanding and agreement with regard to the question of combination and monopoly. Three Republican governors of great states have recently taken advanced ground on the subject of trust regulation. In the message of Governor Roosevelt to the New York legislature, and in the inaugural addresses of Governors Nash (Ohio) and Shaw (Iowa) one finds, first, distinct recognition of the evil and dangerous sides of powerful combinations; and, second, positive advocacy of legislation for the protection of the people. Governor Shaw declared that he had yet to find a public man who defended monopoly, and Governor Roosevelt stated that the most dangerous man in the community was he who deprecated all efforts for the eradication of oppression and injustice and demanded impunity for wrongdoers. Corporations on any scale were to be welcomed and encouraged, for modern conditions necessitate the economical and efficient application of capital and labor, but the tendency of powerful combinations to abuse their advantages was not to be denied. Accordingly, the governors named recommend, as the first safeguard, publicity; that is, laws requiring all corporations to make, periodically, full reports of their operations, stating the gross receipts, the liabilities, assets, dividends, surplus, etc. Such publicity, it is argued, the state has a right to ask, since it is the grantor of the powers and special privileges that are necessary to the existence of corporations. The advantage flowing from such publicity would be twofold. The practicing of extortion would become almost impossible, and the economies effected through combination would have to be shared with the consuming classes. On the other hand, competitors would be attracted to those industries which yielded unusually high returns on invested capital.

Further, the governors hope that uniformity of legislation along the lines suggested will be secured. If Congress fails to act, the several states ought to agree upon a certain set of requirements and regulations and adopt them without waiting for the slow process of the federal government. Should publicity prove disappointing and inadequate, more radical measures will be necessary and justifiable. Governor Roosevelt hints at the taxation of the combinations as a possible remedy to be held in reserve. Such utterances from such quarters show that there is no yawning chasm between the conservatives and radicals in the matter of trust restraint.

Three or four months ago the Illinois supreme court invalidated an ordinance passed by the city council of Chicago prohibiting the department stores from selling wines and liquors in bottles or otherwise, and also from dealing in meats and provisions. The ordinance was held to be in violation of the constitutional guarantees of equality of treatment in the matter of taxation and regulation. Recently the supreme court of Missouri, by a unanimous decision, decided that the license tax law passed by the last legislature of that state and directed against department stores in the larger cities only (cities having a population of 50,000 or more), was repugnant to the fundamental principles of constitutional liberty and uniformity. The law imposed a high and graduated tax on stores employing more than fifteen clerks and dealing in more than one of the many classes of merchandise into which all goods and wares were divided by it. The court calls the act "most extraordinary" and says

Canada scores the first catch.
— *Minneapolis Tribune.*

that it cannot be deemed an exercise of the police power. The aim in view is either revenue or undue restriction of a particular business in the interest of competitors. "If," asks the court, "the selling of the different articles in any one of the groups designated by the act is innocent and harmless when pursued separately as a business, how does it become harmful and dangerous merely because the articles in two or more classes or groups designated become united under one unit of management?" The legislature may impose taxes, but it cannot create conditions or fiat classes that will make legislation alone applicable to those conditions or classes. Due process of law is denied when any particular class of persons, or any persons of a class, are singled out for the imposition of restraints and burdens not imposed upon all.

This decision has been generally approved, and it is now believed that in no state will special legislation against the department stores be sustained. It is interesting to learn that the German Reichstag is now debating an act which is frankly drawn to reduce the power and earnings of department stores and increase the sales and profits of the small stores. There are no constitutional difficulties to be apprehended in Germany.

Can city councils or other legislative bodies be enjoined by the courts from passing bills of doubtful propriety or constitutionality? Can executive officials be restrained by injunction from signing such bills? These important questions were involved in a case recently decided by the supreme court of Wisconsin, and they were answered unanimously in the negative. A Milwaukee judge has issued a sweeping order restraining the common council of that municipality from passing, and the mayor from signing, an ordinance granting a franchise to the local street railway company. The ordinance was objectionable to the citizens of Milwaukee and had aroused bitter opposition, chiefly because it failed to provide for immediate four-cent fares. The council had disregarded the injunction and passed the ordinance. The aldermen who voted for it did so "in contempt of court," and they were promptly cited to appear and show cause why they should not be punished for deliberate violation of the court's order. The plea was set up on their behalf that no court of equity had the authority to interfere with the exercise of legislative functions, and that legislative bodies, when acting within the scope and limits of their powers were not subject to injunctions.

In this contention they are upheld by the supreme court. Its decision declares that city councils are legislative bodies and as such independent of the judicial departments; that under the unique American scheme of government the natural, if not essential, order is for the legislative branch to act first, for the executive to act next, and for the judicial department to act last in declaring, construing and determining the constitutionality of acts passed and signed. Courts have no power to supervise or prevent legislation, except, possibly, where a lawmaking body attempts to go outside of its sphere and do something which may work irreparable injury. The laws of Wisconsin confer upon city governments the power to pass ordinances and make grants of franchises. This power is discretionary and may not be obstructed or interfered with by the judiciary. A grant may be inexpedient, unwise and improper, but the remedy is not in injunctions, but with the people. Questions of policy are not reviewable by the courts.

These, of course, are long established principles, if not maxims, and it is strange that an effort should have been made to override them. There is undoubtedly a tendency to abuse the equitable remedy of the injunction writ.

The precursor of "David Harum," though by many years, was "The Clockmaker," which contained the sayings and doings of Samuel Slick of Slickville. We do not suppose that one out of ten thousand people of the present generation has ever read or ever heard of this book, but it was very popular both in England and America sixty years ago. It was the production of Thomas Chandler Haliburton, who was born at Windsor, Nova Scotia, in 1796, educated at King's College, admitted to the bar in 1820, and became judge of the supreme court; he resigned in 1842, and went to reside in England, where he served in Parliament from 1859 to 1865, the year of his death.

"The Clockmaker" first appeared in the form of a series of letters to the *Nova Scotian* newspaper, in 1835. They were collected and published in book form in 1837. The work was attacked vehemently in the *North American Review* by Professor C. C. Felton, but in spite of this and other denunciation it called forth, thousands of non-

critical readers enjoyed it. The author worked the same vein with less success in "The Attaché, or Sam Slick in England." Judge Haliburton wrote four or five other humorous books, and several volumes bearing upon colonial matters and history.

Sam Slick was a Yankee clock peddler, who found a profitable field for his shrewdness in the country districts of Nova Scotia. Haliburton, in his circuit journeys, had probably met such a character, for the latter seems drawn from life. A few quotations will give an idea of Sam Slick and of his manner of thought.

"How is it," said the judge to Mr. Slick, "that you manage to sell such an immense number of clocks, which certainly cannot be called necessary articles, among a people with whom there seems to be so great a scarcity of money?"

Mr. Slick paused, as if considering the propriety of answering the question, and looking me in the face, said in a confidential tone:

"Why, I don't care if I do tell you, for the market is glutted, and I shall quit this circut. It is done by a knowledge of *soft sawder and human natur'*. But here is Deacon Flints," said he; "I have but one clock left, and I guess I will sell it to him."

Slick began to make sure of his sale by complimenting the deacon on the matchless location of his farm and soon by a number of glib prevarications and artful assertions he disposed of the timepiece. Here are some of Slick's maxims and bits of philosophy:

"Ciphering is the thing. If a man knows how to cipher, he is sure to grow rich. We are a 'calculating' people; we all cipher."

"Poverty is keen enough, without sharpening its edge by pokin' fun at it."

"A long face is plaguy apt to cover a long conscience."

"There are only two things worth lookin' at in a horse, action and soundness; for I never saw a critter that had good action that was a bad beast."

"An American citizen never steals, he only gains the advantage."

"Of all the seventeen senses, I like common sense about as well as any on 'em, arter all."

Religious bodies that were divided north and south by political and allied questions of forty to fifty years ago appear to think they owe the public an apology if they do not, at this time, exert themselves in behalf of organic union, the public outside of these religious bodies having buried their differences. Presbyterians north have been most active during the last half dozen years. A score or more, including the moderator who preaches the annual sermon before the assembly next month, have been expressing publicly their desire for union. The fact is, however, that Presbyterians south, if correctly represented by their leaders, do not desire union. Rev. Dr. James I. Vance of the First Church, Nashville, says a majority on his side, the south, do not favor organic union. Rev. Dr. J. W. Stagg of the Second Church, Charlotte, declares himself in favor of union, but when asked when, replies, "Not now." He gives as reasons: If union were to come now, it would not be real; the north has not yet retracted what it must first retract; and the fact that in a united assembly the south would be outvoted in numbers. Rev. Dr. Jere Witherspoon of Richmond expresses opposing opinions and Rev. Dr. J. F. Cannon of St. Louis, moderator of this year's southern assembly, begs to be excused from saying anything, favorable or otherwise.

The charge, easily made, that church men are less ready to forgive than political men has less to back it than at first appears. The fact is, religious bodies, once separated, are likely to have far greater difficulty getting together again than political bodies. This fact ought, in future, to make religious bodies more careful about divisions than they have been. Trust funds readily grow into legal barriers. And in the case of the churches the race problems are involved. Dr. Stagg of Charlotte says the south alone must solve the negro question. Therefore it will not do, until it has been solved, to permit northern men to come into a church court that may have to legislate on any phase of it. Presbyterians north meet in St. Louis and south in Atlanta this year, but it may be set down that nothing tangible will be accomplished toward union. Baptists are so far apart that union is not talked of, much less anticipated. Methodists discuss it, but the optimist will save himself possible disappointment by toning down his expectations. Industrial union is the order of the day, but Rev. F. B. Meyer of London and many other careful observers believe there are more likely to be divisions of existing bodies than unions of any of them.

Nobody can tell how many new bishops will be chosen by the Methodist General Conference, sitting in quadrennial session in Chicago next month, nor, apart from the wiseacres, just who they will be. But the impression seems to obtain that the number will be larger than had been thought three or four months ago. This is in part due to

the breaking down of Bishop Thoburn of India, and in part to a growing feeling in favor of more missionary bishops. Just when the matter of equal lay representation was ready to be settled an Illinois annual conference chose a woman as one of its provisional delegates, precipitating the old question of women delegates. Now the conference will be compelled, probably, to declare again the ineligibility of women as delegates in the quadrennial body, in advance of the vote on equal ministerial and lay representation. The general conference is a month off, but every Methodist body of observation agrees that it is the least exciting pre-convention time on record. Why it is, whether it means more grace or a coming explosion, they confess to being unable to tell.

Bishops Fowler, Ninde and Joyce, a committee acting for the board of bishops, have issued a message to American Methodism, in which they tell it that it is confronted by a serious situation. They appointed a week of fasting and prayer, March 25, to the opening of the current month, which was generally observed, and while discounting statistics, they are quite evidently affected by them. They enumerate ten reasons for the spiritual famine in American Methodism of the time. These are: 1. Labor troubles; 2. Methodism above its business — the words are the bishops' — allowing the Salvation Army to do its mission rescue work; 3. Christian Science; 4. Camp meetings no longer held; 5. Light literature; 6. Light amusements; 7. Turning of God's house into a society place; 8. Revivals given up because methods employed at some of them do not meet approval in all quarters nowadays; 9. Critical carping at ministers; 10. Higher criticism. The spiritual famine, brought on by these causes the bishops hold to be the prime cause of the present critical situation. They take, however, a hopeful view, and declare that this call to prayers will, if heeded, turn depression into success of the John Wesley type.

Some criticism is heard of the word "ecumenical," employed by the conference on missions to be held the last ten days of this month. The conference will not be quite universal, as may well be believed of the present divided state of Christianity, and critics say that Christians of all varieties ought to be careful in their use of terms, and that a statement that is part truth and part untruth is more dangerous than a lie outright. The reply is made that it is ecumenical in so far as evangelical Christian bodies are concerned, and ecumenical in the largest sense of any missionary body yet held. A feature has been the holding, during March, of all-day meetings in several hundred cities, little and big, the same being devoted, the morning two hours to prayer, the afternoon two hours to conference, and the evening to platform addresses. These meetings were not held to advertise the New York Conference, but to emphasize the work of missions; as part of the movement of which the conference in New York is but an incident.

PURSE FOR IRISH METHODIST 20TH CENTURY FUND.

On the 18th and 19th of this month there is to be held in Chicago a conference of Catholic Colleges. It is the second to be held, and its purpose is to bring Roman Catholic educational institutions into closer affiliation with each other and with the Catholic University at Washington. Above one hundred institutions will be represented by the foremost Catholic educators, and subjects to be discussed include uniformity of freshman examinations, the elective system of studies, the place of modern languages in the curriculum, the length and scope of the religious influence, the development of character in students, etc.

Unitarian parents have long chafed under the necessity of sending their boys, when small, to sectarian institutions, there to be taught, as they uniformly allege, the tenets of the sect in control. Next October there is to be opened, on the Hudson a few miles above New York City, a high grade school for boys that is to be under distinctively Unitarian control and influence. A splendid estate has been given outright, and funds aggregating $100,000 have been raised. The principal of it is to be the Rev. Theodore C. Williams, the last pastor but one of All Souls' Unitarian Church, New York. The chief benefactor of the enterprise is Mrs. Francis R. Hackley.

TOPICS OF THE HOUR.*

SELECT BIBLIOGRAPHIES COMPILED BY C. H. HASTINGS.

[NOTE.—The purpose of these bibliographies is to help the average reader and student to select from the mass of books and articles upon important current topics that which will be of most use to him. The references are not compiled to meet the demands of specialists, although the works of specialists will be freely included, if they are to the point and printed in English. The TOPIC SUBDIVISIONS are intended to aid in both analytical and coöperative study. The names immediately following each "topic subdivision" are those of authors in the alphabetical list below, whose books and articles are of *especial* value for that phase of the topic. But other books and articles in the list may be of *some* value for the same phase. Users of the bibliography are therefore advised to read the list entire.]

VII.—WOMAN'S CLUBS.*

INTRODUCTORY.—The increase and development of woman's clubs in the English speaking countries is admitted to be one of the striking social movements of the latter half of the century. The figures for the United States in 1898 show thirty state federations, representing 2,110 clubs, with an aggregate membership of 132,023. In England the movement is nearly as pronounced. The exhibit of the literary and practical activities of the clubs, as shown by Mrs. Croly and Mrs. Henrotin and by programs of clubs examined, shows that the subjects studied by the clubs and the work undertaken by them are of the highest importance. It would seem that a movement which has assumed such large proportions and which inculcates study as one of its chief tenets should itself be worthy of study. Mrs. Croly's work covers the general subject of clubs in the United States quite satisfactorily and there are many magazine articles which discuss some phase of the movement. But there is plenty of room left for original analytical study along lines suggested by Mrs. Henrotin's first article as given in the topic subdivisions below. The first subdivision can be covered by reading Mrs. Croly's book alone. But one who wishes to handle any of the others satisfactorily must be patient and have time for doing literary patchwork. For the study of topic subdivisions 7 to 12, a collection of the reports of state federations and local clubs would be invaluable. The compiler has heard of no such collection for the United States. Great indebtedness to Mrs. Charles Henrotin is hereby acknowledged for access to reports of clubs, suggestions as to literature, and other information.

TOPIC SUBDIVISIONS.—1. History of the Woman's Club Movement in the United States. (Croly, Miller.)

2. History of the Woman's Club Movement in Great Britain. (Aberdeen, Amos, Anstruth, Burdett-Coutts, Forster, Hill, Jeune, Lloyd.)

3. Woman's Clubs in Continental Europe — causes of backwardness. (Boyle, Melegari, Russell, Schmahl, Stanton.)

4. Organization of Clubs in the United States — local, state, general federation, national council, international council. (Croly, Dickinson, Henrotin — 1, 2, Parker.)

5. Membership of the Clubs — do they incline to democracy or aristocracy? (Croly, Growth, Henrotin — 1.)

6. Nature and Character of the Literary Work at the Meetings. (Croly, Gaffeney, General, Growth, Illinois, Low, Whiting.)

7. Work in Promoting Education — including Manual Training and Domestic Science. (Croly, Crozier, General, German, Henrotin — 1, Illinois, National — 1, Sewall, Townsend.)

8. Work in Promoting Art and Æsthetics. (Croly, General, Henrotin — 1, Illinois, Sewall.)

9. Work in Promoting Civic Improvement. (Civic, Croly, General, Henrotin, Illinois, Sewall.)

10. Work in Promoting the Welfare of Women and Children. (Croly, Federation, General, Henrotin — 1, Illinois, Sewall.)

11. Work in Promoting Public Health and Public Morals. (Croly, General, Henrotin — 1, Illinois, Sewall.)

12. Work in Promoting Other Charitable and Philanthropic Activities. (Croly, General, Henrotin — 1, Illinois, National — 1, Sewall, Wallach.)

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Aberdeen, Countess. "International Council of Women in Congress." (*North American Review*, 169: 145–53, August, 1899.) Sympathetic résumé of work of congress.

Amos, Mrs. Sheldon. "Woman's Club Movement in London." (*Review of Reviews*, 16: 440–4, October, 1897.) Work of the Grosvenor Crescent Club and its ally, the Woman's Institute in London; latter has library, collection of reports on women's societies, and information bureau.

Anstruth, Eva. "Ladies' Clubs." (*Nineteenth Century*, 45: 598–611, April, 1899.) History and present condition of women's clubs in London; a good article.

Boyle, Margaret P. "The New Woman in Germany." (*Outlook*, 57: 468–70; October, 23.) A few facts as to German woman's associations.

Burdett-Coutts, Baroness, ed. "Woman's Mission." A series of papers on the philanthropic work of women by eminent writers. (New York: Chas. Scribner's Sons, 1893, 485 pp. 8vo., $2.50.) Valuable papers on many aspects of woman's work in Great Britain; appendix contains concise account of organizations and work of several hundred woman's associations for philanthropic work in Great Britain.

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*In this series, the following bibliographies have been published: 1. The Philippine Problem, 30: 17, October, 1899. 2. England and the South African Problem, 30: 129, November, 1899. 3. Trusts, 30: 237, December, 1899. 4. The Higher Criticism, 30: 356, January, 1900. 5. Woman Labor and Child Labor, 30: 463, February, 1900. 6. College, Social and University Settlements, 30: 571, March, 1900.

Croly, Mrs. J. C. "History of the Woman's Club Movement in America." (New York: Henry G. Allen & Co., 1898, 1,184 pp. 8vo., $5.) "Published under the authority of the Council of the General Federation of Woman's Clubs of America." Origin of the club movement; history of some of the earlier clubs; the general federation; affiliated clubs in India, Australia, Mexico, England; detailed account of club work in the different states; work very satisfactory as a whole.

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Dickinson, Mary Lowe. "The National Council of Women of the United States." (*Arena*, 17: 478–93, February, 1899.) Origin and nature of the national council. List of the eighteen national associations which are represented in the council.

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"German Housewives Association." (*Public Opinion*, 26: 303, March 9.) Trains and assists German girls to get positions.

"Growth of Club Ideas." (*Outlook*, 59: 195–6, May 21.) Account of the Washington Club and the Chicago Woman's Club; great influence of the latter.

Henrotin, Mrs. Ellen M. "Attitude of Women's Clubs and Associations Toward Social Economics." (Bulletin of the Department of Labor, 4: 501–45, July, 1899.) Gives name and location, and tabulates the activities of 1,283 clubs in the United States; very valuable article.

Henrotin, Ellen M. "The General Federation of Women's Clubs." (*Outlook*, 55: 442–6, February 6.) Origin and work of the general federation.

Henrotin, Mrs. Ellen M. "State Federations of Women's Clubs." (*Review of Reviews*, 16: 437–40, October, 1897.) Organization, spirit and work of the state federations; clubs rapidly turning attention to practical activities.

Hill, Georgiana. "Women in English Life, from Mediæval to Modern Times." (London: Richard Bentley & Son, 1896, 2 vols., 8vo. 28s.) Last eight chapters deal with philanthropic work carried on largely by organized effort; "Primrose League," and "Woman's Liberal Federation," etc.

Illinois Federation of Woman's Clubs. Reports of the standing committees at the fifth annual meeting, Quincy, October 18–20, 1899. (47 pp., 8vo.) Report of one of the most active of the state federations. Standing committees on education, philanthropy, legislation, literature, libraries, music, industrial; reports show scores of useful activities.

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Melegari, Dora. "The Woman Question in Italy." (*Contemporary Review*, 76: 819–31, December, 1899.) Some account of women's associations and their work in Italy.

Miller, Olive Thorne. "The Woman's Club, a Practical Guide and Handbook." (New York: United States Book Co., 1891, 116 pp., 12mo., $1.) Growth of the club idea; how clubs are and ought to be conducted; kinds of clubs; organization of the General Federation, etc.

"National Council of Jewish Women." Proceedings of the first convention, New York, November 15–19, 1896. (Philadelphia: Jewish Publication Society of America, 1897, 426 pp., 8vo.) Report of one of the strongest woman's organizations in the country; suggestive papers, religious, philanthropic, educational.

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Stanton, Theodore, ed. "Woman's Question in Europe." A series of original essays. (London: Sampson Law, 1884, 478 pp., 8vo.) Carefully edited and valuable compilation; satisfactory account of woman's movement in European countries.

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THE TWENTIETH CENTURY THANK-OFFERING MOVEMENT.

BY STEPHEN J. HERBEN.

VARIOUS religious bodies in this country and abroad have seized upon the closing of one century and the opening of another as the "psychological moment" in which to organize and carry on to a successful conclusion a general movement for their material and spiritual betterment. This new "cause," which has come to be known as the "Twentieth Century Movement," had its rise in England, and possessing the British characteristic of expansion, has spread throughout the world. It had its inception in the mind of the Hon. Robert W. Perks, M. P., of London, a member of the Wesleyan Methodist Church, and one of its ablest, most generous and devoted sons. The unique scheme was launched in 1898, at the conference of the Wesleyan Methodist Church held in Hull under the presidency of the Rev. Hugh Price Hughes.

The proposition as outlined by Mr. Perks and adopted by the Wesleyan conference, in preparation for the unequaled opportunities that will invite the activities of the church in the new century, and to properly discharge these anticipated duties and responsibilities, involves two things. First, the holding of special services of thanksgiving and dedication on the first day of the new century, and to present on that day in each church of the denomination a complete roll of church members and adherents by whom the roll shall have been signed. It is proposed, in the second place, that each name on the roll,—and it is expected that there will be one million signatures,—shall represent a gift of one guinea (five dollars and twenty-five cents), the free offering of the signer of the roll.

This million guineas is to be devoted, one-half to the erection and enlargement of churches, missions and schools in cities, towns and villages. Of the other half, $500,000 is to go to home missions, and $500,000 to foreign missions. Additional homes for orphan children are to be erected with $250,000, and the sum of $1,250,000 is to go into a great building in London, which will serve as the center of English Methodism in its social, literary and evangelistic aspects.

When this bold scheme of "A million guineas from a million Methodists" was unfolded to the conference there were not a few doubting Thomases who looked upon it as too absurd for consideration; but it finally won its way, and was immediately launched. The response it elicited was as startling as the proposition itself. Great meetings held in London and other large and influential centers brought the scheme to public attention, and it was not long before the "Historic Roll" held scores of names of men and women high in social and political station who are identified with other churches than the Wesleyan. The work of the fund has been thoroughly organized, and as a result the returns up to the first of March, 1900, show that over 800,000 guineas have been pledged; over $1,000,000 has already been paid in, and it is confidently expected that by the next meeting of the Wesleyan conference in July the entire million guineas will have been subscribed.

One of the most remarkable features of this movement is the celerity with which other bodies have imitated the English Wesleyans. The Irish Methodists immediately put out a scheme for 50,000 guineas "for the extension of Christ's kingdom in the new century," and when a gentleman offered 2,000 guineas on certain conditions, the sum asked for was increased to 52,000 guineas. This money will undoubtedly be forthcoming,—47,500 guineas having been pledged already,—and will be used in home mission work in Ireland, in the support of street preaching, colportage work, and church extension, and in the establishment of a children's home for orphans. Something will be laid aside for foreign missions, and for the support of superannuated ministers.

The Baptists of England are raising a twentieth century fund of one million pounds sterling which will be employed in evangelization, church erection, and the support of certain benevolent enterprises. A Baptist church house is to be erected also, and the names of subscribers of ten shillings and upwards are to be inscribed on a historic roll and preserved in this house. This fund will close at the end of next March. Dr. Guiness Rogers has exploited a plan in behalf of the English Congregationalists which contem-

plates the raising of 500,000 guineas in subscriptions of at least one guinea per member, while the United Free Methodist Church of England, a body of about 100,000 members, is engaged in an effort to secure a like amount.

Australia has welcomed the idea with remarkable cordiality, and various modifications of the original Wesleyan proposition are on foot. The Presbyterian Church in New South Wales, whose centenary corresponds with the close of the nineteenth century, will raise a large fund for the benefit of different church enterprises and education. The New Zealand Methodists are vigorously prosecuting a plan which includes the enrolment of every person connected with the circuits, and their division into groups of fifties. At the head of each group will be a captain who will undertake to communicate with each of the fifty and report to the superintendent. For those who do not feel able to give one pound, and yet wish to contribute and have their names inscribed on the "Twentieth Century Historic Roll," "guinea cards" are provided — rules with spaces for twelve names and twenty-one months. By collecting one penny a month from twelve persons, the holder of the card will be able to present the guinea on the first week of the new century.

Mr. Perks's startling scheme has not staggered his coreligionists on this continent, by any means, but has stimulated them to do quite as well as their friends across the sea. One of the first of the Methodist bodies on this side of the water to inaugurate the "twentieth century movement" was the Methodist Church of Canada, which, through its general conference of 1898, proposed a fund of $1,000,000. The scheme was launched early in October of last year, the pace having been set by a great meeting in Metropolitan Church, Toronto, at which $250,000 was pledged by the Methodist churches of that city. On October 8, 1899, the plan was presented simultaneously in every Methodist pulpit in Canada, and within about two months over one-half of the entire sum asked for was pledged, one church in Toronto,— Sherbourne Street, — having subscribed $100,000. The Canadian Methodists have a historic roll on which the names of subscribers are to be enrolled. This fund will be devoted to education, missions, the liquidation of church debts and the support of superannuated ministers. It is stated that the movement among Canadian Methodists is reaching every part of Canada, and is proving a great spiritual benediction to the givers, especially to those people who can contribute to the cause only through much self-denial; and in many places a profound religious awakening has ensued. Laymen are conspicuous in leading the movement in Canada, being the most liberal contributors to the fund as well as the most energetic in its promotion.

In November, 1898, at their semi-annual meeting, the bishops of the Methodist Episcopal Church formulated an appeal to the ministers and members of that body, calling upon them to make a thank-offering of $20,000,000 as an appropriate expression of gratitude to God for the abounding grace and mercies which have characterized the entire history of the denomination. This sum, which is to be subscribed and paid by January 1, 1902, is understood to be "over and above all ordinary contributions for the maintenance and spread of the kingdom of Christ." One-half of it is recommended to be given for the benefit of universities, theological seminaries, colleges, and other schools; and one-half for hospitals, orphanages, homes for the aged, and other charitable institutions of the church and for the payment of debts on various church properties. The cause of city evangelization and the interests of the superannuated ministers will also receive substantial aid from this fund.

This appeal has met with a cordial response, and the church is being thoroughly organized to bring about the desired result. Already many munificent gifts have been made to educational and philanthropic institutions, while hundreds of thousands of dollars have been provided for church debts. Many of the colleges and seminaries have seized the opportunity to increase their endowments, and the established benevolent agencies of the church have entered upon a vigorous campaign for the improvement of their financial condition. As an indication of the temper of the church in regard to this movement it may be stated that already considerably more than $5,000,000 has been secured toward the twenty millions. Those who are in close contact with the movement are sanguine that the entire amount will have been pledged and paid within the time specified.

The Methodist Episcopal Church South will raise a fund of $1,500,000 which is to be devoted toward strengthening its schools and colleges, and to other enterprises of that church. Over one-half of the amount asked for has been subscribed, not counting some large gifts from persons outside of the

denomination; and the remainder will be forthcoming before the time for receiving subscriptions expires.

The Methodist Protestant Church has not had a meeting of its general conference since Mr. Perks proposed his scheme, and the various boards of that church have been reluctant to inaugurate any plan for a twentieth century fund; but action will probably be taken by the approaching general conference and pushed with energy. One of the causes for which it is proposed to raise $20,000 is a book store and headquarters building in Baltimore. The plan of the African Methodist Episcopal Church contemplates securing a fund of $600,000, of which $100,000 is to go to missions, $200,000 to church extension, $100,000 to colleges and universities, and $200,000 to theological seminaries.

Among several other denominations the plan has been introduced with success. The Brethren (Tunker) Church is raising $100,000, one-half of which will be used for the endowment of a college, one-quarter for missions and one-quarter for a publication house. The scheme adopted by the Canadian Presbyterian general assembly involves a fund of $1,000,000 which is to consist of two parts: one of $600,000, to be known as the common fund, for the missionary, educational, and benevolent work of the church; the other of $400,000, for the discharging of debts on church property. The Cumberland Presbyterian general assembly has issued an appeal for $1,000,000 for the endowment of the educational institutions of the denomination. At the last general assembly of the Presbyterian Church (North) a committee consisting of six ministers and five elders was appointed "to report to the next general assembly as to the best method of fitly celebrating the close of the nineteenth and the opening of the twentieth century." In addition to these religious bodies, various others have adopted and put into operation modifications of the original idea.

It should be stated that while the financial and material improvement of the churches has a conspicuous place in these different plans, this is not their exclusive or highest purpose. The supreme desire and hope of these churches is that a deep and widespread religious awakening will accompany the offering of gifts. In many places this result has ensued, especially where the benefactions of the people have been associated with self-sacrifice. In no case has the spiritual element of this movement been ignored or relegated to an inferior place, but the people have been exhorted to rally to the support of the causes with which their respective churches are identified, out of sincere gratitude for the blessings that have been bestowed upon them through the Supreme Gift of the Divine Father.

"Long, long centuries
Agone, One walked the earth; His life
A seeming failure;
Dying, He gave the world a gift
That will outlast eternities."

EASTER.

The lily-life that last year made the altars sweet
Descended, as it seemed, to clay;
New-risen, it proclaims in loveliness complete
Its resurrection-day.

A sound of wings returns with newness of the leaf,
And happiness in song expressed;
We listen and forget that for a season brief
We had the empty nest.

If the dear life of earth so sweetly may survive,
Untouched by dying of the year,
How greatly shall the human soul be found alive
Beyond the mortal sphere!

—*Alice E. Hanscom.*

THE EXPANSION OF ONE AMERICAN FAMILY.

BY JAMES R. JOY.

THE founder, Thomas[1] Joy, came over from England as a young, unmarried man of twenty-five, with his fortune to make. He settled in Boston, married the daughter of a bay pilot and Indian trader, and begat sons and daughters, whose births and baptisms, marriages and deaths, are written in the records of the town and church, and (fortunately for the genealogist) printed in the precious "Report of the Boston Record Commissioners."

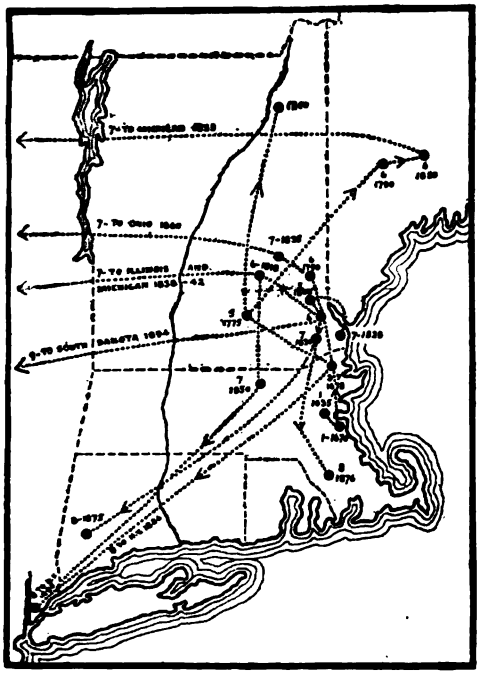


CHART I.

Showing dispersion of descendants of an early settler of New England (Boston, 1635). To avoid crowding, the families of the eldest branch only are indicated. The generation is denoted by a number.

The emigrant prospered at his trade of carpentry, built houses, bridges, wharves, and warehouses, joined the "Artillery Company" (now the "Ancient and Honorables"), and crowned his career by designing and building the Boston town house (1657–60), the first secular public building in New England (CHAUTAUQUAN, January, 1900, p. 350.) He was a resolute, outspoken and independent man from first to last, and his litigious spirit makes the Suffolk court files rich picking for the family historian and the student of sociology who cares to know what commodities were purchased for supplying the larder and wardrobe of a colonist. He died at Hingham, Massachusetts, twelve miles from Boston, where he had long owned lands and mills, and where his children had settled.

Thomas[1] will serve as a typical specimen of the New England pioneer. Of his ten children, six were sons, and of these at least three are still represented by living descendants now in the eighth or ninth generation from the emigrant ancestor. The student of social history will perhaps be interested in the rough charts which show how his posterity have dispersed over the continent. We will confine our attention principally to the progeny of Samuel,[2] the eldest son. He was born in Boston, while his parents were still young, assisted his father in his business, married a Hingham girl (1668) and died two years later, leaving an infant son, Samuel,[2] to perpetuate his line.

The widow married an up-country man, of Salisbury, Massachusetts, on the Merrimac, who trained his stepson to his own craft of caulking vessels. There Samuel[2] lived out a long life. Three of his married sons, Jeremiah,[3] Edmund,[3] and Benjamin,[3] remained in Salisbury, but their brother Samuel,[3] while working in a New Hampshire shipyard, won the heart of the owner's daughter, and settled with her on a farm at Oyster River, then a parish of Dover, New Hampshire, but soon to be the town of Durham, of which he was an original incorporator. Four generations have brought us to 1750, and the great-great-grandchildren of the emigrant have not yet left the tidewater region.

The subdivisions of the stock are so numerous after the fifth generation that it will be difficult to follow them, without the aid of a diagram.

A study of the diagram and Chart I. reveals that it was not until the seventh generation that the family began to spread abroad. The fifth and sixth show slight wanderings

from the seaboard into the new inland tiers of townships, for which lands were being granted to the older settlers, after the cessation of the French and Indian wars, in 1763.

In the seventh generation New England becomes too small. One man goes to Ohio and makes a fortune in farm implements. Three brothers go to Morgan county, Illinois, in 1838, to spy out the land. Settling there with other neighbors from New Hampshire, they create a little prairie colony of New England farmers, clustering about a white Congregational meeting-house. Their children and grandchildren have crossed the Mississippi and settled in Colorado, and California, as merchants and professional men. Another man of the seventh generation finds his life work in Detroit. Still another of the Salisbury families, after turning northward into New Hampshire, and later trying its fortune in Maine, goes to Chicago in the seventh generation and achieves prosperity. The children in the ninth generation from Thomas,[1] the emigrant, are now in their cradles or in school, and three out of every four of them have been born beyond the limits of New England.

The second chart (which also deals only with the progeny of Samuel,[3] the emigrant's eldest son,) shows the remarkable westward movement of this branch of the stock, passing by long stages from eastern New England to the Mississippi valley without the usual delay of a generation or two in western New England or central New York. It was not until 1880 that the first scion of this branch touched the Pacific coast at San Francisco. The family had been two hundred and forty-five years in crossing the continent.

Chart III. was made up on another plan. The dots indicate approximately the location of *all* the families descended from the emigrant Thomas[1] for nine generations in the lines of his three married sons.

[This study graphically illustrates what can be done by others, and it emphasizes the value of the plan for Systematic Study of the Migration of American Families as a factor in nation-making, which was inaugurated by THE CHAUTAUQUAN in February.—EDITOR.]

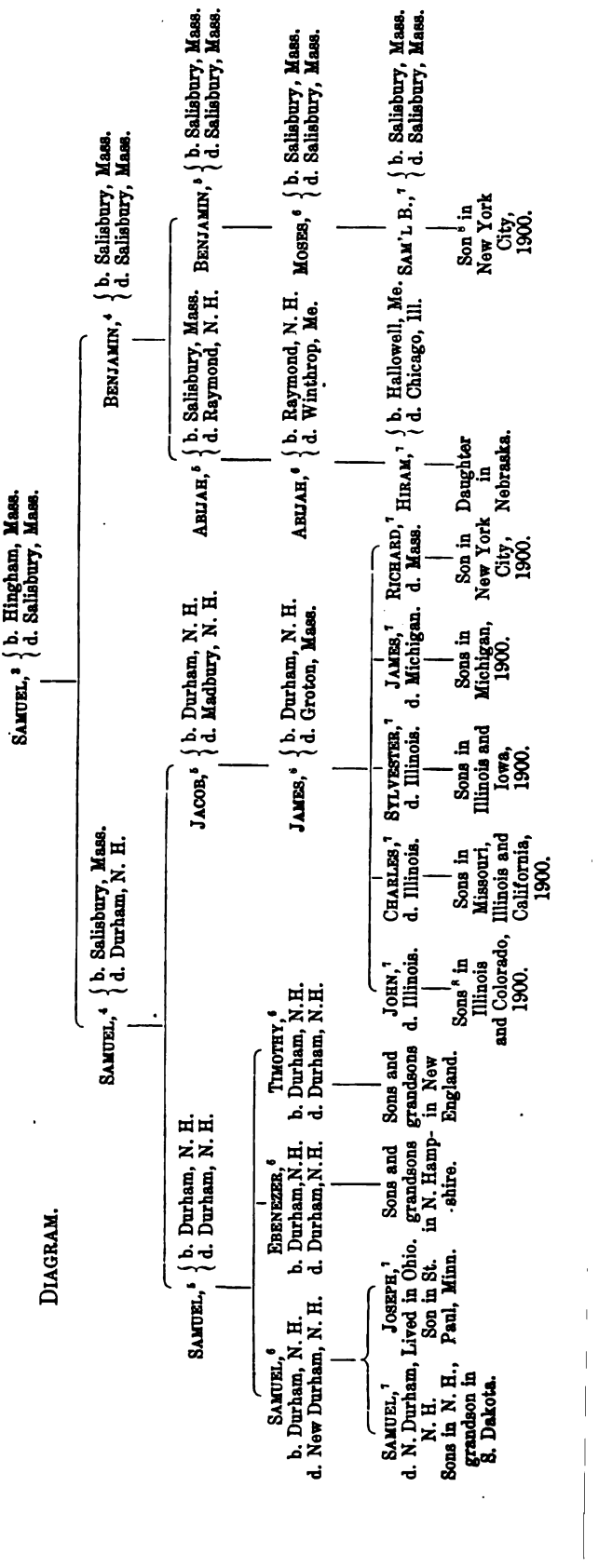


DIAGRAM.
SAMUEL,[3] b. Hingham, Mass. d. Salisbury, Mass.
SAMUEL,[4] b. Salisbury, Mass. d. Durham, N. H.
BENJAMIN,[4] b. Salisbury, Mass. d. Salisbury, Mass.
SAMUEL,[5] b. Durham, N. H. d. Durham, N. H.
JACOB,[5] b. Durham, N. H. d. Madbury, N. H.
ABIJAH,[5] b. Salisbury, Mass. d. Raymond, N. H.
BENJAMIN,[5] b. Salisbury, Mass. d. Salisbury, Mass.
SAMUEL,[6] b. Durham, N. H. d. New Durham, N. H.
EBENEZER,[6] b. Durham, N. H. d. Durham, N. H.
TIMOTHY,[6] b. Durham, N. H. d. Durham, N. H.
JAMES,[6] b. Durham, N. H. d. Groton, Mass.
ABIJAH,[6] b. Raymond, N. H. d. Winthrop, Me.
MOSES,[6] b. Salisbury, Mass. d. Salisbury, Mass.
SAMUEL,[7] d. N. Durham, N. H.
JOSEPH,[7] Lived in Ohio. Son in St. Paul, Minn.
Sons and grandsons in N. Hampshire.
Sons and grandsons in New England.
JOHN,[7] d. Illinois.
CHARLES,[7] d. Illinois.
SYLVESTER,[7] d. Illinois.
JAMES,[7] d. Michigan.
RICHARD,[7] d. Mass.
HIRAM,[7] b. Hallowell, Me. d. Chicago, Ill.
SAM'L B.,[7] b. Salisbury, Mass. d. Salisbury, Mass.
Sons[8] in Illinois and Colorado, 1900.
Sons in Missouri, Illinois and California, 1900.
Sons in Illinois and Iowa, 1900.
Sons in Michigan, 1900.
Son in New York City, 1900.
Daughter in Nebraska.
Son[8] in New York City, 1900.
Sons in N. H., grandson in S. Dakota.

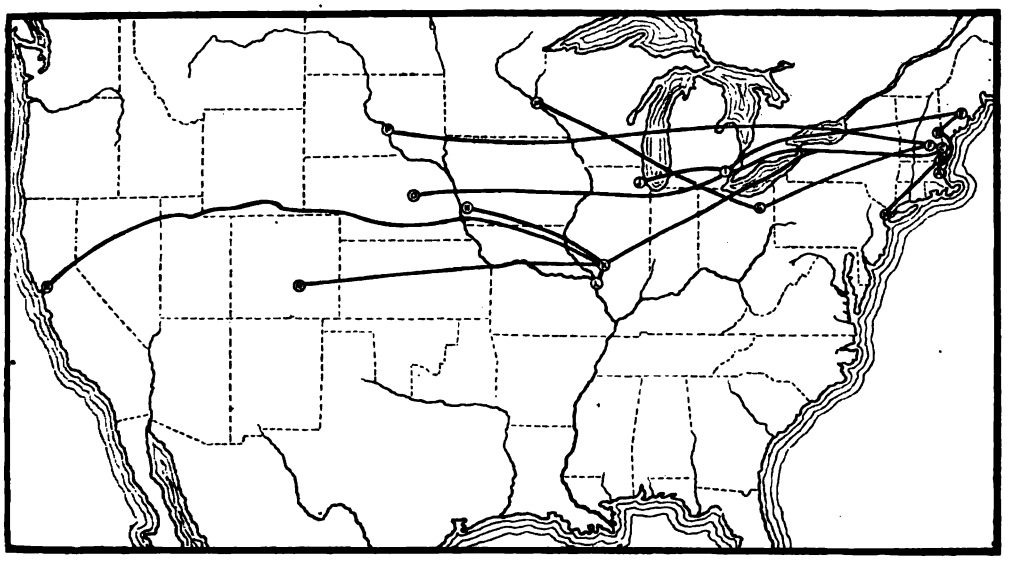


CHART II.

Showing westward movement of descendants of an early settler of New England (Boston, 1635). The numbers denote generations from the emigrant.

A—Boston, Mass.,	1st and 2nd	generations, 1635.	J—Chicago, Ill.,	7th	generations, 1850.
B—Salisbury, Mass.,	3rd and 7th	" 1678.	K—Alton, Ill.,	7th, 8th and 9th	" 1838.
C—Durham, N. H.,	4th and 9th	" 1732.	L—St. Louis, Mo.,	8th	" 1876.
D—Raymond, N. H.,	5th and 6th	" 1775.	M—Minneapolis, Minn.,	8th and 9th	" 1876.
E—Hollowell, Me.,	6th	" 1820.	N—Council Bluffs, Iowa,	8th	" 1880.
F—New Durham, N. H.,	6th and 9th	" 1790.	O—Fremont, Neb.,	8th	" 1854.
G—Ravenna, Ohio,	7th	" 1860.	P—Chamberlain, S. Da.,	9th and 10th	" 1890.
H—New York, N. Y.,	8th	" 1885.	Q—Pueblo, Col.,	8th	" 1885.
I—Detroit, Mich.,	7th and 8th	" 1834.	R—San Francisco, Cal.,	8th	" 1880.

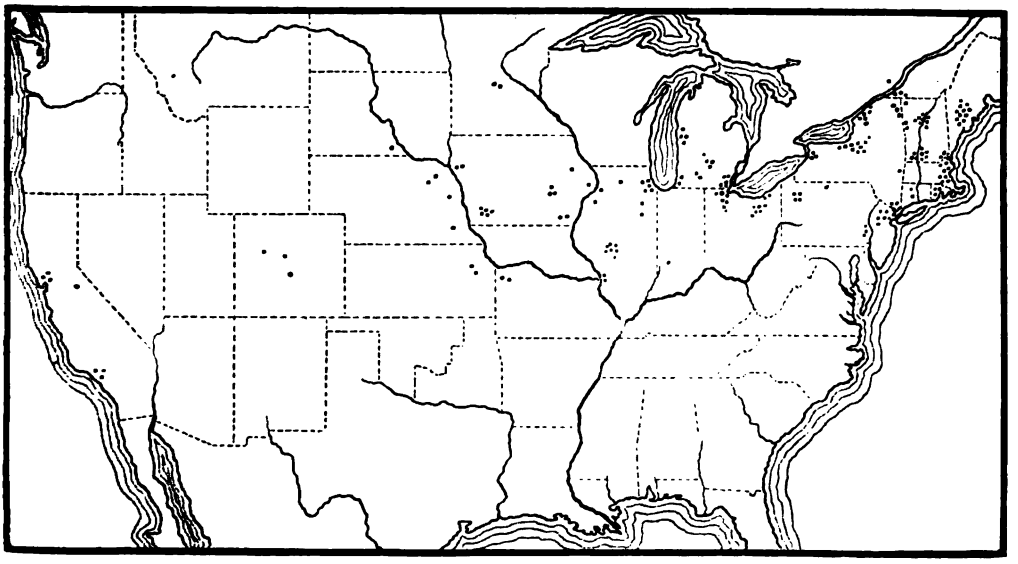


CHART III.

Showing present distribution of descendants of a New England colonist of 1635 in the lines of his three married sons.

COLLEGE SLANG.

BY EUGENE H. BABBITT.

(Columbia University, New York City.)

A DICTIONARY of student language is about to be published by the American Dialect Society. It represents work which has been going on for three years, with the coöperation of over a hundred persons at various institutions, and, while no such work can be complete, it undoubtedly gives as good an idea of the American student language today as is possible for a first attempt. Nothing complete of the kind has been published since 1858, and many changes have taken place in our student world since then.

The language of any particular class of persons is a picture of their mental life. Just in proportion as they have occupations, manners of living, and ways of thinking that differ from those of the community at large, so will their language show corresponding differences.

A good example of such a class is the body of students at our colleges and in schools of the college type in the matter of student life, as the endowed academies and some of the scientific schools. It may be assumed that most readers of THE CHAUTAUQUAN are familiar with the general features of life at such places. It is a healthy, hearty, very *live* sort of life, especially on the intellectual side; for those who enter it must stand tests which mean trained mental ability in certain lines, and the number of those within who have not a respectable minimum of such ability is small enough to be ignored. This life is seen to the best advantage in the old colleges and academies for male students, who live entirely or largely in dormitories; such institutions as Amherst or the Phillips academies, for instance. The more nearly other institutions approach this type, the more likely they are to develop such a life; still there are other types that have their own special lines of differentiation from the outside world, chief among which are the coeducational colleges which now outnumber the others.

Of course the college student uses the same language, in general, as his brother who does not go to college, including probably a considerable number of colloquialisms which may be classed as slang; *i.e.*, figurative expressions which are not recognized as part of the literary language. Now, the student is likely to have in circulation most of the slang current among all persons of his age, and he may have some which is peculiar to students, or even to particular institutions. The latter, of course, belongs to a discussion of student language, but the former does not, except in so far as it presents distinctive features. It does this to some extent. There is a certain style, or flavor, so to speak, in general slang as heard among students, which one accustomed to it misses in outsiders. It comes from the higher average of mental alertness and quickness of comprehension among students. It may be described as a better taste in the use of slang, if one may use the term; a seizing of what is really effective metaphor, and less of a tendency to use what is merely grotesque. Furthermore, the high average of mental alertness allows more daring metaphor to be used, and there is a tendency to carry this to an extent which reminds one of Shakespeare's young men, or in extreme cases finds parallels in the Norse skalds. For instance, the term *nigger heaven* (in a theater) is well known and has a patness which keeps it alive in common parlance. Some students extend this into *Ethiopian paradise*. It is said of an eccentric person that he has "wheels in his head." The student goes on and calls said head a *bicycle factory*. A good-looking young negress is a *charcoal lily*. At the college commons the request is heard to "drive the *heifer* this way." This means to pass the smaller sized milk-pitcher. From the same place comes, as an instance of slang only possible in the student environment, *semi-weekly review* for the hash, or *Hercules* for the butter. To say of a long walk that it is "as much as a *parasang*," or that a person who has gained a point over another "got into him several *parasangs*," appeals with excellent effect to one who has read Xenophon.

A few such things as these have been selected from hundreds of words sent in, which seemed to have no especial student use; the others have been unsparingly eliminated, leaving only such as seemed representative. The bulk of the vocabulary is

made up of terms which belong specifically to the college life. In a study of these it is well to make certain groups of ideas, each pertaining to a certain side of student life.

The first of these would naturally be the vocabulary of the regular academic work — the preparation and reciting of lessons, the details of attendance, examinations, admission, graduation, etc. In this line there is a very instructive analogy between the student body and the human body. The normal internal functions of the latter go on unconsciously, and we have for them only the most general terms, which are seldom used at that; but any derangement generally makes itself felt at once, and the popular vocabulary for diseases and aches and pains of all sorts is very extensive. So too the exact technical terms which physicians have for the normal functions are used chiefly by the physicians, though some of them are well enough understood by most people. In the colleges the ordinary routine of study and recitation goes on in a thoroughly healthy way, without being much talked about outside of the times and places where it is in the regular order. Some of the technical terms are understood by the general public, and are the ordinary dictionary words for the ideas which they express. Such are the names of the classes — *freshman, sophomore,* etc.; *commencement, term, condition, curriculum, matriculate, thesis, pass-mark, honors.* Other words used by the students more or less generally are not dictionary words, but well enough understood outside; such as to *grind, bone, plug,* or *poll* in the sense of "to study hard"; a *rush* or a *sail* for a successful recitation or examination, or a *flunk* or *fizzle* for a poor one; a *drop, snap,* or *sprung* examination for one without previous notice. The words for irregularities appear to be numerous and prominent in about the degree to which the offense which they characterize is against the moral sense of the student body, a sense which is extremely acute, for the average moral tone among students is very high. They are in this respect, as well as intellectually, a picked body.*

Of the three forms of immorality which appear most prominently, the first is the seeking of a royal road to learning by means of what is called in some of the dictionaries a *pony; i.e.,* a literal translation. Various words are used for this convenient article; *horse* is probably more common than *pony; animal, bicycle* and *wheel* are recent variations; to use it is *to ride,* though all the nouns are used as verbs (*e.g., to horse out* a lesson). A shelf of such books is a *stable,* and a gathering of students to *ride* together is a *race-course.* Using translations is not looked upon with great disfavor by students; if, however, a student uses unfair means in an examination, he fears the public opinion of the students as well as of the faculty. To *crib* is probably the most common word for this offense. The old word at Yale, to *skin,* is also used to some extent at other places. The noun *crib* is used for any means or appliance of the kind, such as notes on paper or the cuffs or other convenient places. Some have special names, such as a *panorama* or *winder,* a long strip of paper rolled on two pencils, which can be made to contain a great deal of reading matter in small space. Its use, by the way, is not confined to examinations; stories cut from periodicals are arranged in this way to alleviate the tedium of compulsory church attendance.

The offense which brings the most withering scorn from fellow-students is one not recognized by the faculty, but from the sturdy American standpoint it may be conceived as a violation of a higher moral law than the other two. The underlying principle is the same — the substitution of something else for honest work — but the means appear more despicable, because more insidious. The offense is the gaining of an undeserved good opinion by flattery and personal deference to instructors, and thus getting

*This is probably the place to protest against the popular idea that college students are a noisy, idle, brutal set, whose time is mostly spent in football, hazing, and carousing. There are those who spend too much time in such ways, and make other mistakes in minor morals, and possibly there are some perverted ideas of honor prevalent among students. But the average American college student, as I know him from more than a thousand specimens who have been in my classes, is superior in seriousness of purpose, honest steadfastness of application, cleanness of living, and all that goes to make up real moral character, to the average member of any set of young men out of college from families of the same position as those of the students. It is hard for immoral young men to get into college, and still harder to stay in. A large part of the popular reputation of college students has been made for them by outsiders. There is always about a large college a "fringe" of men often tutoring for admission, who know some of the regular students and go with them, and always contribute to disorder when they get a chance.

After intercollegiate games in New York, it was customary to allow the members of the winning college to do about as they pleased in the streets and theaters of the city in the evening. One year, however, when the city was having one of its occasional spasms of reform, the police had stricter orders, and about a hundred men wearing the Princeton colors spent the night in the lock-up. In the morning it appeared that over half of them were "townies" who had donned the colors for the sake of the license thus obtained. Thus reputations are made.

good marks under false pretenses. To *supe*, *swipe*, and *boot-lick* are some of the many words used for this practice.

Regular attendance at college exercises is, of course, explicitly or implicitly required. Non-attendance is generally known as a *cut*, though other words are in use. A *bolt* or *adjournment* is the execution of an unwritten law which generally prevails, to the effect that if an instructor is five minutes late he shall find empty benches. This sometimes involves the use of back stairs or fire-escapes.

The fact that work is a serious matter is shown by words like *bummer* and *bull*, applied to the man who wastes your time by prolonged calls when you want to work; by the custom of *sporting the oak*, or the answer "busy" to a knock; and by the term *time-eater* for a course requiring much study.

Class rivalry is still intense, though the old manifestation of it in hazing is dying out somewhat. Still the annual *cane rush* or *spree* is general, and many customs, more or less local, keep up the spirit. An amusing example is shown by the use of the word *fruit* at Yale. The *fruit* of a freshman is the tag of the shirt where the laundry mark is usually placed; the sophomores endeavor to remove these *vi et armis*, and preserve them for trophies as Indians did scalps.

Dormitory life furnishes some special words. To *yell up* a student by shouting his name under his window is an instance; also to *stack* or *pack* a room, *i.e.*, to enter it by stealth or force and put the contents into a state of chaos, without damaging them in any way. The care-takers generally have some local name: *goody* at Harvard, *Venus* (plural *Veni*), or *Amazon* in several places, *sweep* at Yale, etc.

Athletic sports give some terms which are used in a figurative sense, though perhaps none of these are confined to the colleges: *play ball*, as an equivalent of "go ahead"; *fall on the ball*, with much the same meaning; to *get onto one's curves*, to fathom his plans; to *spike*, to get an advantage by foul means, etc.

Societies play a large part in the social life of many colleges. They give us names like *Thete*, *Deke*, etc., for members of Greek letter societies, *οὐδέν* for a non-society man, who is also known as a *barb*, *anti-frat* or *neutral*; the verbs to *rush*, *run*, and *cultivate*, in the sense of selecting and taking in new members; *Sheeny* for a member of a society with a Hebrew motto, etc.

Finally, the custom of co-education gives a large and sometimes amusing vocabulary. From the institutions for females alone only a few terms came which were not in vogue elsewhere. These are all words pertaining to eating, with one exception, *swain*, from a girls' boarding-school, meaning a male acquaintance. But the institutions for both sexes give many words, most of them, of course, referring to the tendency of young people to fall in love and get married, which manifests itself wherever they may be, perhaps no more in college than elsewhere.

The female student is known as a *co-ed.* This word serves as noun and adjective; the verb to *co-educate* means to converse with a person of the opposite sex.

Hen is a common term for the female student. It is used in various compounds, such as *hen-medic* for a female medical student, *hen-roost* for a dormitory for women (*quail* and *quail-roost* are common variations); at Cornell, Sage College is the name of the women's dormitory, and an inmate is a *sage-hen*, while a male student who calls there frequently is a *sage-rooster*. *Calico* or *calic* is a sort of generic term for the female sex and is used in various connections; *e.g.*, to *take calic* is to escort a lady to a place of entertainment or social function; a *calico course* is a course which is much attended by "hens," or in which their presence makes the social element prominent; this term is also used figuratively for a flirtation or love affair more or less serious. A *co-educational* walk is one made of two planks with rough stones between, far enough apart to prevent too close proximity of two persons using them. A cushioned window-seat (or sometimes a hammock) is known as a *spoon-holder*. A *cottage course* is the term used when a young couple leave college, before graduation, to get married.

It is, of course, impossible within the limits of an article like this to do full justice to the subject, but I hope that these brief notes will give a pleasant glimpse of college life to those who do not know it from the inside, and a pleasant reminder of college days to the many old collegians who read THE CHAUTAUQUAN.

THE EVOLUTION OF COMIC ART.

BY GUSTAV KOBBÉ.

WHICH is the older of human emotions? Did man first weep or laugh? The pessimist would answer that he wept for sorrow at being created; the cynic would say that he laughed at the absurdity of it all.

However, so far as the nations have expressed themselves in art, laughter and tears seem to be about equally ancient. The Egyptians, Greeks and Romans may not have had a *Punch*, *Life*, *Puck*, *Fliegende Blätter* or *Journal pour Rire*, but their frescoes and statues show they had a keen sense of the ridiculous at times healthy, at others degenerate.

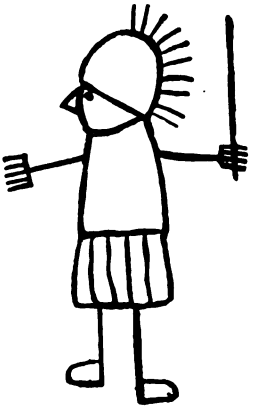
It has been the same through all ages. With modern nations as with the ancients, comic art has in certain epochs become ribald. There is another curious similarity between the comic art of all ages in the subjects made jest of. The mother-in-law figures in the most ancient frescoes and in the latest number of *Puck* which I have before me. Then as now it was also the province of the comic artist to ridicule public men, politics, the foibles of women. Egyptian comic art, especially, directed its shaft at the last. Gavarni the discoverer of "Les Fourbouries de Femmes!" Evolution in comic art? Has there really been an evolution?

AN EGYPTIAN CARICATURE.

Yes, but in manner and workmanship rather than in matter.

The ancient draughtsman was more direct, broader, and coarser than the comic artist of today. But by today I do not mean the modern era or even this century as a whole, but a more limited period. For in its highest expression comic art now is refined and beautiful — it being the scene, the situation, or the subject which amuses; not the grotesqueness of the figures or the coarseness of the suggestion. Antiquity may have had Hogarths, or even Nasts and Kepplers: but it required the nineteenth century to produce a Du Maurier or a Gibson.

The most ancient expressions of comic art represent animals performing offices usually assigned to human beings. Drawings of this kind have been found in ancient Egyptian remains and in Pompeii. To a certain extent this fashion in comic art exists to this day. A certain American political party is still symbolized by its opponents by the picture of a donkey, and it is still a common caricaturists' trick to put heads of well-known politicians upon animal bodies.



FOUND ON THE WALL OF THE GARRISON QUARTERS — POMPEII.

An early Egyptian drawing shows a lion seated on a throne receiving from a fox, which is impersonating a high priest, an offering of a goose and a fan. Egyptian scholars have suggested that this probably is a burlesque upon some well-known ceremonial picture of the day. An ass and a lion singing, while accompanying themselves upon a phorminx and a harp, is another Egyptian caricature. Can it be a hit at ancient representations of opera or a possible shot at the encore nuisance?

During the excavations at Pompeii, the buildings supposed to have been the barracks of the Roman garrison were found covered with caricatures.

One of the few Greek caricatures which have come down to us is a fling at the Delphic oracle and is engraved on a large vessel of the kind used by the Greeks and Romans for vinegar. It shows Apollo as a quack doctor, with his outfit, standing on his platform, up the steps of which a man, blind and lame, is struggling to consult him. Apollo is pulling him up by the head while a friend pushes from the rear. There are spectators to the scene — nymphs on Parnassus and a

human figure below, who seems to be a sort of manager of the show.

In the middle ages most of the comic art seems to have been put, curiously enough, into church ornamentation; and it is remarkable to find in the most venerable piles shockingly sacrilegious decorations. In one of the great cathedrals of Europe these so transcended the bounds of decency as now defined that in spite of their value as art relics they have been destroyed by the church authorities.

ENGLISH CARICATURE OF AN IRISHMAN A. D. 1280.

On some English parchments dating from six or seven centuries ago, a number of caricatures, evidently drawn by the record clerks for their amusement, have been discovered. One of these is the Englishman's idea of an Irishman and dates from 1280. The caricatures of the period of the Reformation were mostly religious and are aimed at Luther, the Pope, and other leaders on both sides. The Puritan period, too, has its distinct caricature, mostly of a religious order. There are, however, several of another kind, though they are applicable to the troublous happenings of the time. Cruel Prince Rupert (1647) is represented as a wolf with eagle's claws, and the attempt of Charles II. to enlist the aid of the Scots and to place himself through them upon the throne of England is amusingly satirized in a caricature of the year 1651, in which the king is represented with his nose to a grindstone which a Scot named Jockey is turning:

"I, Jockey, turne the stone of all your plots,
For none turne faster than the turne-coat Scots."

Hogarth has given his own name to his period, the Hogarthian. But to do full justice to this artist would require a book. John Law's South Sea bubble was one of the first objects of his satire and in the long series of pictures which he drew, almost every social and political foible and vice of his day is ruthlessly held up to scorn. From this period dates the amusing drawing, "Antiquaries Puzzled," which doubtless suggested to Dickens the scene in "Pickwick" in which the stone commemorative of Bill Stumps is discovered. The antique looking inscription on the stone in the Hogarthian drawing reads, when the letters are run on: "Beneath this stone reposeth Claud Coster, tripe seller of Impington, as doth his consort Jane."

During the French Revolution many caricatures were produced by French artists, among the best being a drawing dated 1792 and entitled "Rare Animals: or the Transfer of the Royal Family from the Tuileries to the Temple." Pathetic as this caricature may now appear in the light of subsequent history, it is in itself extremely amusing. The different members of the royal family are capitally characterized both in feature and in the animal and bird shapes on which their heads have been placed. Another French caricature of this period shows a monkey addressing a flock of geese and turkeys: "Dear objects of my care," says the monkey, "I have assembled you to ascertain with what sauce you want to be eaten." "But we don't want to be eaten at all." "You are departing from the question," is the monkey's rejoinder. It is evident that there is nothing left to the birds save a choice of death.

The early examples of comic art in this country are rare. One does not usually associate Benjamin Franklin's name with art, yet he was the first American caricaturist or comic artist. In 1754 he devised the picture of a snake severed into eight pieces, representing as many colonies. Out of the ser-

CHARLES II. AND THE SCOTCH PRESBYTERIANS, 1651.

pent's mouth issued a scroll calling upon the colonies to unite, fight and conquer. The title of the drawing was "Join or Die." In 1776 this device became a common heading for newspapers and handbills. It is interesting to note that Franklin was an intimate friend of Hogarth and that the English artist's last act was to draw up a rough draft of an answer to a letter he had just received from Franklin.

Franklin's best known comic cartoon is

dated London, 1774, and represents Britannia as the trunk of a woman's body from which the limbs, Great Britain's American colonies, have been severed. The cartoon is really more gruesome than comic.

We incline to the belief that lack of respect for public men is something modern and most of us no doubt believe that George Washington lived, hedged around by an air of sanctity in the eyes of his fellow citizens. Yet he did not escape severe political attacks and even charges of corrupt motives; and the lampoonist's pencil was often sharpened to be used against him. When he came to New York to be inaugurated as first president of the United States, a caricature appeared entitled "The Entry." It represented Washington riding upon an ass and held in the arms of his valet, while Colonel David Humphreys, his aid and secretary, led the ass, singing meanwhile:

"The glorious time has come to pass
When David shall conduct an ass."

The removal of the federal capital from New York to Philadelphia was also the occasion of several cartoons. The removal was largely attributed to Senator Robert Morris of Pennsylvania, who had large real estate holdings in the Quaker City. One cartoon shows the senator carrying away Federal Hall on his broad shoulders while members of the House of Representatives and Senate are crowding the windows and giving vent to various feelings. In the distance on the roof of the Paulus Hook ferry house (now Jersey

RARE ANIMALS, OR THE TRANSFER OF THE ROYAL FAMILY FROM THE TUILERIES TO THE TEMPLE. CHAMPFLEURY, 1792.

City) the devil is beckoning to Morris and calling out: "This way, Bobbie."

A roughly executed cartoon, dated 1798, and entitled "Congressional Pugilists," burlesques an encounter which took place in the House of Representatives on February 15 of the year named, between Lyon and Griswold, two members from Connecticut, Lyon being armed with a cudgel and Griswold with a pair of tongs.

"He in a trice struck Griswold thrice,
Upon his head enraged, sir:
Who seized the tongs to ease his wrongs,
And Lyon thus engaged, sir."

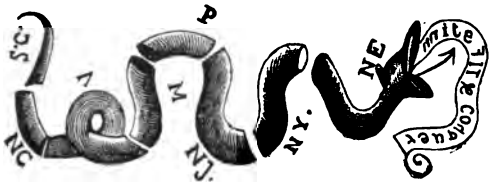
The appearance in politics of a man of such robust personality as Andrew Jackson was a signal for such activity as the cartoonists of this country had never known before. First, however, let me call attention to the extremely amusing satire on the old "Training Day," the annual militia drill, when the train bands, each man having armed and accoutered himself with whatever he possessed in the way of weapons and uniform, met and went through their evolutions in a manner which would certainly have caused the enemy to be overcome with laughter if not with fear.

Like most of the American caricatures mentioned, those of the Jacksonian period were in sheets to be nailed upon walls or handed around. They bear distinct evidence in their workmanship of having been inspired

ANTIQUARIES PUZZLED.—*By Hogarth, London,* 1756.

by the originators of the political cartoon in England, James Gillray and John Doyle.

Gillray had occasionally given the correct likeness of the person aimed at in the cartoon. Doyle made this his invariable practice and he was followed by his American imitators. Thus, aside from whatever element of humor they may possess, the American political cartoons are valuable as portraiture. It is an interesting fact that one of John



JOIN or DIE

DEVISED BY BENJAMIN FRANKLIN, 1754.

Doyle's most successful cartoons was inspired by the "Jim Crow" song of Thomas D. Rice, the American minstrel who went to London in 1836 and made a great hit with his song. Doyle drew a large cartoon, showing the most conspicuous English political leaders of the day, who were inclined to trim their sails to the wind, being led forward one by one by Rice at a grand ball and being taught by him to "Turn about and wheel about and jump Jim Crow."

Two of the best known Jacksonian cartoons represent Jackson "Clearing his Kitchen," a reference to the "Kitchen Cabinet"; and "Rats Leaving a Falling House." In the latter cartoon Jackson is seated in the kitchen smoking. Five rats with the heads of the members of his cabinet are making tracks for the doors, windows and other openings, while Jackson has his foot planted on the tail of one rat with Martin Van Buren's head, vainly struggling to get away.

This cartoon, which was very popular, gave rise to one of John Van Buren's bon mots which at the time had almost as wide a circulation in New York legal circles as the cartoon itself. Some one asked John Van Buren "When will your father be back in New York?" Van Buren's reply was "When the president takes off his foot."

As expressing the popular opinion that Van Buren was merely the creature of Jackson's will, we have him seated on the president's lap receiving pap from a spoon in Jackson's hand. Another satirical cartoon illustrating Van Buren's sycophancy and Jackson's character, as read through the eyes of his opponents, represents Van Buren handing him a crown and the devil placing a scepter in his hand. Jackson's attack on the United States bank formed the subject of several cartoons. In one of these Jackson, Benton, Blair, Kendall, and others, disguised as robbers, are endeavoring to break

UNION TOLLGATE
Come my good People, open the Gate in all right! We are the true Union Party because we all ride on the mostly Horse.
Ever since I mounted behind should when Cecil Philosopher I find that every thing besides can be reduced to
Except when he calls me little Villain and then he can't be reduced
There seems to be something in the road, but these fellows on the first set will swear me through anything, so I'll keep mum.
BLEEDING KANSAS FUND.

THE "MUSTANG" TEAM.—*By E. W. Clay*, 1856.

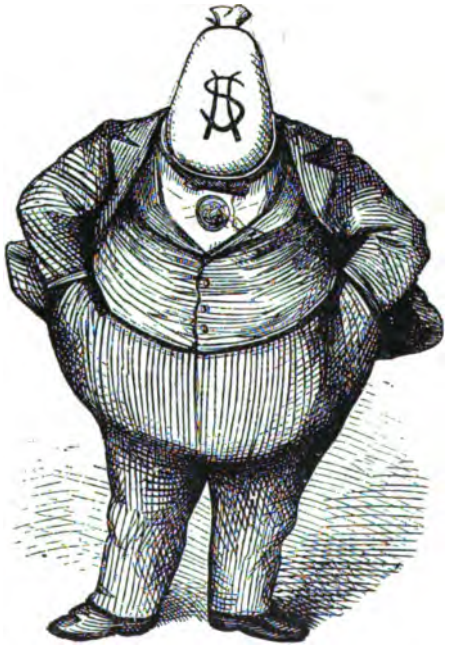
WHY DON'T YOU TAKE IT?—*By Frank Beard.*

in the door of the bank with a battering ram.

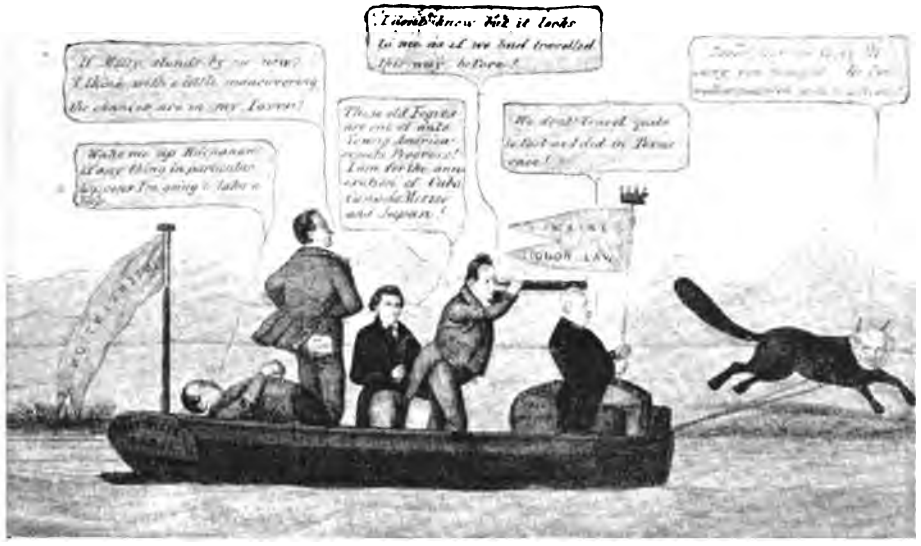
Several of the best Jackson cartoons are said to be the work of an English artist, E. W. Clay. Another cartoon drawn by Clay and entitled "A Boston Notion for the World's Fair" (held in New York in 1844) was aimed at the Abolitionists. It is interesting to us because it shows Uncle Sam in the attire of Benjamin Franklin, the uncle's almost invariable guise in early American cartoons. One of the earliest cartoons in which the good uncle appears in a shape somewhat resembling the present popular conception of his looks, is entitled "The Mustang Team." Fremont's sorry nag, astride which are three of the great editors of the day, Greeley, Bennett and Raymond, is approaching the union toll gate. There stands Uncle Sam very much as he is now, but minus his beard. This was one of the cartoons relating to the campaign of 1856.

The reference to Uncle Sam has, however, led me to anticipate somewhat. From Jackson to Fremont is rather a hop, skip and a jump. I want to call attention to a cartoon by Clay, which refers to the triangular contest, when Taylor, Cass and Van Buren were presidential candidates in 1848. The cartoon is called "Loco Foco Candidates Travelling on the Canal System." Among the figures in the boat is Marcy, who has a large patch on his trousers labeled "Fifty Cents." This detail is a hit at his close fistedness and refers to the report that, when governor of New York, he had included in a bill for traveling expenses against the state an item: "To patching trousers, 50 cents." In the cartoon Van Buren is represented as towing the boat up "Salt River."

In a capital caricature of the Pierce campaign of 1852, Marcy is covering the patch with his hand. Pierce is borne upon the shoulders of William R. King, the vice presidential candidate, while Stephen A. Douglas assists Marcy in supporting him. The likenesses in this cartoon are excellent. In all these American cartoons loops issuing from the lips of the person satirized represent him as saying characteristic things, and this, although most of the cartoons are graphic



THE BRAINS OF THE TAMMANY RING.
—*By Nast, in Harper's Weekly*, 1871.
(Reproduced by permission of Harper & Bros.)



LOCO FOCO CANDIDATES TRAVELLING ON THE CANAL SYSTEM.—*By E. W. Clay.*

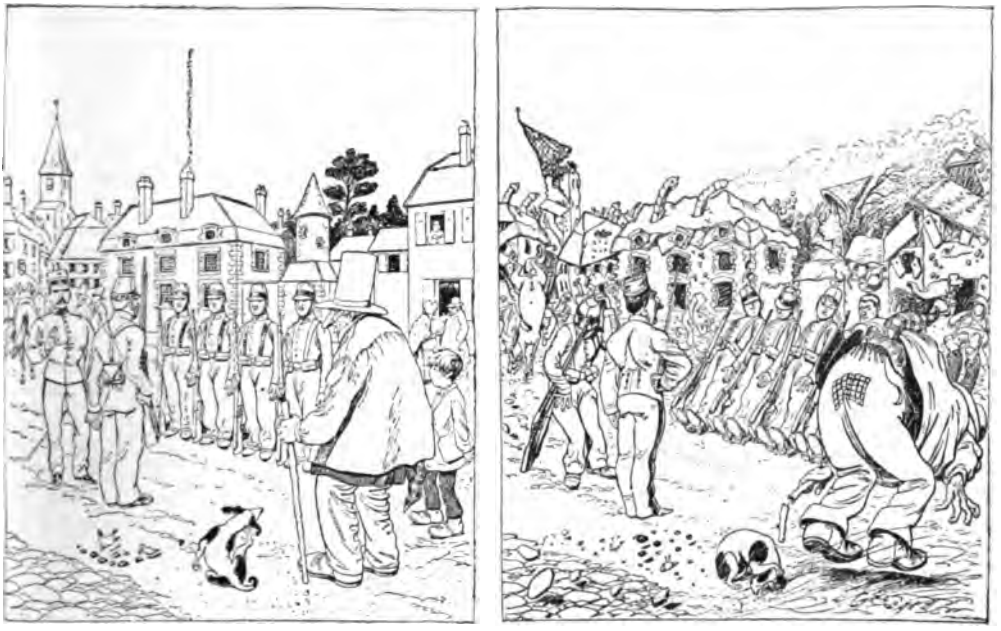
enough to tell their own story. But it was found that without loops they did not take so well with the public. The fashion went out in England long before it did here. So did the issue of cartoons in separate sheets as posters or handbills.

The death knell of the separate poster was struck in England with the founding of *Punch* in 1841. Since that time the best products of English comic art, both political and social, as represented by the younger Doyle, Leech, Tenniel, and Du Maurier, have appeared in the pages of that periodical which, surprising as the statement may seem, is to me, though an American, the best comic publication I know of. Its humor, its satire, goes to the very root of social and political shams; and if it is not as direct and immediate as the wit of our American comic periodicals, this lies in the fact that it is deeper. Beautiful as are the drawings of Charles Dana Gibson — and in his line he has no peer — the subjects of the *Punch* drawings usually strike far stronger blows at some social foible which needs reforming. What keener satire is there on the pitiable sham and repulsive insincerity which is the basis of so-called "society" than the words under one of Du Maurier's prettiest pictures:

A SPLENDID SPREAD.—*By Cruikshank*, 1850.

"Oh, mama," exclaims an attractive little girl, "Johnny said 'damn!' Isn't it wicked?" "It's worse than wicked," is the mother's reply. "It's vulgar."

The separate cartoon did not go out of existence in this country until considerably later than in England. Its popularity began to decrease when, especially at the beginning of the Civil War, cartoons were introduced into the illustrated weeklies. Yet one of the most popular cartoons of the early days of the Civil War was Frank



A VOICE OF THUNDER.

Corporal Zephyr (giving an order).—Attention! Carry ar-r-rms! Lieutenant Jerkquot.—That's not the way. Louder, corporal! Listen to me now. CARRY AR-R-RMS!!!

(From Caran d'Ache's Album "Bric-a-Brac," Plon.)

Beard's sheet, "Why don't you take it?" The bulldog is guarding a cut of prize beef labeled "Washington" (meaning the city), bags of money, barrels of flour, corn and mess beef, and a cannon represents General Scott. But the picture explains itself.

Rex. Ludovicus. Ludovicus Rex.

CARICATURE OF LOUIS XIV.—*By Thackeray.*

Harper's Weekly took the lead in the introduction of political cartoons in illustrated newspapers. Whether it was the very first illustrated newspaper in America to print these is neither here nor there. Its commanding position as the founder of a new feature in illustrated journalism is due to the fame achieved by the cartoons of its chief contributor, Thomas Nast. There is a certain rough vigor about Nast's work which made it especially effective, particularly when, after the Civil War, he directed his powers as a cartoonist against the Tweed ring. The cartoons drawn by him at this time are masterpieces of pictorial invective.

About the time when comic art in America seemed to have settled down into a well-worn rut, a wholly new note was given to it by Joseph Keppler, the founder of *Puck*. Keppler was a young artist and actor who came here from Vienna. He had studied art in that city but had gone on the stage. During the first two years of his experience in America he was a member of a

traveling theatrical troupe. He came here in 1868 and in 1869. Having been turned down by several daily newspapers in St. Louis to which he attempted to sell some of his caricatures, he started a weekly comic paper in German called *Die Vehme.*

MR. PIPP.—*By C. D. Gibson.*

From "The Education of Mr. Pipp," by C. D. Gibson. Published by R. H. Russell. Copyright, 1899, by Robert Howard Russell.

The experiment was short lived, but was succeeded in 1870 by the first *Puck*, which went through one volume in German and a second volume in German and English. In 1873 Keppler came to New York where he did work for a weekly illustrated paper and again went on the stage. He began the issue of *Puck* in this city in 1876, first in German, then in German and English. In 1878 he began to draw on stone and to tint his cartoons, and from this small beginning he developed the skill in producing political, social and religious satires in color, which, looked over even today when they have lost the element of timeliness, are still striking for their point and vigor. *Puck* was well established long before Keppler died. It developed a small army of comic artists and may also be said to have developed *Judge.*

Still another new note was struck in American comic art with the founding of *Life*, which comes nearer *Punch* than any other American periodical. It is, however, unjust to compare *Life* with anything. It is *sui generis.* When it was first issued one of the other comic publications quizzingly asked "Is *Life* worth living?" The paper has answered that question for itself.

If it had done nothing more than produce Charles Dana Gibson, who is not only the originator of a new style of drawing in comic art, but who through his drawing has actually originated a new and healthier type of American girl and man, the public would still owe it a debt of gratitude. There is no need for me to dwell upon the qualities or characteristics of Mr. Gibson's drawings. They speak for themselves in every issue of *Life.* I only wish to emphasize the point, which I made almost at the outset of the article, that Du Maurier and Gibson are the greatest comic artists that have ever lived, and that their drawings, while pointing a satire, are valuable in themselves for their extreme beauty. Moreover, so far as I am familiar with them, they are morally irreproachable.

This, then, is the point to which the evolution of comic art has brought us. From the often ribald expression of the ancients, which continued with some modification through succeeding ages to the present, we have

THINGS ONE WOULD RATHER HAVE EXPRESSED OTHERWISE.

FAMILY DOCTOR (TO THE SQUIRE). "Thanks for your cheque, Squire! But, my dear sir, it's far too much—far in excess of what I should have charged! I can only hope I shall have an opportunity of working it off!"
(Du Maurier, in Punch, 1894.)

reached in the two artists just named the highest expression of comic art — wit without sacrifice of beauty. It is difficult to imagine the future having better in store for us. There may be imitations, but hardly improvements.

LINCOLN'S SELF-EDUCATION.*

BY HAMILTON WRIGHT MABIE.

From the "Warner Library of the World's Best Literature," used by permission of the publishers, The International Society, New York.

BORN in 1809 and dying in 1865, Mr. Lincoln was the contemporary of every distinguished man of letters in America to the close of the war; but from none of them does he appear to have received literary impulse or guidance. He might have read, if circumstances had been favorable, a large part of the work of Irving, Bryant, Poe, Hawthorne, Emerson, Lowell, Whittier, Holmes, Longfellow, and Thoreau, as it came from the press; but he was entirely unfamiliar with it apparently until late in his career, and it is doubtful if even at that period he knew it well or cared greatly for it. He was singularly isolated by circumstances and by temperament from those influences which usually determine, within certain limits, the quality and character of a man's style.

And Mr. Lincoln had a style — a distinctive, individual, characteristic form of expression. In his own way he gained an insight into the structure of English, and a freedom and skill in the selection and combination of words which not only made him the most convincing speaker of his time, but which have secured for his speeches a permanent place in literature. * * *

Mr. Lincoln has sometimes been called an accident, and his literary gift an unaccountable play of nature; but few men have ever more definitely and persistently worked out what was in them by clear intelligence than Mr. Lincoln, and no speaker or writer of our time has, according to his opportunities, trained himself more thoroughly in the use of English prose. Of educational opportunity in the scholastic sense, the future orator had only the slightest. He went to school "by littles," and these "littles" put together aggregated less than a year; but he discerned very early the practical uses of knowledge, and set himself to acquire it. This pursuit soon became a passion, and this deep and irresistible yearning did more for him perhaps than richer opportunities would have done. It made him a constant student, and it taught him the value of fragments of time. "He was always at the head of his class," writes one of his schoolmates, "and passed us rapidly in his studies. He lost no time at home, and when he was not at work was at his books. He kept up his studies on Sunday, and carried his books with him to work, so that he might read when he rested from labor." "I induced my husband to permit Abe to read and study at home as well as at school," writes his stepmother. "At first he was not easily reconciled to it, but finally he too seemed willing to encourage him to a certain extent. Abe was a dutiful son to me always, and we took particular care when he was reading not to disturb him,— would let him read on and on until he quit of his own accord."

The books within his reach were few, but they were among the best. First and foremost was that collection of great literature in prose and verse, the Bible: a library of sixty-six volumes, presenting nearly every literary form, and translated at the fortunate moment when the English language had received the recent impress of its greatest masters of the speech of imagination. This literature Mr. Lincoln knew intimately, familiarly, fruitfully; as Shakespeare knew it in an earlier version, and as Tennyson knew it and was deeply influenced by it in the form in which it entered into and trained Lincoln's imagination. Then there was that wise and very human text-book of the knowledge of character and life, "Æsop's Fables"; that masterpiece of clear presentation, "Robinson Crusoe"; and that classic of pure English, "The Pilgrim's Progress." These four books — in the hands of a meditative boy, who read until the last ember went out on the hearth, began again when the earliest light reached his bed in the loft of the log cabin, who perched himself on a stump, book in hand, at the end of every furrow in the plowing season — contained the elements of a movable university.

To these must be added many volumes borrowed from more fortunate neighbors; for he had "read through every book he had heard of in that country, for a circuit of fifty miles." A history of the United States and a copy of Weem's "Life of Washington" laid the foundations of his political

* Practical Life Series Extra.

education. That he read with his imagination as well as with his eyes is clear from certain words spoken in the Senate chamber at Trenton in 1861. "May I be pardoned," said Mr. Lincoln, "if on this occasion I mention that way back in my childhood, the earliest days of my being able to read, I got hold of a small book, such a one as few of the members have ever seen,—Weem's 'Life of Washington.' I remember all the accounts there given of the battle-fields and struggles for the liberties of the country; and none fixed themselves upon my imagination so deeply as the struggle here at Trenton, New Jersey. The crossing of the river, the contest with the Hessians, the great hardships endured at that time,—all fixed themselves on my memory more than any single Revolutionary event; and you all know, for you have all been boys, how those early impressions last longer than any others."

"When Abe and I returned to the house from work," writes John Hanks, "he would go to the cupboard, snatch a piece of corn bread, sit down, take a book, cock his legs up as high as his head, and read. We grubbed, plowed, weeded, and worked together barefooted in the field. Whenever Abe had a chance in the field while at work, or at the house, he would stop and read." And this habit was kept up until Mr. Lincoln had found both his life work and his individual expression. Later he devoured Shakespeare and Burns; and the poetry of these masters of the dramatic and lyric form, sprung like himself from the common soil, and like him self-trained and directed, furnished a kind of running accompaniment to his work and his play. What he read he not only held tenaciously, but took into his imagination and incorporated into himself. His familiar talk was enriched with frequent and striking illustrations from the Bible and "Æsop's Fables."

This passion for knowledge and for companionship with the great writers would have gone for nothing, so far as the boy's training in expression was concerned, if he had contented himself with acquisition; but he turned everything to account. He was as eager for expression as for the material of expression; more eager to write and to talk than to read. Bits of paper, stray sheets, even boards served his purpose. He was continually transcribing with his own hand thoughts or phrases which had impressed him. Everything within reach bore evidence of his passion for reading, and for writing as well. The flat sides of logs, the surface of the broad wooden shovel, everything in his vicinity which could receive a legible mark was covered with his figures and letters. He was studying expression quite as intelligently as he was searching for thought. Years afterward, when asked how he had attained such extraordinary clearness of style, he recalled his early habit of retaining in his memory words or phrases overheard in ordinary conversation or met in books and newspapers, until night, meditating on them until he got at their meaning, and then translating them into his own simpler speech. This habit, kept up for years, was the best possible training for the writing of such English as one finds in the Bible and "The Pilgrim's Progress." His self-education in the art of expression soon bore fruit in a local reputation both as a talker and a writer. His facility in rhyme and essay-writing was not only greatly admired by his fellows, but awakened great astonishment, because these arts were not taught in the neighboring schools.

In speech, too, he was already disclosing that command of the primary and universal elements of interest in human intercourse which was to make him, later, one of the most entertaining men of his time. His power of analyzing a subject so as to be able to present it to others with complete clearness was already disclosing itself. No matter how complex a question might be, he did not rest until he had reduced it to its simplest terms. When he had done this, he was not only eager to make it clear to others, but to give his presentation freshness, variety, attractiveness. He had, in a word, the literary sense. "When he appeared in a company," writes one of his early companions, "the boys would gather and cluster around him to hear him talk. Mr. Lincoln was figurative in his speech, talks, and conversation. He argued much from analogy, and explained things hard for us to understand by stories, maxims, tales, and figures. He would almost always point his lesson or idea by some story that was plain and near to us, that we might instantly see the force and bearing of what he said."

In that phrase lies the secret of the closeness of Mr. Lincoln's words to his theme and to his listeners,—one of the qualities of genuine, original expression. He fed himself with thought, and he trained himself in expression; but his supreme interest was in the men and women about him, and later, in the great questions which agitated them. He was in his early manhood when society was profoundly moved by searching questions

which could neither be silenced nor evaded; and his lot was cast in a section where, as a rule, people read little and talked much. Public speech was the chief instrumentality of political education and the most potent means of persuasion; but behind the platform, upon which Mr. Lincoln was to become a commanding figure, were countless private debates carried on at street corners, in hotel rooms, by the country road, in every place where men met even in the most casual way. In these wayside schools Mr. Lincoln practised the art of putting things until he became a past-master in debate, both formal and informal.

If all these circumstances, habits and conditions are studied in their entirety, it will be seen that Mr. Lincoln's style, so far as its formal qualities are concerned, is in no sense accidental or even surprising. He was all his early life in the way of doing precisely what he did in his later life with a skill which had become instinct. He was educated, in a very unusual way, to speak for his time and to his time with perfect sincerity and simplicity; to feel the moral bearing of the questions which were before his country; to discern the principles involved; and to so apply the principles to the questions as to clarify and illuminate them. There is little difficulty in accounting for the lucidity, simplicity, flexibility, and compass of Mr. Lincoln's style; it is not until we turn to its temperamental and spiritual qualities, to the soul of it, that we find ourselves perplexed and baffled.

But Mr. Lincoln's possession of certain rare qualities is in no way more surprising than their possession by Shakespeare, Burns, and Whitman. We are constantly tempted to look for the sources of a man's power in his educational opportunities instead of in his temperament and inheritance. The springs of genius are purified and directed in their flow by the processes of training, but they are fed from deeper sources. The man of obscure ancestry and rude surroundings is often in closer touch with nature, and with those universal experiences which are the very stuff of literature, than the man who is born on the upper reaches of social position and opportunity. Mr. Lincoln's ancestry for at least two generations were pioneers and frontiersmen, who knew hardship and privation, and were immersed in that great wave of energy and life which fertilized and humanized the central west. They were in touch with those original experiences out of which the higher evolution of civilization slowly rises; they knew the soil and the sky at first hand. * * *

It was to this nearness to the heart of a new country, perhaps, that Mr. Lincoln owed his intimate knowledge of his people and his deep and beautiful sympathy with them. There was nothing sinuous or secondary in his processes of thought: they were broad, simple and homely in the old sense of the word. He had rare gifts, but he was rooted deep in the soil of the life about him, and so completely in touch with it that he divined its secrets and used its speech. This vital sympathy gave his nature a beautiful gentleness, and suffused his thought with a tenderness born of deep compassion and love. He carried the sorrows of his country as truly as he bore its burdens; and when he came to speak on the second immortal day at Gettysburg, he condensed into a few sentences the innermost meaning of the struggle and the victory in the life of the nation. It was this deep heart of pity and love in him which carried him far beyond the reaches of statesmanship or oratory, and gave his words that finality of expression which marks the noblest art.

That there was a deep vein of poetry in Mr. Lincoln's nature is clear to one who reads the story of his early life; and this innate idealism, set in surroundings so harsh and rude, had something to do with his melancholy. The sadness which was mixed with his whole life was, however, largely due to his temperament; in which the final tragedy seemed always to be predicted. In that temperament, too, is hidden the secret of the rare quality of nature and mind which suffused his public speech and turned so much of it into literature. There was humor in it, there was deep human sympathy, there was clear mastery of words for the use to which he put them; but there was something deeper and more persuasive,— there was the quality of his temperament; and temperament is a large part of genius. The inner forces of his nature played through his thought; and when great occasions touched him to the quick, his whole nature shaped his speech and gave it clear intelligence, deep feeling, and that beauty which is distilled out of the depths of the sorrows and hopes of the world. He was as unlike Burke and Webster, those masters of the eloquence of statesmanship, as Burns was unlike Milton and Tennyson. Like Burns, he held the key of the life of his people; and through him, as through Burns, that life found a voice, vibrating, pathetic, and persuasive.

THE CARE OF PETS.*

BY FELIX L. OSWALD.

WHEN Lemuel Gulliver was captured by the farmers of Giant Land, they made him dance ten hours a day and roused him from his best sleep to be teased by the children of gaping neighbors. Young hoodlums would tickle his ribs with fingers resembling hairy fence-rails, and a girl, "not much bigger than a boarding-house," gave him a kiss that stunned him for thirty seconds. They meant no harm, but when he contrived to find a new home he passed three hours in prayers of fervid thanksgivings.

With similar emotions many four-footed pets would hail the day of deliverance from the hands of their protectors. Little puppies that would ask no greater favor than to be left alone, are carried about and coddled till their shrieks of distress can be heard in the middle of the next block. A year later, when their roaming instinct has awakened in all its force, they are chained or kenneled. A hound is naturally almost as restless as a ferret, and to restrain his freedom of motion is worse cruelty than neglect, so much so, indeed, that there is little doubt about its penalty being enforced in the form of hydrophobia, a disease as dreadful as fever and madness combined. In Turkey, where thousands of ownerless dogs are left to starve or feed on refuse, hydrophobia is unknown. It is unknown in Egypt, in Persia, and in western Arabia, where the freaks of the dog-star stray in the neighborhood of one hundred and twenty degrees Fahrenheit.

As a rule, it may be said that the happiness of household pets depends chiefly on their freedom from ill-timed restraint. Many a poor man's dog, whose master can give him little except his own way, is more contented than Lord Huntingfield's pampered foxhound in a ten-by-twelve-foot kennel. An old lady of my acquaintance refuted the common belief that cats will not follow their owner to a new house. "My Tabbie," she said, "would follow me if I should join a gang of strolling gypsies, or go to settle in northern Canada. I have no time to pet her very much, but experience has taught me to avoid one great mistake: I never lock up a cat after dark."

There are times of the night when the steadiest family cat would prefer to take a ramble, and to be confined in a garret at sunset will tempt her to abuse the freedom of the next afternoon recess and "never come home until morning."

These truants enjoy freedom so much that they often decide to make it a permanent blessing. They will take to the woods to prey on birds and young rabbits, and shun the haunts of man, though the turnkey of the garret probably did not anticipate that result, and perhaps only meant to provide her pet with a comfortable night's lodging.

Another very common mistake is the idea that superfluous kittens or puppies can be put out of their misery in a merciful manner by flinging them into the river. Drowning, it is true, is not a painful mode of death. It is even probable that, under certain circumstances, it is as painless as loss of consciousness under the influence of an anæsthetic. But the trouble is that young animals can swim. They will struggle desperately to regain the shore, and finally yield to the force of the currents and drift away, gurgling and shrieking, and dying a hundred deaths before a merciful wave or a whirlpool gets a chance to extinguish the flickering spark of life. In that form a watery grave is as cruel as slow strangulation. I am still haunted by the memory of a river-bank where I saw half a dozen little shepherd puppies float away with yelping appeals for assistance, while their poor mother nearly strangled herself in frantic attempts to break her leash and fly to the rescue of her youngsters. She had overtaken the drowning committee unawares, and had then been secured with a stout handkerchief and a boy's waist-belt; but the whole tragedy could have been avoided by taking away her pups during her incidental absence, one at a time, and holding them under water in a common washtub.

Dogs have earned their right to run at large, and other pets should at least enjoy the freedom of an out-of-the-way room or stable compartment. White rabbits never thrive if they are kept in tight cages, while in a state of absolute liberty their gadding penchant is likely to bring them to grief. The best place to keep them is a loft above

*Practical Life Series, No. 7.

a roomy old barn, where they can burrow in piles of dry hay and race about to their heart's content. There is no danger of their trying to jump out of an open louvre. Nor would they trust themselves to a slippery ladder, unless the stable should catch fire and make them tumble down in an attempt to escape the pursuit of actual flames. Hardly anything else will induce a rabbit to risk a plunging leap, and even the wild ones will make a wide detour to avoid the alternative of a steep cliff. But the rabbit fancier should remember that his pets cannot live upon hay alone. They need a dessert of corn once in a while, and water at least every other day. With a diet of succulent leaves it is different; cabbage-fed bunnies do not hanker after water, and, indeed, will not touch it. Their food contains all the moisture they need. Those who would treat them to extra tidbits need not invest in milk and cream biscuits, but should hunt up a bunch of dandelion leaves, in June, when the plant invites attention by its far-shining yellow flowers.

Squirrels are far more interesting pets. Their thrifty habits contrast strikingly with the shiftlessness of their long-eared cousins ("rodents," both of them), and it is a never-failing source of amusement to see them run in and out of their headquarter box to store creature comforts for a day of need.

In the way of dry-goods there is hardly a limit to the variety of things they contrive to drag into a roomy cage. They will appropriate rags, handkerchiefs and coils of yarn; and I have seen one drag a woolen undershirt along the floor and make strenuous attempts to pull it through the wires of the cage-door. The temperature of his jail was kept even by a self-regulating stove; but "Trixie" did not trust the weather, and seemed to labor under a misgiving that the warm summer would be followed by an extra cold winter.

Under the stimulus of the same misapprehension he imported preposterous quantities of comestibles, including substances that could have been preserved only in cold storage. To prevent the consequences of their accumulation, the manager now and then opened the top of the cage and removed everything except a few dry rags and a handful of hazelnuts, wondering if the restless harvester would notice his loss and refuse to be comforted. But "Trixie" did not seem to mind that a bit. It was not the collection he enjoyed as much as the act of collecting, and he went to work with revived zeal, apparently glad that fate had favored him with new storage-room.

At the approach of winter caged squirrels become unsociable. They expect a state of atmospheric affairs that will oblige them to drowse away nine-tenths of their time, and do not like the idea of uninvited guests tampering with the store-room while the owner's soul is roaming in the land of dreams.

The cousins of Charles Darwin, on the other hand, are the most gregarious of mammals. In solitary confinement a monkey will soon fret himself to death, and menagerie dealers generally advise their customers to buy such pets pairwise, or at least cage them with puppies or rabbits, on the happy family plan. I once owned a pet spider monkey that never seemed quite happy till his cage was fairly filled with playmates. With three rabbits already squatting at his side, his long arms still reached out, fishing for additional friends. Kittens or guinea-pigs that happened to stray in range of his hands were in risk of being grabbed and annexed in spite of their struggles.

In a good-sized cage four-handers are by great odds the most interesting of all pets; but their owner will never forget the day of the month if he should give them a chance to break out. To turn the handle of an ordinary door-lock is child's play to long-fingered investigators of their intelligence. A pet-ridden guest of my Mexican boarding-house nearly fainted when he entered his room after an absence of a few hours that had enabled his capuchin monkeys to enact a declaration of independence. They had opened their cage by twisting the wires that secured the door, and lost no time in turning their attention to the doors of the adjoining rooms. After tearing up a dozen of his best books, they had opened his ink-bottles and scattered the contents all over his writing-table. They had also besprinkled the floor with mucilage and left the marks of their daubed paws on the wall-paper, as high as their arms could reach. That extent of their power for mischief comprised several shelves with knicknacks, lamps and toilet articles, and the lower half of a large collection of tropical butterflies.

With proper precautions, that penchant for manual experiments can, however, be made the means of pastimes more varied than any toy-shop contrivance for whiling away the long winter evenings. A pair of Java monkeys, that can be bought in any large seaport town for eight dollars apiece, will handle their playthings like Oriental jugglers, range them in front of their cage, only to snatch them back with electric speed at the ap-

proach of a meddler, or cover them up here and there to play at hide-and-seek in their straw-pile.

In well-ventilated rooms they can be kept alive for many years, especially after a little assistance has enabled them to master the art of counteracting the climate of our frosty latitudes. Nature has not taught them the value of dry-goods. They will snatch away a tippet or a shawl for the sake of its gaudy colors, but never dream of using it to economize their store of animal warmth. Pet dealers solve that problem by putting them in a sort of net, at the approach of a cold winter night, and covering them up with woolen rugs in a way to leave them a chance to disengage their heads, but not to wriggle out altogether. After two or three lessons of that sort they come to associate the ideas of artificial coverings and warmth and learn to go to bed like children, especially in a little box that helps them to keep their blankets in place. Many natives of our northwoods can dispense with instructions on such points. With their playfulness, frugality and harmlessness, woodchucks make most desirable pets, and their qualifications, in that respect, have not been wholly ignored, for our little weather-prophesying ground-hog is a close relative of the Alpine marmots, that are caught and tamed by thousands every year, and often accompany their captors, the Savoyard mountain-boys, in their wanderings all over western Europe.

These same Savoyards rear countless cage-birds that become accustomed to the air of ill-ventilated cabins; canaries and starlings, and the true European robin redbreast, an entirely different bird from our yellowish-brown "robin" thrush. Canaries also come from the Austrian Alps, from the Silesian mountains and the highland villages of the Hartz, generally in cages so pitifully small that they cannot help enjoying their transfer to a roomy aviary.

Their protector, however, should remember that domestication has made them very sensitive to the vicissitudes of our winter climate, while our American wood-birds, on the other hand, would sicken in heated rooms and (with the exception of a few migratory varieties) feel quite comfortable in an unwarmed room, affording shelter from the direct sweep of the blizzards. During the cold winter of 1898 I gave my neighbor's girl a pet crow that soon made itself at home in the back-yard, so much so, indeed, that pigeons and roosters were obliged to take back seats. He survived the cold snaps of January and February, but one stormy afternoon in March his little landlady coaxed him into the kitchen, thinking it "a pity to leave him outdoors in such weather all night." I let her have her own way, though it made me smile to remember the ice storms that fail to dislodge wild crows from their roosts on high forest trees. Once more "Coaly" tried to make himself at home, and terrorized the kittens as he had bullied the barn-yard chicks; but the combination of heat and pot fumes was too much for him, and on the morning of the third day the old fellow that had probably survived a hundred ice tornadoes was found dead behind the wood-box, where he had tried to find refuge from the affliction of the temperature.

Lack of ventilation kills half our menagerie animals, and the occupants of an aquarium as often succumb to the neglect of the rule to change the water of their tank at least twice a week. The arrangement of their respiratory organs obliges them to derive their supply of air from that water, but after getting mixed with the accumulated refuse of half a dozen days and nights, it becomes as unfit for breathing as the atmosphere of a room that has been constantly occupied and never cleaned for a week.

It is different in a river; different, too, in a large pond, with drainage pipes and hidden springs. The stagnant water of small pools soon kills brook-fish; but in an aquarium the trouble can be obviated by the simple plan of a supply tank. Get a plumber to fit up a good-sized jar or "cooler" with pipes that feed the main tank at the rate of a drop a second. At the other end of the aquarium a few good-sized perforations should be made to connect with an effluent pipe. "Good-sized," because they have to be large enough to prevent the risk of getting choked with bread crumbs and other waste. It can do no harm to have them an inch wide,—there being no danger of the water draining off before it rises to their level. Cistern water is preferable to the "hard" mineral water of springs, and brook water to both. Put in a few porous rocks or corals and an occasional handful of pond weeds. The diet of crumbled crackers should now and then be varied with samples from the yolk of a soft-boiled egg, or from the contents of a fly-trap.

Frogs, water-lizards and tiny pond turtles will live in an aquarium of that sort, and it is worth watching how often they all gather at the upper end of their glass house, where the vicinity of the tank pipe enables them to enjoy a draught of fresh water.

THE EXPANSION OF THE AMERICAN PEOPLE

By Edwin Erle Sparks

CHAPTER XXV.

THE OREGON EXPANSION.

Required Reading for the Chautauqua Literary and Scientific Circle.

SO rapidly advanced the western line of settlement across the continent, and so rapidly national concept and national ambition grew, that within sixty years after the passage of the Declaration of Independence the United States had two claims for western territorial expansion pending at the same time. These claims were felt to be so well grounded that a political party in 1844 ventured to put forth the shibboleth, "The reannexation of Texas and the reoccupation of Oregon."

Why the "reoccupation" of Oregon? Spain, France, Russia and England originally laid claim to parts of the North American Pacific coast, but by 1844 the contest had narrowed to England and a new rival, the United States.[1] These two had advanced side by side across the continent, the boundary between them having been adjusted as growth demanded, during a period of sixty-one years. The general custom of nations has been to run boundaries along watersheds for the sake of river navigation on each side. If this practice, which had been followed largely as far as the Lake of the Woods, had been continued across the continent, a long

Advance of the United States-Canadian boundary.

[1] France had finally disposed of her claims when she sold Louisiana. Spain yielded her rights to the northwest when she agreed with the United States to run the line of 1819 along the forty-second parallel from the Rockies to the Pacific. In 1824 Russia agreed to make no claims south of fifty-four degrees forty minutes if the United States would make none north of it.

Summary of Preceding Chapters.

[Chapters I.–IV. appeared in the October issue. They treated first of expansion as a necessary law of human progress; the dispersion of mankind from the place of origin; the birth of nations; and the governing principles in mankind, as applied to our history, and disclosed in the expansion of the American people in all aspects. Chapter II. described the preparations of Europe in the fifteenth century for expansion — the overflow to the Western Hemisphere. Chapter III. described Spain's part in the western expansion, and the early partition of the western world by Spain, France, England and Portugal; the English speaking colonies proving the fittest to survive. Chapter IV. described the alien races in the English colonies and suggested the evolution of a new type of people from them.

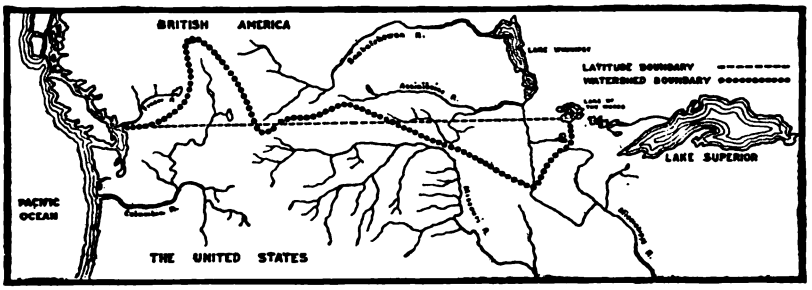
[Chapters V.–VIII. appeared in November. Two chapters described colonial life in the English colonies. Chapter VII. set forth the elements in and the results of the French-English struggle for the Mississippi Valley. Chapter VIII. described the national boundaries after the revolution and the influence of a "public domain."

[Chapters IX.–XII. appeared in December. The beginnings of Kentucky and Tennessee, pathfinding across the Allegheny barrier, and the civilization of embryonic states were described in Chapters IX.–X. Chapter XI. covered the organization and influence of the system of "public lands." Chapter XII. dealt in detail with the peopling of the Northwest Territory.

[Chapters XIII.–XVI. appeared in January. Journeying to the Northwest Territory, the process of state making, and typical pioneer life in the Ohio valley, formed the subject of two chapters. Chapter XV. gave a review of the evidences of the higher life among the American people. Chapter XVI. presented the story of the establishment of the national seat of government at Washington.

[Chapters XVII.–XX. appeared in February. The difficulties with Spain about the southern boundary and the navigation of the Mississippi, the transfer of New Orleans to France, and the ensuing acquisition of both Louisiana and the Floridas occupied three chapters. The assimilation of the foreign element introduced by these expansions of territory was described in Chapter XX.

[Chapters XXI.–XXIV. appeared in March. The development of means of transportation and communication was described and illustrated in detail, and the importance of these factors in nation-making was shown.]



PROPOSED WATERSHED BOUNDARY WEST OF THE GREAT LAKES.

and complicated boundary line would have resulted, as shown in the accompanying map. But the two nations had agreed in 1818 to make an arbitrary line of the forty-ninth parallel as far as the Rocky mountains, and to occupy jointly the country beyond until its growing population should necessitate a settlement of the question. This line of forty-nine was first used by Great Britain in the Treaty of Utrecht, when France was given possession of all land lying to the south of it.

Claims of England to Oregon.

The claims of England to the land lying in the northwest between the Rocky mountains and the Pacific ocean were based upon its occupation by the Hudson Bay Company and by the explorations of Mackenzie.[2] The organization, which grew into the gigantic monopoly known as the Hudson Bay Company, had been given supreme control in 1670 of all lands bordering on the Hudson straits to trade in furs, minerals, and other commodities, in exchange for an annual payment of "two elks and two black beavers." With such slight compensation it was able to accumulate a stock of almost two million dollars, of which only fifty thousand was original capital, and to extend its dominion over a territory larger than the present United States. It crushed all competitors from Montreal to Vancouver Island and from the Great Salt Lake to the Yukon.

Claims of the United States to Oregon.

To offset the explorations of Mackenzie, the United States pointed to the voyage of the *Columbia* and the explorations of Lewis and Clark, already described.[2] The advances of the Hudson Bay Company had been duplicated on a smaller scale by the American Fur Company, organized in

MEDAL STRUCK FOR VOYAGE OF COLUMBIA.

1808. Post Henry on the Lewis river was its most westerly point. Then, too, John Jacob Astor, a German immigrant, had founded Astoria at the mouth of the Columbia, as a station for his Asiatic trade. In the War of 1812 Astoria was occupied by the British, but it was restored at the end of the war. The United States, in 1819, had run with Spain the western line of the Louisiana purchase up the Rocky mountains and along the forty-second parallel to the Pacific. This was set up as the southern limit of Oregon, a claim derived from the Spanish right of discovery through purchase. It was much weaker than the other arguments, but was added to them.

The shadowy Louisiana purchase claim.

[2] See Chapter XIX., THE CHAUTAUQUAN for February.

The Russians had been for many years encroaching on this territory, and the United States gave warning in the famous "Monroe doctrine" that she intended to maintain her rights.

Efforts of the Hudson Bay Company to prevent settlement.

The trapping interests of the Hudson Bay Company would be best served by keeping the northwest an unbroken wilderness. It had sufficient influence to keep out Englishmen, but could not keep out Americans. It was accused of circulating reports detrimental to the attractiveness of the country, and exaggerating the hostility of the Indians. Many travelers were turned back at Fort Hall, the American gateway to the Oregon country. If rival companies were organized to compete for the fur trade, they were easily crowded out by the superior strength and precedence of the monopoly. It finally secured possession of Astoria. When the number of Americans in Oregon had at last reached two hundred, there were probably five times that number of Hudson Bay employees in the region. But the result furnishes an object-lesson which cannot be shown too often. The great monopoly fostered by the English government was defeated by the individual American, backed solely by his ambition and industry. The company slaughtered the buffalo and trapped the beaver, but never turned the fertile soil, harnessed the abundant water-power, nor built permanent homes. The riches of the fur trade must eventually vanish, but the resources of agriculture and manufacture are practically inexhaustible. The trap cannot compete with the plow and the saw. The monopoly shut out English settlers, and England lost part of the Oregon country.

OREGON INDIANS FEASTING ON A DEAD WHALE.
(From an old wood-cut.)

American missionaries in Oregon.

The prevalent agitation of migration to Oregon attracted the attention of the mission boards to that country as a field for their labors. It was said that some Flathead Indians came all the way to St. Louis in search of the white man's Gospel. Among the missionaries sent out was a physician, Dr. Marcus Whitman, who established a mission at Waiilatpu, near the Hudson Bay post of Walla Walla. It was far beyond Fort Hall, at which so many Americans had turned back, and where an effort was made to discourage Whitman's party. After six years' residence in Oregon, Whitman heard of the approach of a large English colony from the Red river region, and made haste to start for Washington to spread the alarm. The journey of four thousand miles by way of Santa Fé was accomplished in midwinter and under great difficulties.

In the Ashburton treaty just completed, the United States had agreed with England to a continuation of the joint occupation, and Whitman could only lay before President Tyler the truth about the desirability of the Oregon country.[3] Whitman had printed circulars and distributed them along the border on his journey east, announcing that he would lead

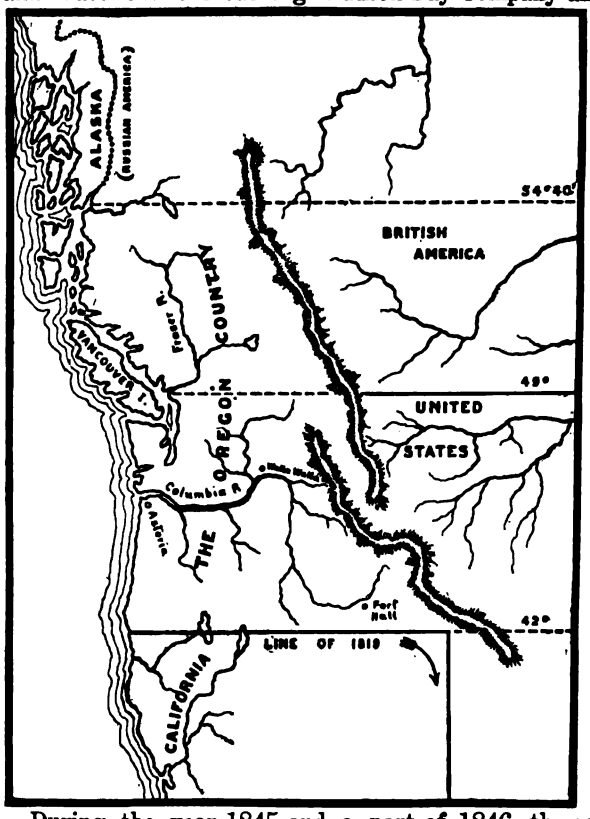
[3] In the treaty of 1842, Lord Ashburton and Daniel Webster settled the long dispute concerning which was the true St. Croix river on the northeast boundary between Canada and the United States. They permitted the joint occupation of the country beyond the Rockies to continue. Much discussion has arisen concerning the influence which Whitman exerted in Washington. It is doubtful whether he did more than to give the testimony of an eye-witness to the desirability of the Oregon country. Whitman's massacre by the Indians after his return to Oregon has given a certain romantic tinge to all his actions.

Whitman takes out a colony.

an American colony to the Columbia during the coming spring. In June, 1843, his caravan of two hundred wagons, almost nine hundred people, and thirteen hundred head of cattle, set out from Westport, near where Kansas City now stands, and eventually reached its Oregon destination.

Over the Oregon trail thus marked out, company after company of emigrants passed and added to the increasing desire of the United States to possess the land. The inherited Revolutionary feeling against England, always just beneath the surface, burst out in sudden fury. Cheap "patriotism" ran riot. Jingoes frothed at the mouth. Speeches were made in Congress calling for thirty thousand rifles in the valley of the Oregon to annihilate the encroaching Hudson Bay Company and to assert the right to the territory based on purchase, exploration, and settlement.[4] Spain had claimed, although not under an unclouded title, the coast as far north as fifty-four degrees and forty minutes, the old southern boundary of Russian America. To "reoccupy" Oregon, therefore, would be to exclude the English and to take possession of the original claim of the Spanish. On the other hand, England claimed by occupation all the land to the north of the Columbia, and proposed that river as a final boundary line. The territory in dispute embraced over one thousand miles of the Pacific coast.

"Fifty-four forty or fight."



THE DISPUTED OREGON COUNTRY.

During the year 1845 and a part of 1846, the scales of war or peace poised in the balance. The United States gave notice of the termination of the joint occupation agreement, and increased her claim by the addition of five thousand immigrants to the land. A compromise was at last arranged, by which the United States exchanged her theoretical claim of "fifty-four forty" for the better founded extension of the old line of forty-nine degrees. England yielded the triangle embraced between forty-nine and the Columbia river in return for the whole of Vancouver Island and the payment of $650,000 damages to the Hudson Bay Company. Twelve years later, war again threatened because of the uncertain south-

A compromise on the line of forty-nine.

[4] As a sample of the rhodomontade of some of these swashbucklers this extract from a speech in Congress must serve: "We shall gain territory. . . . We must march from ocean to ocean. We must fulfill what the American poet has said of us from one end of the confederation to the other,

"'The broad Pacific chafes our strand,
We hear the wide Atlantic roar.'

We must march from Texas straight to the Pacific ocean and be bounded only by the roaring wave."

ern boundary of Vancouver Island. But the dispute was peacefully settled in 1871 by the Emperor of Germany as arbiter.

From the territory thus peacefully acquired the states of Washington, Oregon and Idaho have been made. The national boundary was thus fully rounded out in the northwest; but if the line of American domain could have been extended to the famous "fifty-four forty," it would have touched southern Alaska and the continental union of the United States would then have been complete.

CHAPTER XXVI.

THE ACQUISITION OF TEXAS.

To suppose that the expansion of the American people in both territory and union could be accomplished without internal dissension, would be to omit the tendencies of human nature. Extension geographically always brings the danger of the separation of divergent parts, especially if the geographic line of separation coincides with the line of inherited differences. Indeed, it would be more proper to speak of the expansion across the American continent of two peoples living under the same gov-

AUSTIN, TEXAS, IN 1840.

ernment, but divided into a north and a south. The feeling between dissenter and churchman was intensified by climatic influences, which made the one frugal and the other hospitable; the one commercial and the other agricultural; the one austere and the other genial. It was also true that climate made the employment of slave labor unprofitable in the one and profitable in the other, but to consider slavery as the sole cause of the discord is to consider immediate instead of remote causes. For eighty-five years this jealous fear of supremacy continued between the factions, and in no place were its effects more evident than in the struggle for the control of the national government.

Sectional rivalry in expansion.

Considering population as the basis of representation, and territory as necessary for the growth of population, the southerner could not with any satisfaction view the Louisiana purchase as it took final shape. It was true that the demand for Louisiana had arisen in the southwest, but the line of 1819 limited southern expansion to the Sabine on the west. The purchase had assumed the shape of a huge triangle, whose upper line extended from the head of the Mississippi to the Pacific ocean, but which narrowed down southwardly to the state of Louisiana alone. South of the compromise line which limited slavery and southern interests, there

Discontent of southerners.

could be but two or three states carved out. North of the line there would be four or five times that number.[1]

A law of expansion again.

Yet even here the thought that the extension of the southern line over Texas was due entirely to the desire of the southern section for political power falls short of the broader view of the laws of expansion. Statesmen could foster but could not compel the migration of Americans across the Sabine unless the expansive instinct had so drawn them. Forbidden trade was doubly attractive to the peripatetic merchant of the frontier, while grassy plains and fertile lowlands allured his companion, the "squatter."

Americans enter Texas.

The vast region beyond the Sabine was ruled from distant Chihuahua in true Spanish style. Military and ecclesiastical law held full sway; civil law was unknown. Foreigners without passports were supposed to be imprisoned; trading across the Sabine was prohibited. The thinly populated region and the adjacent parts of the Gulf invited pirates and filibustering expeditions. Several small expeditions followed that of Burr, and several incipient rebellions arose, in all of which Americans were present.[2] So strong had American interests become by 1819, that Henry Clay and others objected to the Sabine instead of the Rio Grande boundary, which really exchanged Texas for Florida.

BRITISH CONSULATE IN THE TEXAS REPUBLIC.

In 1820 Mexico was strong enough to revolt against Spain, and in four years, after four changes of government, the United States of Mexico was created, including Texas. At this time there were probably three thousand Americans beyond the Sabine, living mostly at Nacogdoches and along the road to San Antonio de Bexar. The Spanish were gathered about this latter point and at Goliad farther down the San Antonio river. Mexico was desirous of further peopling Texas with Americans and gave large tracts of land to "empresarios" (contractors) who engaged to settle families upon them. The grant made to Moses Austin[3] was the first, but soon there appeared the grants of Burnett, DeWith, McLean, Power, Cameron, Woodbury, and others, until almost the entire state had been so parceled out.

Mexico invites Americans into Texas.

About 1825 the rush for Texas began. No such spectacle had ever before been seen. "Gone to Texas" was written upon the door of many a deserted dwelling of Kentucky, Tennessee and Alabama. When a man

[1] This was the Missouri compromise line of 1820, which prohibited slavery in all states north of the line of thirty-six degrees thirty minutes except in the state of Missouri. The original division between free and slave states was the boundary between Pennsylvania and Maryland. The Ohio river became a continuation of this line and its mouth was slightly above the compromise line. These three divisions of the line dividing the two sections were determined by circumstances at the time when each was decided upon. See Judson's "Growth of the American Nation," pages 196, 276, 293 and 303.

[2] In local histories, see descriptions of the pirates of Barrataria, of Jean Lafitte, of the adventures of Philip Nolan, Ellis P. Bean, and of James Long. President Madison issued a proclamation, September 1, 1815, against Texan expeditions organizing in the United States.

[3] Moses Austin, of Connecticut, after engaging in lead mining in the west, went to Texas, and in 1820 secured permission to colonize three hundred American families near Bexar. His son, Stephen F. Austin, carried out the plan after his father's death. The principal town in his grant was San Felipe de Austin (now Austin).

wished to coerce his family or friends, he threatened to go to Texas. It was felt to be beyond the natural limits of the world. The glamour which had attracted Aaron Burr still hovered over the mystic land of the southwest. So rapidly did these invited guests throng the pathway which led down the Mississippi to the Red river, up that stream to Shreveport and across into Texas, that their number had increased to twenty thousand by 1830, and Mexico became alarmed and tried to stop the coming. Perhaps she remembered the experience of Spain and the results of encouraging the settling of Americans across the Mississippi a decade before.[4]

The Texas craze.

RUINS OF THE ALAMO.

No sooner did Mexico try to close the door than the natural antipathy between Saxon and Gaul became manifest. The grasping record of the Americans made the Mexicans fear the loss of Texas, and color was lent to the fear by the repeated offers of the United States to buy as far as the Rio Grande.[5] The Indians feared the Americans and did not annoy their settlements, and to the Mexicans they appeared leagued together. The Mexican government therefore stopped further colonization, canceled all but three of the land grants, forbade the importation of slaves, closed all save one of the ports along the American side, placed the ordinary tariff on implements and articles commonly brought in free by Americans, and was accused of trying to encourage the colonization of criminals and beggars in Texas.[6]

The Americans ordered to stop coming.

It might be argued that Mexico had a right to legislate for her own territory, but Americans have always insisted that such legislation be just, and that the justice be determined by the American standard. Therefore, headed by Houston,[7] they defied these restrictions, swarmed over the borders, and carried on a contraband trade under the protection of cannon. When Texas openly revolted against Mexico in 1835, two companies of New Orleans volunteers participated, besides other companies from Mobile and Kentucky, probably eight hundred in all. The names of Davy Crockett,[8] James Bowie [9] and other frontier fighters are connected with this struggle and with the massacres of the Alamo and of Goliad.[10]

Defiance of Mexico in Texas.

[4] See Chapter XVII., THE CHAUTAUQUAN for February.

[5] The various offers by the United States rose to five million dollars, but to no purpose.

[6] "It is well known that Texas has already received a very considerable proportion of its present population in emigrants from the United States. . . . Santa Fé (also) may be considered in some sense an American town, the stores being filled with American goods and the streets with American people. The Americans have explored the whole country from the sources of the Rio del Norte to its mouth in search of furs and in pursuit of a lucrative traffic. There are few of the towns of New Mexico in which more or less of them are not to be found. Constantly oppressed by the ignorant, miserable, bigotted, petty despots of these semi-barbarous regions, who assume to be republican rulers of an amicable sister republic, the United States emigrants, like the Jews, multiply and thrive under the extortions and cruelties practised upon them." From Flint's Geography (1832), p. 462.

[7] Samuel Houston was a native of Virginia but was reared on the frontier of Tennessee. He rose to the governorship of that state, but suddenly deserted his office and family and went to live among the Cherokee Indians, adopting their garb. Going to Texas in 1832, he took an active part in the revolution, and was eventually elected the first president of the republic; after the admission of the state he served many years in the United States Senate.

[8] [9] [10] See foot-notes on next page.

Texan independence.

When in March, 1836, at the city of Washington on the Brazos river, fifty-eight delegates declared the independent state of Texas, only three of them were Mexicans. It is not remarkable that Texas immediately sought annexation to the United States.

Opposition to annexation in the United States.

Annexation was opposed by sympathizers with the anti-slavery agitation which had arisen a few years before. It was true that the Texas constitution, framed under alarm at this hostile movement, had provided that slaves born to life servitude could not be emancipated; that the Texan congress could not free a slave nor could an owner do so without the consent of the congress; that no free negro should be permitted in Texas without the permission of the congress; and that the importation of slaves from any country other than the United States should constitute piracy. Regardless of the slavery question, many hesitated to annex Texas so long as she was a revolting territory in war with the parent country, although her independence was acknowledged.

PAPER MONEY OF THE REPUBLIC OF TEXAS.

During the ten years in which Texas maintained her independence through a series of threatenings and fiascos between herself and Mexico,[11] the United States government preserved a kind of neutrality, but actions by the people plainly showed the trend of events. Men were openly recruited in New Orleans to aid the Texans, and at one time General Gaines was sent by the United States across the Sabine with an armed force "to anticipate threatened Indian hostilities." Conservative annexationists revived the abandoned claim that the Louisiana purchase had extended to the Rio Grande, and so brought out the cry of "reannexation of Texas." At last the mask was thrown off, the bogie-man of foreign intervention was again brought out,[12] and the United States, after years of quibbling, yielded to the wishes of material interests and annexed the now Americanized Texas.[13] England, as usual, protested, and Mexico withdrew her

Annexation finally consummated.

[8] Perhaps the most picturesque frontier character is Davy Crockett of Tennessee. He had little education but was a skilful shot and a noted story-teller. He served several terms in Congress, and eventually joined the Texans in their struggle.

[9] James Bowie of Georgia, at one time in a general fight after a duel, killed a man with a knife which had been made from a blacksmith's file. Its shape was copied by cutlers, and thus originated the famous "bowie-knife."

[10] The Mexicans under Santa Anna, who had practically seized the Mexican government, put to death in the Alamo mission at San Antonio one hundred and eighty-two Americans, some of them after having surrendered. At Goliad he executed three hundred prisoners. He was captured soon after by the Texans, but his life was spared and he was sent to the United States, where he was received by President Jackson and was eventually returned to Mexico.

[11] At one time the Texans tried to extend their territory to Santa Fé in what President Jackson called "a wild goose campaign," but they surrendered without the firing of a gun.

[12] In his annual message of 1845 to Congress, President Polk said: "We may rejoice that the tranquil and pervading influence of the American principle of self-government was sufficient to defeat the purposes of British and French interference, and that the almost unanimous voice of the people of Texas has given to that interference a peaceful and effective rebuke."

[13] In 1820 a Spaniard in New Orleans wrote to the king of Spain begging him not to give Florida to the Americans, since it would make them hope to acquire Texas later. "The Anglo-Americans," said he, "trampling under foot the sacred rights of property recognized by all other nations, have poured in great numbers across the pretended boundary of the Sabine river and now shamelessly declare their purpose to penetrate even to the heart of the kingdom of Mexico."

minister, but the United States had added almost four hundred thousand square miles to her national domain.[14]

It seemed to be the fate of the United States to inherit with each accession of territory a boundary dispute. The vastness of the country, the limited exploration, the lack of surveys, and especially in the case of Spanish territory the unsettled and shifting ownership, made such disputes well-nigh unavoidable. The line between the jointly represented states of Coahuila and Texas had never been permanently settled on either the Nueces or Rio Grande rivers, although the Nueces had been understood when the two states were formally separated by Texas. On maps of the day the country between the two rivers was marked "Immense droves of wild horses." It was a barren tract almost devoid of inhabitants, yet human nature was simply asserting itself in the Texans' claiming to the Rio Grande. It made a much longer and better boundary, and rounded out their state.

Another boundary dispute.

ARRANGING THE PRELIMINARIES OF A TREATY BETWEEN THE UNITED STATES AND MEXICO.

Mr. Trist (very firmly), "My Government, Gentlemen, will take 'nothin' shorter."

The United States forces occupied the disputed strip immediately upon annexation and were attacked by Mexicans who crossed the Rio Grande. The Americans drove them back across the river and occupied the town of Matamoras. There was thus some question of the truth of President Polk's message saying that "after repeated menaces, Mexico has passed the boundary of the United States, has invaded our territory and shed American blood upon American soil."[15] The resulting Mexican war is deplorable:

War follows the dispute.

Because it furnished to Europe the spectacle of sister republics, each of which had gained independence through great effort, now warring on each other.

FIRST CAPITOL OF THE REPUBLIC OF TEXAS.

(From "Six Decades in Texas." F. R. Lubbock. From a sketch by Mrs. Julia Lee Sink.)

Because the United States was so much stronger in arms, resources and intelligence, that it will always bear the suspicion of being a war for spoils.

Because the strip of country in question was not worth the war.

Because the war having been favored largely in the south through sympathy with the Texan immigrants, the anti-slavery element of the north claimed that it was a war for the prolongation of slavery and that the government had become a tool in the hands of that power.[16]

The Mexican war deplorable.

[14] These figures include not only the present area of Texas, but almost one hundred thousand square miles lying northwest, which that state claimed and which the United States purchased at a cost of ten million dollars. See the accompanying map on the fruits of the war.

[15] Abraham Lincoln, a Whig representative from Illinois, brought only ridicule upon himself by introducing resolutions calling upon the president to designate the "spot" where the invasion had taken place. A man who opposes war runs counter to public feeling.

[16] The population of Texas was made up not only of southerners, but also of emigrants from the northern states as well as many from England. However, the southern people predominated, and the anti-slavery element was arrayed against the war. Lowell wrote the first series of "The Biglow Papers" in ridiculing it.

CHURCH OF SAN JUAN CAPISTRANO DESTROYED BY EARTHQUAKE IN 1812.

Because the war, therefore, instead of drawing more closely the bonds of union, which is at last the only consolation in a foreign war, widened still more the breach between the two sections.

Because the United States gave further grounds to the charge of a war for spoils by claiming as fruit of the contest the Mexican province of Upper California.

Experiments with telegraphy.

The anxiety during the Mexican war was directly responsible for the rapid spread of the lines of the magnetic telegraph. Communication by semaphore or signal was employed from early times in the old world. An improved method, by means of which it was thought the Lord's Prayer could be sent from Maine to New Orleans in one hour, was put on exhibition in New York City during the War of 1812, but nothing practical was evolved. The experiments of Joseph Henry [17] on the power of the electric magnet caused Harrison Gray Dyer [18] to string a wire on posts near New York City, and to use the discharge of the electric spark to color litmus paper. By using intervals of different length between discharges, he was able to communicate words.

The invention of Morse.

In 1837 S. F. B. Morse, professor of the art of design in the University of the City of New York, aided by some associates, exhibited an electric telegraph, transmitting signals through seventeen hundred feet of wire. The House of Representatives had requested the secretary of the treasury to investigate the feasibility of some system of telegraphy for the government. When Morse brought his apparatus before the committee of the House, the chairman was so impressed that he resigned and took stock in the enterprise.

For four years Morse, although often reduced to penury, besieged Congress, and $30,000 was granted to aid in building an experimental line. A line of wires between Washington and Baltimore was first put underground in pipes, on which $23,000 of the appropriation was spent, but the

[17] Joseph Henry, physicist, was a professor in Princeton college, and after 1846 first director of the Smithsonian Institution at Washington.

[18] Dyer was driven from New York on a charge of conspiracy in having transmitted secret intelligence on his wires, and this is often cited as evidence of the superstition of the times. His persecution was due to the prevailing excitement about gambling in Wall street, since he was supposed to be in communication with the stock market of Philadelphia.

insulation failed. The wires were then strung on poles and the news of the nomination of Henry Clay for the presidency was sent from Baltimore to Washington.[19] The government, although convinced of the practical working of Morse's invention, refused to buy his patent for $100,000 and it passed into private hands. For one year the experimental line was used free of charge, and then a tariff of one cent for four characters was placed upon it.[20]

Congressional aid to telegraphy.

FROM A COMIC PAPER.

Under private companies the "iron cord" was extended up and down the Atlantic coast, and in 1846 to Pittsburg. The first message sent from there assured President Polk that the Pittsburg volunteers would soon be ready to leave for Mexico. Newspapers in securing the news of the war paid large sums for transmission, and so extended the use of the invention. Still, incredulous people doubted the possibility of the contrivance, and comic papers showed idlers watching the wires to see the messages pass by.

CHAPTER XXVII.

THE CONQUEST OF UPPER CALIFORNIA.

The invading Spaniards under Cortez gave the name "California" to the North American coast of the Pacific ocean because of its fancied resemblance to "the great island of California," described in a popular romance of that time. Spanish California included all land lying west of the Rocky mountains, and was roughly divided into Upper and Lower California at the head of the gulf bearing that name. San Diego, in Upper California, was settled about 1769, and Spanish dominion was extended northward until it came in contact with the Russian and English fur-trading companies.

Spanish California.

The Spanish government was administered by an *alcalde*, or mayor, who resided at the presidio, or military post. Within the adobe walls, some twelve feet high, were located the barracks, administrative houses, and a

Spanish government of California.

[19] A few weeks later the official test was made. Miss Ellsworth, daughter of the commissioner of patents, who had brought to Morse the good news that his appropriation had passed Congress, was allowed to choose the message, and selected "What hath God wrought," from Numbers, xxiii., 23.

[20] On the experimental line, numbers were used, each of which represented a sentence. The first paid message, "What time is it?" was sent to Baltimore by an unbeliever who was satisfied with the reply "One o'clock." Since the sender had used but two numbers, he demanded his half cent change.

CHAPEL OF THE SAN GABRIEL MISSION.

chapel. The *alcalde* was also the official head of the pueblo or Spanish settlement adjacent to the fort. The most important presidios were at San Diego, Santa Barbara, and Yerba Buena, afterwards named San Francisco.

The national religion of Spain was Roman Catholic, and under the protection of the government the Franciscan monks had established in California about twenty missions. The mission consisted of a church, cloisters, workshop, and storehouse, arranged about an open court. The converted Indians were employed under the direction of the fathers in tilling the fields and cultivating the vineyards. Their little thatched conical huts, constituting the *rancheria* (village), were gathered near the mission, the whole under the protection of the presidio.

The church in California.

FORMER SPANISH VICEROY'S PALACE, SANTA FÉ, N. M.

The Spanish soldier did not add as much to civilization as did the priest. A few soldiers brought their wives to the presidios, but there were no schools and no attempt at agriculture by the Spaniards. The dull days were spent in gambling, horse-racing, cock-fighting and dancing. Horses and cattle were introduced, but in too great numbers for immediate use. Being allowed to run wild, their numbers greatly increased, and by 1826 ships began calling at the different California ports for the hides and tallow of the wild cattle.[1] Hides passed as current money, at the rate of two dollars each.

Spanish life.

The news of the revolt of Mexico reached this upper portion in 1822, and the Mexican flag quietly supplanted the red and yellow of the Spaniard. During the ensuing years of peace, a number of Americans found

[1] Of the sixty-one vessels which entered California ports between 1836 and 1840, twenty-six were American. One of these was the *Pilgrim*, of Boston, in which sailed Richard Henry Dana. He described his experiences in "Two Years before the Mast."

THE BELLS OF SAN GABRIEL MISSION.

their way over the mountains and around by vessel to the fertile valleys of California. Many married Californian wives and applied for citizenship, never returning to the states. The strict law concerning foreigners coming into Mexican territory was never rigidly enforced in this outlying district. There was a little group of these aliens at Monterey, but more at New Helvetia,[1] on the American river, commonly called Sutter's Fort.

Peaceful invasion by Americans.

Sutter had proved to the Mexican government that he was a good Roman Catholic and a desirable resident and had been granted land in the Sacramento valley. He later added to his territory by a purchase from the Russians. In 1840 he built a fort at the junction of the American river with the Sacramento. A space about five hundred feet long and one hundred and fifty feet wide was enclosed by adobe walls eighteen feet high and three feet thick, the whole being guarded by brass and iron cannon. Sutter ruled as potentate over the people gathered at his fort, purchasing their products and shipping his goods to San Francisco in his own sailing vessels.

Sutter and New Helvetia.

In the meantime the Americans were invading California in another portion along the Santa Fé trail. In 1819 Arkansas was made into a territory and the frontiersmen of Kentucky and Tennessee found new homes along the Arkansas and White rivers. Those with a mercantile instinct went up the Canadian, a branch of the Arkansas, and across to Spanish Santa Fé, to engage in a trade forbidden by that government. Only a limited amount of merchandise could be transported in this manner and the Santa Fé trade soon found its way directly across the prairies in great wagons drawn by mules and oxen. It grew to large proportions after the independence of Mexico. Amidst the crack of the long whips, the cry of "All's set" passed about, and the great caravans moved out from Independence, Missouri, in four parallel columns, with guards riding in front. About one hundred and fifty miles distant, the line halted for the "catch up," before starting on the seventy days' journey. A "Santa Fé assortment" consisted of woolen and cotton goods, silks, hardware, and notions. On the return journey, gold-dust or bullion, furs,

Trade forms the Santa Fé trail.

[1] John Augustus Sutter, born of Swiss parentage, came to America and entered the St. Louis and Santa Fé trade. Crossing the mountains he embarked in the Pacific coast trade, and being shipwrecked at what is now San Francisco bay, went inland to found his trading post of New Helvetia (New Switzerland).

AN OLD BUILDING IN SUTTER'S FORT.

buffalo rugs, wool, and Mexican blankets were brought back. The provisions consisted of bacon, flour, coffee, sugar, and salt. Buffalo would furnish fresh meat on the way. The cost of the goods was increased about one hundred per cent by the journey, but nevertheless the trade grew from about fifteen thousand dollars in 1822 to over a million dollars in 1846.

The Mexicans became alarmed at these invasions of California. The revolution in Texas was an alarming object-lesson. But when in 1840 the Mexican governor, on the rumor of an American uprising, attempted to banish forty foreigners, he accomplished little save furnishing a basis for claims of the United States against his government. At one time the Stars and Stripes were raised at Monterey by an over-zealous naval commander, but taken down with an apology. Some Americans came down from Oregon. Expeditions carrying women and children ventured directly across the Rocky mountains. California could not remain in its uncertain ownership. It was called "Naboth's vineyard" by the Americans who thought that France or England coveted it. Lord Palmerston's defiant speech in the House of Lords was quoted and popularly cartooned.

Mexican alarm about California.

SPANISH AND AMERICAN HOUSES, ALBUQUERQUE, N. M.

Covetousness, indeed, may have added to the desire in the United States for war with Mexico; certainly, as the war progressed, the natural longing for California took shape in the popular demand for that country as a prize of war. General Kearny[3] was instructed to invade the country from Fort Leavenworth and to pass through New Mexico to California, conquering the inhabitants and establishing government in the name of the United States of America. Commodores Sloat and Stockton were ordered to attack the coast of California.[4]

In the meantime John C. Fremont, the American explorer, had been

[3] When the War of 1812 began, Stephen W. Kearny, of New Jersey, entered the army as captain of volunteers and remained in the service. At the beginning of the Mexican war he was in command of the western division and was ordered to take possession of New Mexico. In the progress of the war he served in Mexico and died of disease contracted there.

[4] Sloat, who was in command of the Pacific squadron, was ordered to occupy Monterey, upon rumor that the British admiral intended to take possession of that port. Stockton sailed around Cape Horn to serve as commander-in-chief of the Pacific squadron. He directed the later movements in California and sent a relief detail to meet Kearny.

ordered by the California authorities at Monterey, to leave the San Joaquin valley where his expedition was resting. He refused, and erected a fort about thirty miles from Monterey, over which he raised the American flag. Subsequently he withdrew into Oregon, but in 1846 returned under government orders "to watch over the American interests." He coöperated with the revolting Americans who raised their "bear flag" and erected an independent state, July 4, 1846, with Fremont as governor. When Commodore Sloat seized Monterey, Fremont joined him and raised a California battalion. He was made military and civil governor by Stockton when the news of the Mexican war reached California.[5]

LORD PALMERSTON AND OLD ZACK.
(From an old cartoon.)

Fremont and the "bear flag" republic.

When Kearny arrived, after suffering great hardships on his overland journey, a dispute arose between him and Stockton, but communication with Washington was eventually established and order ensued.[6] In the treaty of peace with Mexico that country was despoiled of all the land lying west of the Rio Grande and north of the Gila. The Americans ran the boundary line at will, bending it southward to embrace the port of San Diego. A few years later a section south of the Gila, into which a few Americans had ventured, was added by purchase from Mexico for the sum of $10,000,000.[7]

California cedod to the United States.

Punishing an enemy by depriving him of territory is a rule of nations in the old world. From an American standpoint, the spoliation of weak Mexico is inexcusable save on the old law of the fittest coming into its own. "Manifest destiny" will always accompany the greater force of arms. The "duty" of the United States to take outlying provinces under its protection rests upon the demands of American trade and American interests.[8]

"Manifest destiny" again.

Many Americans hurried into the new possessions. They found the people living much as their ancestors had lived in old Spain. In topog-

[5] John Charles Fremont, a Georgian, was connected with the United States topographical surveys in the southern states, and in 1842 was given charge of an expedition to examine the South Pass as a route to Oregon. He subsequently made several expeditions, both official and private, until he had traversed many parts of the western land and had gained for himself the title of "Pathfinder." Ten thousand copies of the report of his first expedition were printed and distributed by Congress. They greatly encouraged western migration. Fremont's achievements inspired Whittier's "The Pass of the Sierra" and laudations from other pens, but old trappers who had traversed the mountains alone and unaided were inclined to believe his accomplishments overestimated.

[6] In the contest between Stockton and Kearny, Fremont acknowledged the orders of the former, and was later tried by court-martial and sentenced to be dismissed from the service. The penalty was remitted by President Polk, but Fremont resigned.

[7] The negotiations were conducted by James Gadsden, minister to Mexico, and the land is called "Gadsden's Purchase." The enormous price paid for forty-five thousand square miles of poor land will always give critics of America ground for claiming that it was largely conscience money.

raphy and climate California much resembled Spain. Mountains and high plains gave opportunity for irrigation. In the valleys herding was followed. All carrying was done on pack-mules. The Americans likened the adobe built cities, when seen at a distance, to an extensive brickyard. Instead of horses, donkeys were used as beasts of burden. In their boxes mounted on solid wooden wheels, whole families came to church or to celebrate their many saint days with fireworks, processions, and bonfires. Their churches, with the battered bells and carved beams, seemed to belong to another world. They dressed in fantastic colors and seemed, in their windowless houses, to regard mirrors as the criterion of wealth. In their little gardens they raised delicious fruits and melons.

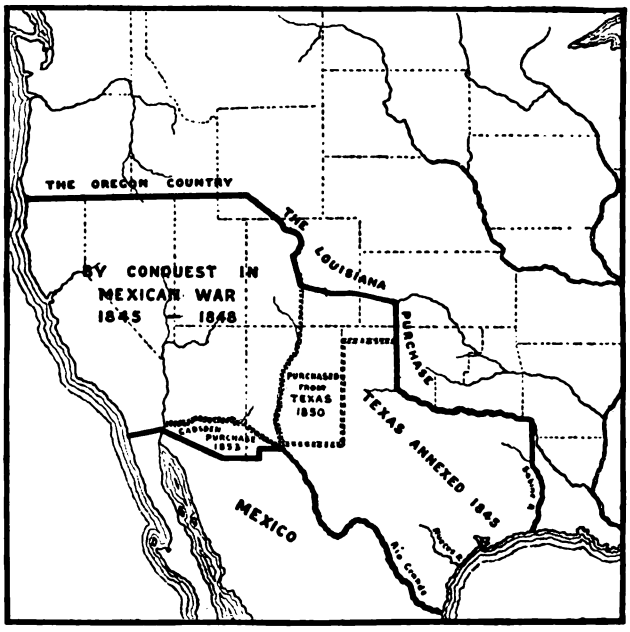
THE GREEDY BOY.*

The bustling American invasion soon changed this picturesque scene. San Francisco was built up at the rate of fifty houses in one month. A pony mail was established between San Francisco and San Diego, starting every two weeks. A vessel loaded with Mormons from New York and Vermont came into San Francisco, followed by another bearing a company of United States volunteers raised to settle permanently in California. A wagon road was established overland from Missouri, and trails were made through New Mexico. A territorial government had been set up, as has been said, in 1846, by Kearny; and California entered upon her evolution toward statehood, an event hastened beyond any imagination by the discovery of some bits of yellow metal at Sutter's mill, January 19, 1848.

Picturesque subjects.

American development of California.

THE TEXAS AND CALIFORNIA EXPANSION.



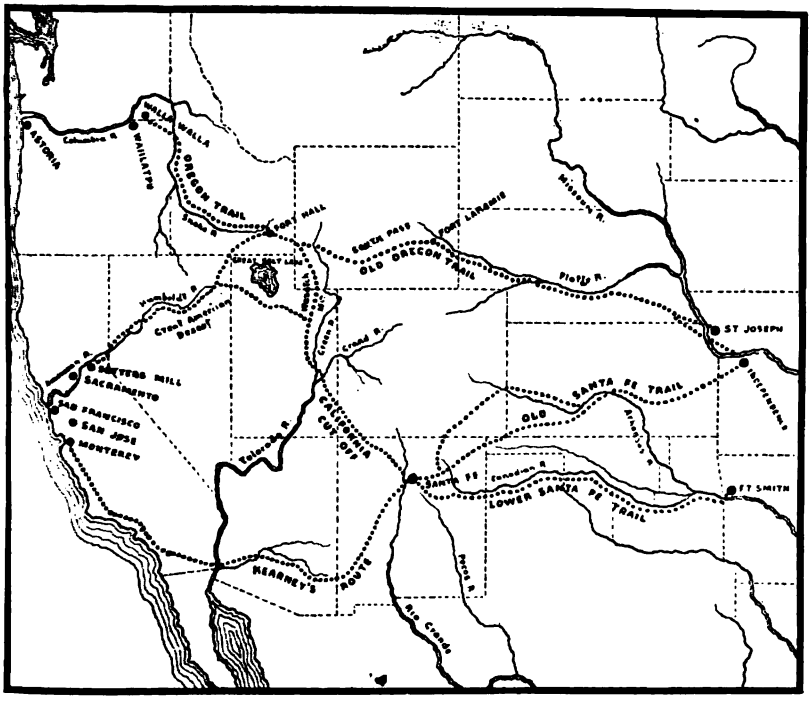
*This cartoon of the time represents Uncle Sam as a greedy boy taking not only Texas and California, but Mexico as well. Queen Victoria, who stands by, fears nothing will be left for the Prince of Wales, but the king of France reminds her that England is fond of Indian bonbons and France of Algerian tobacco. They are all engaged in grabbing territory.

CHAPTER XXVIII.

GOLD, THE NEW FACTOR IN AMERICAN EXPANSION.

When Upper California came into the possession of the United States by conquest, there were probably not ten thousand civilized people in it. Three years later it had a population of ninety thousand, and was admitted as a state without passing through the preparatory stage of a territory. This unprecedented progress was due to a deadlock in Congress over the question of slavery in the territorial government to be provided, and to the wonderful growth of population owing to the discovery of gold. The Spaniard had neglected ordinary occupations in searching for the precious

From foreign soil to statehood.



OREGON AND CALIFORNIA TRAILS.

metal; the Americans stumbled on it by chance in preparing for the ordinary pursuit of manufacturing.

In conducting the various enterprises connected with New Helvetia, Sutter felt the need of a sawmill and sent some men up the American river about forty miles to locate the mill at a proper site. In digging the tail-race to carry off the water, a lumberman named Marshall,[1] in charge of building the mill, found some small bits of gold.

Discovery of gold.

The news spread with astonishing rapidity. San Francisco was the first place of importance to hear of the discovery, and within four months had lost three-fourths of its population. One man bought a horse for fifteen dollars and after reaching the diggings hired it out for one hundred dollars per week. Men paid as much as five hundred dollars for a rowboat in which to row up to Sutter's Fort. The city council of San Francisco adjourned permanently, the churches were closed, and the two newspapers suspended because their editors had joined the hegira.

Beginning of the gold fever.

[1] James Wilson Marshall, a native of New Jersey, emigrated to California in 1844 and served in the "bear flag" war. After his discovery of gold, his land was seized and he was reduced to extreme poverty in his old age. Sutter experienced the same fate.

THE INDIA RUBBER LINE TO CALIFORNIA.*

From Southern California and Mexico came Americans and Mexicans. San José and Monterey were depopulated. An *alguazil* (constable) brought along ten prisoners from his jail and set them working for him. The American cooks and soldiers deserted from the California forts until the officers were compelled to do their own cooking. The news spread to the Sandwich Islands and brought over thousands of Chinese.[1] It went thence by vessel to Vancouver Island and so reached the Americans in Oregon.

California goes to the diggings.

In his message, upon the assembling of Congress in 1848, President Polk said that, unwilling to credit the reports coming from the gold fields, he had sent an officer who verified the announcement of the discovery. The supply was very large and the metal was found over an extensive district. The effects had produced a marvelous change of affairs in California.

President Polk on the discovery.

"Labor commands a most exorbitant price," said the President, "and other pursuits but that of searching for the precious metals are abandoned. Nearly the whole of the male population have gone to the gold districts. Ships arriving on the coast are deserted by their crews and their voyages suspended for want of sailors. Our commanding officer there entertains apprehensions that soldiers cannot be kept in the public service without a large increase of pay. Desertions in his command have become frequent, and he recommends that those who shall withstand the strong temptation and remain faithful should be rewarded."

CALIFORNIA WAGON TRAIN.

The contagion of migrating to California spread with lightning rapidity

[1] By 1850 four thousand Chinese had arrived in California and were welcomed as valuable additions to the working class. But the working men soon began war upon them. In 1878 an anti-Chinese bill was vetoed by President Hayes, and in 1881 another by President Arthur. A partial exclusion bill was passed in 1888 and the Geary law, still more rigid, in 1892.

* The inscription below this cartoon reads, "From the Atlantic to the Pacific, through in no time. The principle of this Railway is such that if the Passengers are nicely balanced both in mind and body all that is necessary to land at the 'Gold diggens' is to cut the line on the Atlantic side, then by one jerk, they reach in safety their place of destination. Reverse the above and they are back again."

FROM HUTCHINS' MAGAZINE.

FIRST NIGHT'S CAMPING.

and affected all classes. It furnished themes for popular songs, employment for fortune-tellers, texts for sermons, and proved a boon to the manufacturers of rubber boots and clothing, arms and ammunition. The streets of New York were filled with "Forty-niners" walking in their new outfits and bristling with weapons. Many of the volunteers just discharged from the army of the Mexican war joined the bands for California in search of new adventures. The New York bakeries were exhausted in supplying vessels sailing for Panama or about Cape Horn. Before February, 1849, ninety vessels had sailed, carrying eight thousand men, and seventy more were fitting out.

The exodus from New York.

If the conservative, older states were thus affected, one may imagine the excitement along the migratory frontier as the news gradually spread among the settlers. Little preparation was needed by these hardy frontiersmen for the journey of two thousand miles. They had choice of the Oregon or the Santa Fé trail.

Excitement on the frontier.

The northern or Oregon trail was most generally chosen, since it was the shorter. From St. Joseph or Independence, near the Missouri, it led along the Platte river to Fort Laramie, the western outpost. Along this way the line of "prairie schooners" stretched for miles,[1] being drawn up in a corral at night as an enclosure for the grazing animals, and stretching away again soon after break of day. The ferries were inadequate to the demand, and it was necessary to register on arrival in order to secure one's turn. Sometimes two hundred wagons were waiting, and a single ferry transferred over nine hundred wagons in one summer. A traveler counted four hundred and fifty-nine wagons in ten miles along the Platte. The men were picturesque in their woolen shirts, canvas jackets, and high top boots. Each carried a gun and two revolvers. Many of the women trudged along on foot, some carrying children. At intervals one saw a little mound with a board at the head, upon which a child's name had been burned with a hot iron. The trail was strewn with utensils and household goods abandoned to lighten the load.

The overland road to California.

The position of women in this movement was unique. Some expeditions were organized for the sole purpose of taking them to California. Enterprising steamboat captains would frequently cry "Ladies on board" to attract travelers. It was estimated that women made up only two per

[1] The sides of the beds of these wagons had such a shear that they bore a fancied resemblance to a boat. The coupling was also unusually long.

FROM COMIC PAPERS.

ASTOR HOUSE
SPLENDID ACCOMMODATIONS FOR THE TRAVELLING PUBLICK EVERY BODDY STOPS NEAR SKINNER PROPRIETOR
5 MINUTES TO DINE

A QUIET HOTEL.

CROSSING THE ISTHMUS.

Women in California.

cent of the population in the mining camps and but eight per cent of that of San Francisco. It was said that the chief qualification of an early governor was the presence of his wife and two daughters. Tickets to a wedding sold readily at five dollars each. Miners separated from home would frequently travel miles to see a child, and would weep at the sound of its voice. A child born in the diggings received presents of gold-dust that would have constituted a modest fortune in the states.

With such numbers of people, proper sanitary arrangements were impossible. The cholera epidemic of 1849 carried off over five thousand of these immigrants gathered along the Missouri. Yet thousands more painted on their wagon tops "Ho for the diggings," purchased one of the numerous printed "Guides," and pressed on up the easy slopes leading to the South Pass of the Rocky mountains.[4] Here some amused themselves by carrying a pail of water from the Sweetwater, a branch of the Platte, to the Little Sandy, a branch of the Green, and so wedding the waters of the Atlantic and Pacific. Thence to Fort Hall the way was easy along the Oregon trail, but at the fort the travelers turned south up the Snake river and Goose creek to the dreaded "American desert." Amidst great suffering from lack of water the Humboldt was followed until it sank in the sands about its alkali lake, and then the Truckee was reached to be followed up to its head. Thence the way divided to the many gold districts. Some travelers passed down the Feather river, others the Yuba, and still others the American.

Crossing the Rockies.

The southern or Santa Fé trail led from Fort Smith (now Arkansas) along the Canadian or Red river to the Pecos and thence to Santa Fé. If the gold-seeker followed Kearny's or Cooke's route to southern California he would still be far from his goal. Therefore many preferred to turn north across the Grand and Green rivers and to pass the Wasatch mountains to the old Oregon trail. A few went south of the Great Salt Lake and up through the "desert" to the Humboldt.

The southern route.

Many caravans started upon the fearful journey inadequately equipped, and both government and private relief expeditions were necessary. "Outfits" varied from those carried by organized companies backed by

[4] The following is the first stanza of a popular song of the day:

"I soon shall be in 'Frisco,
And then I'll look all 'round,
And when I see the gold lumps there
I'll pick 'em off the ground.
I'll scrape the mountains clean, my boys,
I'll drain the rivers dry,
A pocket full of rocks bring home —
So, brothers, don't you cry."

Parkman's "Oregon Trail" is a classic on the experience of the overland travelers.

RUINS OF SAN DIEGO MISSION, OLDEST IN CALIFORNIA.

invested capital to individuals who trundled their equipment across the continent in a wheelbarrow. Anyone could borrow money on his future prospects. Stories came back to inflame still more the eastern minds; stories of ten men in ten days taking out one and one-half million dollars' worth of gold; of white men employing Indians to gather up nuggets as nuts were gathered in the states; of profits averaging one dollar per minute; of a spade selling for one thousand dollars. So wild grew expectations that some companies bought dredges with which to scoop up the metal.

Exciting stories of profits.

No such exodus had taken place within recorded history. Before the end of the year 1848 there were six thousand men in the gold fields and they had sent out six million dollars' worth of gold dust. By the end of 1849 over thirty-five thousand had arrived by sea and forty-two thousand by land. Of these fully three-fourths came from the United States. In San Francisco gold-dust was accepted as legal tender at the rate of sixteen dollars an ounce. That city grew in a few months from two thousand to sixteen thousand. In her harbor lay four hundred ships deserted by the sailors who had gone to the gold diggings.

Growth of San Francisco.

It was but natural that all this influx would bring a certain lawless element, although the most vicious class was prevented from migrating because of lack of capital. The United States had subsidized the Pacific Mail Steamship Company to ply between New York and San Francisco by transfer across the Isthmus of Panama, yet communication was irregular and infrequent. Many who had gone on the first impulse now sought means of return. Fabulous prices were offered for a return passage by those who had accumulated wealth. Cartoons exaggerated this condition of affairs, but it was sufficiently bad. In Sacramento the hospitals were crowded. Eggs sold at six dollars a dozen, milk at one dollar a quart and dried peaches at fifty-five cents a pound. Many who had come out singing "O California, that's the land for me," now began to sing "Oh, carry me back to old Virginia."

Reaction sets in.

The larger number of the immigrants were young men,[5] and youth, and

[5] The constituency of the convention which framed the first constitution for California (1850) indicates the states from which the population was most largely drawn. From New York came eleven; Pennsylvania and New Jersey, two; New England, six; Ohio, three; Maryland, five; Virginia and Kentucky, three each; Missouri, Florida, and Tennessee, one each. Seven were born in California, and five were foreign born. There were fourteen lawyers, eleven farmers, eight merchants, and fifteen scattering. Only four members were over fifty years of age.

FROM A CONTEMPORANEOUS PICTURE.

THE WAY THEY COME FROM CALIFORNIA.

hope soon told in overcoming this temporary depression and in building up a prosperous and thriving state from such varied materials. The Argonauts, or Forty-niners as they styled themselves, are proud to show that seven of the first ten governors, and all but two of the United States senators prior to 1897, were among the early gold seekers. The Spanish element was thus overcome in the twinkling of an eye by this inflow of Americans, and the picturesque and often ruined missions formed almost the only visible evidence that the Castilian was once master of this flourishing country. Nothing was now left save to bind the new land to the old by the iron bands of the railway.

Infusion of American blood.

REVIEW QUESTIONS.

CHAPTER XXV. 1. Under what conditions did Spain, France and Russia respectively, relinquish their claims to Oregon? 2. Upon what basis did England rest her claim to the Pacific coast? 3. What privileges had the Hudson Bay Company and how did it improve them? 4. How did the United States offset the claims of England? 5. Describe Whitman's connection with the settlement of Oregon. 6. How did the increase of Americans in Oregon affect the political situation? 7. How was the American claim of "fifty-four forty" finally settled?

CHAPTER XXVI. 1. How did climate and inheritance bring out strong contrasts in the civilization of the north and of the south? 2. How did the Missouri compromise affect the expansion of the south and north respectively? 3. How was the region from the Sabine to the Rio Grande ruled at this time? 4. How did Mexico foster American settlements in her territory? 5. What was the natural result? 6. How did Mexico try to stop colonization? 7. How was the independence of Texas achieved? 8. Why was Texas not admitted to the union upon her first application? 9. What steps finally led to her admission? 10. Why was the Mexican war unnecessary and disastrous? 11. Describe the introduction of telegraphy at this time.

CHAPTER XXVII. 1. What was the origin of the name of California? 2. Describe the early government of California. 3. How did the missions of California become so important an element in its early history? 4. How was California affected by the independence of Mexico? 5. Give an account of Sutter's influence in the early days of the country. 6. Describe the opening up of the Santa Fé trail. 7. How was the Mexican government of California affected by the rapidly increasing immigration? 8. Trace the stages by which California finally came into the United States. 9. What section of country was purchased from Mexico after the war? 10. Describe life in California previous to the war.

CHAPTER XXVIII. 1. Why did California pass through no stage of territorial government? 2. How and where was gold discovered? 3. Describe the effect upon the immediate vicinity. 4. How

was it felt in distant parts of the country? 5. Describe a journey along the Oregon trail. 6. What other route was open to emigrants? 7. What extraordinary economic conditions prevailed? 8. How was the influence of the "Forty-niners" felt in shaping the constitution and government of California? 9. How did the Chinese problem enter into California politics?

Search Questions.

1. What was the treaty of Utrecht? Its date? 2. What questions were settled by the Ashburton treaty? 3. What American president was inaugurated in the same year that Queen Victoria was crowned? 4. How did Russia secure Alaska? 5. What western state came into the union as a free state but with a clause in its constitution excluding free negroes? 6. What state presented a memorial to the Senate, asking it to acknowledge the independence of Texas? 7. Who said "Be sure you are right, then go ahead"? 8. What are the most famous of the old California missions? 9. What was the origin of the "bear flag"? 10. Who was Father Junipero Serra? 11. When and why did the Mormons settle in Utah? 12. Who was Kit Carson? 13. What was the early name of San Francisco? 14. What were the famous Vigilance Committees of San Francisco?

OUTLINE VII.

THE OREGON EXPANSION. — CHAPTER XXV.

Western territorial expansion, northwest and southwest.
- The Oregon country.
  - Progress of the Canadian-United States boundary.
  - England's claim based on the Hudson Bay Company.
    - Efforts of the Company to discourage settlement.
  - Monopoly fostered by government vs. American individuality.
    - The American missionaries. Whitman's journey.
    - Whitman's colony. Desirability of Oregon.
  - Jingoism yields to arbitration.
    - The forty-ninth parallel.

THE ACQUISITION OF TEXAS. — CHAPTER XXVI.

The Second Southwestern Expansion.
- Dissatisfaction with the shape of the Louisiana purchase.
  - Two hostile peoples on the same continent. The balance of power.
- American interests quietly cross the Sabine.
  - The loose Spanish rule. Filibustering expeditions.
  - The Mexican republic encourages American settlement.
  - The rush for Texas.
  - Alarm when too late.
- The Americans complain of Mexican rule.
  - Houston and the uprising. The republic of Texas created.
  - Annexation by the United States.
- Another disputed boundary. The Nueces or the Rio Grande?
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THE CONQUEST OF UPPER CALIFORNIA. — CHAPTER XXVII.

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GOLD, THE NEW FACTOR IN AMERICAN EXPANSION. — CHAPTER XXVIII.

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A READING JOURNEY through FRANCE

Summary of Preceding Articles.

[Preparations for and incidents of "The Ocean Voyage," in this Reading Journey, were detailed in the October issue. French money, suggestions for living, and a tour of Paris streets and boulevards were covered in November. Domestic and public architecture in Paris, historically considered, formed the instalment in December. Art Life in Paris, from the student's point of view, was described and sketched in detail in January. The picturesque suburbs of Paris were described and illustrated in February. The Paris Exposition was the subject of text and illustration in March.]

VII. ACROSS TOURAINE.

BY IRENAEUS PRIME-STEVENSON.

"Everything reminds you either of the fertility of the land, or of the antiquity of its monuments."—*De Vigny.*

After Paris—what?

Perhaps no section of a summer's vacation-trip in Europe can make the average American traveler feel the provoking pressure of limited time — so many days for this but no more, so many days for that, so far and not a mile farther whatever the temptation — as does the French one. Merely to have scraped acquaintance with Paris, and then to accomplish a few excursions radiating from it, which are of the first historic importance, easily means a succession of scrambles. You go away from them feeling that you have been winking at the very beginnings of a panorama of richest interest, staring at things from a carousel, with the most picturesque allurements hopelessly out of your vision. You realize that "Paris is not France" indeed; that France, as scenery or history, lies elsewhere in bewildering degree, and that to you, as to nine visitors in ten from a western world, France is to abide the Undiscovered Country.

A trip to the provinces.

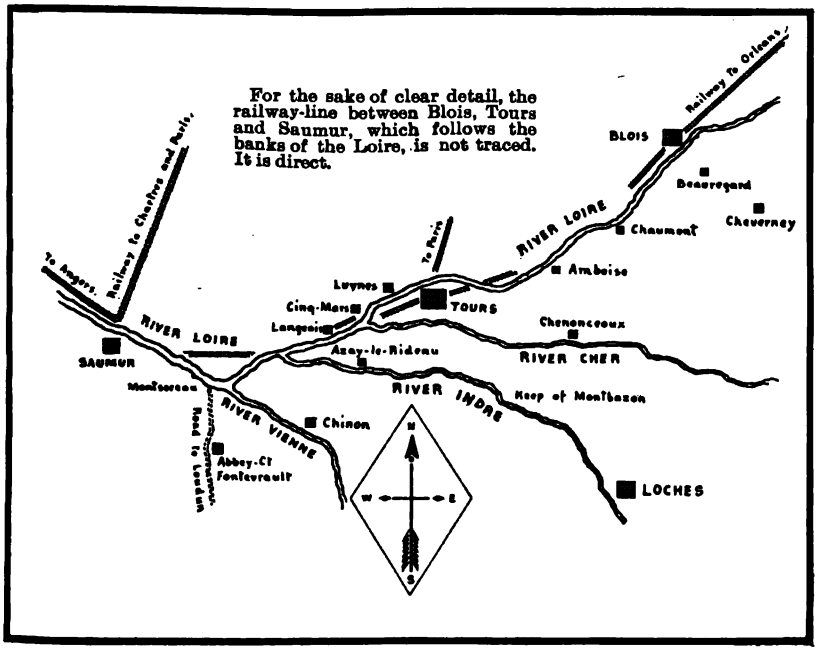
Very likely, too, hot weather has come; you have been perspiring and dusty even at Versailles or Fontainebleau. You wonder whether, after all, you cannot carve out, squeeze out, a fortnight, or even less, for a bit of France's real country so near at hand; while yet you are not willing to be mentally a complete idler at some sea-resort of Normandy or Brittany, and must seriously upset your general route or dates of home-going by a flight into the Jura or the Vosges. If this country ramble really possesses you, along with a sense of the loveliness of French highroads and by-roads opening on all sides, then the disturbance and expense of time and money become far more unmanageable problems. Vainly do you try to work out a flying visit to the wilder Breton coast, to the wind-swept Pyrenees or the purple valleys of the Cevennes. The solitudes of Dauphiné are not near. The yellow and white cities of the Rhone and the southeast, with their Roman temples and theaters, are grilling in the hottest sun. Corsica means a pilgrimage by itself. You don't want to go northwesterly. So whither away?

Touraine and the Loire as nature, history and art.

Touraine is your readiest and fullest solution of the whole question. Unless you are going far afield, no plot of French territory will so satisfy you, daily and hourly, even in its midsummer charm. None will become so decisively an intellectual fascination as well. In fact, Touraine is precisely *the* interest next (in a historical and æsthetic connection) to Paris, and topographically the inviting neighbor of it — all a stone's throw from the capital and its suburban studies. In strict historical development, the Loire valley precedes Paris, which after all is the city of the Bourbons, of the Napoleonic, of the Revolutionary and later pages of France's national eminence. Where except in Touraine did there center, during some three hundred years, all the royal chronicles of France,

with most of the remaining noble — and ignoble — history of the land — its governmental impulses for good or ill, its social and artistic and literary brilliancy, its most dramatic tableaux? Where else can you walk right into the middle of so endless and haughty a procession of kings, queens, warriors, powerful lords and dominant women? — most of them forgetting nothing royal except to be good. The château region of the Loire, for generations of French rulers, concentrated everything of virtue or of debasement in such careers. From Blois on the east of the old province, to Chinon on the west, Touraine offers the student every contrast of the Renaissance influences in France, and unfolds nearly every striking detail of the long Valois régime — not to speak of all the episodes of local or general significance that came long before Philippe IV., and make part of Bourbon and after-Bourbon annals. The contrasts in personality range between Jeanne d'Arc and Catherine de' Medici. The waters of the

The valley of the Loire.



SKETCH MAP OF THE VALLEY OF THE LOIRE.

Loire, — along with the Loire's fair and pellucid affluents — have a far greater title to be considered the river of France than either the Seine or the Rhone. Once in the valley of that stream, you are borne along by almost the fullest current of vivid essential French history which can assail your industry as a scholar or the casual imagination. And the tourist who seeks Nature is, day by day and time by time, wooed by the fairest aspects of a countryside of unbroken French verdure. Out of it rises the long chain of towers that have been part of Touraine as an architectural show-place since the fourteenth century. A short express-train journey will set you down in the middle of all this, or whisk you back to Cosmopolis in an afternoon.

Topographically measured, all Touraine itself means no great district. Centrally placed in France, the ancient province and duchy equaled what today is a single Department — that of the Indre-and-Loire — to which modern area may be added some corners of Orléans and Poitou and Anjou. Like them, Touraine has no political individuality under its aristocratic old name, today; the abolition of the old régime canceled that honor and definiteness, just as the Revolution shattered many of the fortresses rising along its rivers. Interest to the traveler begins at one or another end of a pretty direct line of sunny towns with châteaux, or of châteaux

The Touraine topography.

BLOIS—GENERAL VIEW.

without significance as towns. Each one is within a few hours (frequently less time than that) of its neighbor; traced by a generally lateral succession, east and west, along the Loire valley for ninety odd miles; dotting not only the streams but the railway course. The Loire is, however, the early and aristocratic thread of connection; the railway, if convenient, a modern interloper. Your entire expedition includes about a dozen or fifteen closely consecutive points of interest. At the eastern end of the series is Blois. In nearly the precise middle is Tours. The western boundary is old Chinon's gray ruins. Of course I am making a somewhat arbitrary map in this. Touraine, north and south of the Loire's line, is plentiful in minor attractions for the close student of biography or of special historic episodes. But the generality of tourists will not have leisure for sights and associations of this less salient kind.

Points of interest.

In the way of a Touraine itinerary — which is the main business of the present paper, almost to the exclusion of its use even in passing comment — there are three ways of getting down to the Loire valley, and of seeing all the greater panorama of the Touraine; each way being about equally quick, direct and acceptable. As it happens, not all the notable places which you will visit can offer you proper lodging and refreshment. So a basis, or bases, of campaigning during your ten days or fortnight, must be established. And, as there is also a measurable chain of historical or architectural consecutives to be studied, those bases are desirable. A large number of Loire tourists make the old capital of the province, Tours, their continuous rendezvous. By short daily railway journeys as far east as Blois, and as far west as Chinon, the pilgrimage is parceled out. Tours being nearly the exact middle point of the Touraine, and the train service in the Loire valley excellent, this plan is not amiss, though it seems at first sight fussy. But if the present adviser may guide the sort of reader who likes to begin a business at its beginning and to end it at an end, there occur the alternatives either of going straight down to Blois and then proceeding ever westerly among the châteaux and towns, or else of making Saumur and Chinon your first objective points and so moving on easterly to Blois. Either will be found a wise scheme of lateral operations. At Blois, for example, you will establish yourself until you have seen its own great castle; and, by short excursions, within a few days will have visited Chambord, Chaumont, Cheverney and Beauregard also, if your time will permit. All are localities in easiest range of Blois. Next you formally remove to Tours — giving a day to Amboise

Plan of a Touraine tour

Alternatives.

CHÂTEAU DE BLOIS.

on the way, while your luggage is your forerunner to a Tours hotel. Once at Tours, you will be busy with goings back and forth between this second halt for sundry peaceful Touraine nights, and Luynes, Chenonceaux, gloomy Loches, the more cheerful dignity of Langeais, and so on. After seeing them, you shift your ground once more to Saumur, which will afford you a good bed and a sufficient *table d'hôte* after forenoons or afternoons at Chinon, Azay-le-Rideau, Fontevrault and Loudun. And so will you have accomplished your Touraine holiday, and be easily, if not willingly, carried up by the fast train between Saumur and Paris. It is true that you could just as well have begun the march at Saumur, and have ended it at old Blois. In fact, strict "historical movement" somewhat argues the latter choice of a cross-country Loire ramble. But, by taking the Blois end first or the Saumur end first, you will have adopted a judicious system; and it is with a fairly adequate and rich picture of the Loire valley's chronicle, its architecture and its natural serene picturesqueness as a perpetual remembrance that you will turn your face from its masterpieces and master-stream.

Summary of the tour.

The train has started you on your way to Blois. You may or may not halt at Orléans, which stately old city is the chief stop of the Touraine

DOMRÉMY MAISON DE JEANNE D'ARC.

CHÂTEAU DE CHAMBORD.

express. But if you can spare the time between a few trains, or the end of an afternoon, it is worth while to break your journey; to stroll about the aisles of the Cathedral of the Holy Cross and to meet the rushing

Orléans. Loire itself, for the first time, as you loiter across the long bridge ending the Rue Royale. At Orléans, too, you have a preface to the later personalities of Touraine. For Orléans was the city of Jeanne d'Arc. Jeanne is its titular maid, as well as the star of its deliverance. You will find in the career of Jeanne at least a part of the story of the Loire district; though it is an early part, and half-buried under the episodes of later

Jeanne d'Arc. wars, and perhaps easily forgotten in the affairs of many Frenchwomen as unlike Jeanne as was Diana of Poitiers or the Duchess of Montbazon. Directly across the western expanse of north central France, far beyond Touraine, is Domrémy, the village whence Jeanne came to find her recreant king and to begin her work to which "the voices" had called her. Here in Orléans is seen the house called hers; as over in Domrémy is cherished the small cottage where she was sheltered, full of visions and courage, a mystery first and last to this later world of our unfaith.

Blois. Blois reached, the tourist is fairly in Touraine's circuit; ushered into its architectural dignity and historic concerns. Up rises before you the imposing breadth and height of Blois château, the seat of one royal occupant after another, a majestic growth in stone of two or three architectural and political currents. But, however detached, they have not impaired the coherent effect and solid beauty of this tall Blois castle; and the restoration of it by the government has been a careful as well as a generous grace to it. It was in this Blois château — in the chapel that you personally visit — that the banner of the Pucelle was blessed, and here she herself knelt as a suppliant in prayer for her army's success. But after Jeanne, as before her, generations of the princes and warriors and courtiers and women of good and evil fame have passed up and down the staircases and gathered in the wide chambers of the old stronghold. The Valois made Blois one of their homes. No political assassination under them, not even Coligny's, can outvie the terribly dramatic one in which

Castle at Blois. Henry of the Scar, the arrogant Duke of Guise, was lured to his fate, in a room still shown to the visitor; murdered by the desire of his king, Henry III., in the Christmastide of 1588. As for Catherine de' Medici, — Catherine was peculiarly a resident of Blois, both during the youth of her children, the Duke of Anjou and Marguerite of Valois, and later; and the tower which was her astrological workroom in trying to shape her intrigues and bring them to good fruit, is a witness to her superstition as much as her rooms are a remembrance of her residence. At Blois, too, in 1571, honest-hearted Jeanne d'Albret, a guest on state affairs, was half amazed and half disgusted, as she wrote to her son, Henry of Navarre,

CHAUMONT.

down in Béarn, at such a social atmosphere about Charles IX. as she met.

Anne of Brittany had held an earlier and much more respectable court life in Blois château, until her death in 1514, to which the end of the reign of Louis XII. soon succeeded. It was under Francis I., as part of his costly addition to Blois château, that the famous open staircase came into its almost miraculous beauty of design and execution. Many and many a time must at least two royal young lovers, married ones, who were domiciled at Blois, have looked forth from the easy gradients of its ascent — Mary Stuart of Scotland and Francis II. Indeed, only a few Blois vistas, of greater or lesser human fascination, would amount to a review of French history. By no means a last royal episode in it — if an almost amusingly undignified one — is later than Catherine de' Medici's days here or at Chaumont and Chenonceaux. For, in 1619, another Medici queen, the unlucky Marie, scrambled down a tower, by a rope ladder, in the dead of night, in one of her vain attempts to be a free agent against Richelieu. But one cannot pursue the tale of this stately pile further.

A famous stairway.

Some disturbance of the historical sequence of the Tourangean story comes in our visiting Chambord at this early stage of the tour. The discord is not really injurious; and the excursion is so distinctly a business from Blois that it is excused. You may be forced to pass by two other châteaux — Cheverney and Beauregard; but Chambord is a monument not to be slighted, while it is far from a perfect one in actual plan and evolution. The vast mass of Chambord seems, as De Vigny says, to spring up as enchantment out of earth — ponderous and complete — an effect aided by its flat site and shrouding park expanse. No Touraine château is as oppressively vast and stony in its impression, less a thing of beauty than a labor of pride. The architect who built Chambord for Francis I. (it was planned by the famous Le Nepveu) we know designed a sort of happy mixture of the effects of a stronghold, a fortress of defense, with the less secretive and gloomy details of a pleasure palace. The builder fell between two stools, though Chambord arose. But Francis himself seems to have been satisfied. By living not too continuously in it, by incessant hunting parties about it and with parading a court of considerable lustre along its galleries, Chambord served the turn of the cat-eyed and debonair king. But its character was faithfully hit off by Louis XIII., when he said to a friend, "Pray let us stand by this window and bore ourselves." None of the gay and frail beauties of the Valois reigns liked Chambord. Diana the Cold and, later, Gabrielle the Gay shunned it; the scheming Medici women neglected it; the Bourbons rarely made a thorough use of it. Mme. de Montespan and Mme. de Maintenon hated it almost as much as

Chambord.

Fortress and palace.

they hated each other. The death of Maurice de Saxe (after a duel in its forest) is a touch of gloom later, in course of its eighteenth century occupancy, and the final one is its still more recent association with a lost cause and a rejected dynasty. For Count de Chambord died in Austria, an exile, in 1883.

Beauregard and Cheverney.

Neither Beauregard nor Cheverney, two châteaux within convenient circuit of a Chambord day, is peculiarly distinguished in chronicles, as those of Touraine run. But Cheverney especially is a strikingly beautiful old seat; in its domestic and simple elegance, a grateful contrast to Chambord's fantastic and heavy outlines. Cheverney was built in the reign of Henry IV., by the Count de Cheverney, his favorite and upright public servant. Beauregard, like Chambord, is a creation of the date of Francis I. Here comes out the effect as a home, a house for daily life and a quieter range of association than political ones; this obtains throughout its pleasant apartments and setting. Yet Beauregard has a state interest hanging about it, too; for Louise of Orléans, the Duchess of Montpensier ("la grande Mademoiselle"), found Beauregard a handy corner of Touraine for concocting plots against Mazarin. She was much in it. The place has not yet gained its due look of age, any more than has Château Cheverney softened its formal beauty. But perhaps that grace — which we volubly admire in a house and secretly hate in our faces and figures — will come in inevitable growth.

AMBOISE.

Chaumont, pitched on one of the elevations that every now and then command the Loire, offers a winning contrast to Chambord. It is of an individual and typical prominence among the seats of the mighty in Touraine. Yet Chaumont is no marvel of Renaissance genius in château-making. It has strength, compactness, nobility and much beauty, while as a planned castle it had neither too much care to be a fortalice, nor too little neglect of the fact that times of peace have often suddenly invited wars and the siege-trains of invasions. The château, round-towered and roofed with its blue-grey slatings, rather deceives the eye in a first notion of the breadth and space of its stretch. It came into being, in part by Philibert de l'Orme, in part by Charles of Amboise, a brother of the great Cardinal d'Amboise. A large share of its biographical associations are with the two brothers; the churchman as true a man of statecraft, with his ambition for a chief mistake, as French ecclesiastical registers can offer; the other man of lesser mark, but a study that brings no small respect for him. Three or four castles, however, had been warders of this special height on the Loire's banks before the Chaumont of today was edified. Fierce civil struggles and bloody rivalries built and destroyed and rebuilt Chaumont here, before this less military structure mounted to command all the vicinity, even if in a less truculent fashion. The busy

Château Chaumont.

The scene of many rivalries.

Cardinal Ambiose could not spend much time in Chaumont, while he had France and his own intrigues on his hands. But he lived here, now and then; and in Chaumont's beautiful chapel stands his episcopal throne and hangs the red hat which he much wanted to change for a papal tiara. At Chaumont, too, resided Catherine de' Medici. Her fat and pallid face was year-long to be seen in those beautiful, sunny rooms and in the even more cheerful courts and pleasance. But Catherine availed herself of Chaumont only till she could drive Diana of Poitiers from another glory of Touraine — Château Chenonceaux. She did so when Henry II. finished his gallantries and life. Diana, nevertheless, never much esteemed Chaumont, preferring another of her estates, at Anet. After-years, even a long row of them, brought rather a variety of ownership than new dignity to Chaumont. It has been in the real estate market innumerable times. Today, in good, in even magnificent order, it is kept up as an estate and public interest by the de Broglie family, and surveys the Loire in its old isolated hauteur and repose. Readers of that classic among French historical novels, "Cinq-Mars," by De Vigny, will remember that in Chaumont's roomy dining-hall occurs the first episode of the progress of the young Marquis to a public career and to the share in conspiracy against Richelieu, which brought him to the block. From Chaumont he sets out toward Loudun, "on a Friday, or a thirteenth of the month, after sitting thirteen at table, and on a church-day consecrated to two martyrs"; and in the garden of Chaumont, stealthily returned to the castle, he bids Maria de Gonzaga his farewell under cover of night.

Occupants of Chaumont.

TOURS CATHEDRAL.

There is something theatrical — the suggestion of a single huge, painted drop-scene for a playhouse — hanging about the aspect of Amboise. It is noble and spectacular; a fortress-château, withal, even if all the sterner qualities in its structure do not detach themselves wholly on a first view. The towers and galleries look off toward Tours in a defiant as well as courtly haughtiness. The splendid round tower, so conspicuous among its details, was built by Charles VIII., and almost by itself would dignify as a hold of strength and solid purport. Both the intimate and the residential features of Amboise tolerate few rivals between the right or leftward bounds of the Loire group. You are guided around noble apartments of state, or into less ample but not less beautiful chambers; through corridors and hallways that have been traversed by mail-shod soldiers and silken-clad princesses. Here are those towers so massive that staircases were dispensed with, and rounding planes of

Amboise.

CHENONCEAUX.

stone and brick built instead — up which a regiment of cavalry, or a torchlight procession, carriages and all, could pass to the upper floors, as easily as a pedestrian. The sunshine brightens one of the fairest views of the Loire for you, if you look down at the stream from the terraces of Amboise. Yet no place in France has a more hideous episode of death in its chronicle than this beautiful lodging for kings. In March, 1650, occurred here the sudden arrests, executions and assassinations by which the Duke of Guise shattered a Huguenot conspiracy against his long usurpation of the government of France. Amboise was for weeks a torture-chamber and a hangman's scaffold. Only the blood of St. Bartholomew's Day, a few days later, equaled the horrors of the scenes in and about the castle. The Loire "rolled corpses rather than waves" toward Anjou, and the village houses and country roads showed dangling victims until more than thirteen hundred had perished summarily. It is hard to realize any tableau as sinister as that which grouped all the royalties of Amboise, older or younger, and a richly-dressed circle of other court people, here on these balconies and along these parapets, to watch the doings of the Guise executioners, just below the Amboise walls. The château has a vacant air about it nowadays, unfurnished and bare in numerous salons. But there should be all the more reason and space for ghostly carnivals to be unbroken by night, however cheerful is the vast structure at the noontide.

Massacre of Huguenots.

Tours is a place to linger in, and indeed to live in — as many American and English colonists annually attest. It is the embodiment of Touraine's softer quality: a broad, bright, clean old provincial capital, with a good deal of life about it. Tours has no château for you. Of course you have expected to see a decent fragment of the terrible stronghold, Plessiz-les-Tours, the abode of the cruel Louis XI. Unluckily, there is not a reasonably interesting or able-bodied relic of that castle — hard as it is to understand how a fortress that was quite as large, formidable and complex as Scott's "Quentin Durward" describes it, could ever be swept away, and even its outlines be lost. But such is the case. You are shown an ignominious outbuilding or so as the last remnant of the structure. But in Tours, the city of Charles Martel's glory, the head and heart of Touraine's provincial history until the absorption of all such domains in

Tours.

LUYNES.

the Revolutionary chaos, you can find only too much to wheedle you into overstaying. The cathedral is a wonder among all the monuments of flamboyant-Gothic church-building. It is not St. Martin's cathedral, but St. Gatien's, to be sure: for of the old St. Martin edifice subsists now only the blank square tower, known as "The Tower of Charlemagne" because of its association with the resting-place of Queen Luitgarde, his wife. No church in France has such a pair of towers as those of St. Gatien, and its nave is like a grove. You will stroll around the cheerful streets and come upon the so-called house of Tristan l'Hermitte with a willing credulity. The municipal archives and museum will interest you. The pleasant afternoons will find you sitting and — never-failing employment in your holiday — watching the Loire from the Place de l'Hôtel de Ville, even if

St. Gatien's cathedral.

> "Innumerable midges
> In Tours do haunt the bridges."

Life slips along pleasantly with the worthy citizens of Tours; and your own traveler's time will take its gait imperceptibly from the local pulse.

At Tours, as I have already pointed out, the visitor in the Loire valley is at his middle point. And now must begin the most varied and probably most interesting portion of the expedition. It will not be worth while for one to change his hotel-quarters till Loches, Chenonceaux, Luynes, Langeais, all châteaux that are of an almost proverbial importance, have been "done." These do not exhaust all the historic houses along the Loire and the Indre and the Cher, which suave streams now exact their meed of attention from you. The whole region speaks in an inexhaustible volubility of rich castle-builders and proud castle-dwellers, especially of Valois epochs and preferments. Here, too, the more feminine chapters of Touraine annals come. The persistent influence of women who led the sovereigns of France in a leash and dictated their lives and decrees by a bargain of kisses, makes a particular accent in the local chronicle. Perhaps if Jeanne d'Arc is the almost intangible saint of the Touraine as of all France, the astute and passionless Diana of Poitiers is the flesh and blood queen of it. Chenonceaux, probably the best known Loire château, was the scene of Diana's busiest intrigues and of Henry II. as a slave of his mistress. Diana acquired the place (built in 1516 by Thomas Bohier, and a crown-escheat in 1531) through processes both illegal and impudent; and to her liking for the estate are due some of its most costly details.

Historic houses.

Chenonceaux.

But, as has been said, Catherine de' Medici had a mind to Chenonceaux, and kept her eyes upon it as a boy watches an apple swinging and ripening. Diana was expelled from her pet residence as soon as the royal lover of the favorite was cold in his grave. After Catherine's brilliant fêtes at Chenonceaux, it became the residence of Louise of Lorraine, of Gaston of Orléans, of Louis XIV. in youthful days, and of many others in a tedious succession. Richelieu did not think it a defensible place — as it certainly is not, by the faintest integral details of architecture — and so while he was busy pulling down the really fortified castles of the Loire, he spared Chenonceaux. The Revolution, likewise, was tolerant of it; beautiful relic of tyrants and harlots that it was! A Paris banking-house owns Chenonceaux today; and a miscellaneous public stroll through its splendid halls, its long wing that is in such loving companionship with the River Cher, and the gardens united to the memory of a Diana not as chaste as the goddess of the bow, and at heart not much more ardent.

CHÂTEAU DE CHINON.

Nothing less extended than a book would furnish the Touraine's guest with even fragmentary details of this later (or it may be, earlier) stretch of his holiday tour. Indeed, volume after volume, descriptive and historical, has been written of single and successive localities. Southwesterly, on the Indre, rises the terrible Loches; its town, its castle, its proverbial dungeons, the expression of a cruelty so determined and unhuman that we wonder whether their witnesses be not a ghastly lie. Loches is the relapse to the darkness of the story of the Touraine. Its donjon speaks out with a fearful distinctness the fierceness of might against right when Louis XI. was King of France. On the road to Loches, you catch sight of another mighty keep, foursquare and ominous, even if a statue of the Virgin has been set up on its sheltered cornice — Montbazon, whereto hangs at least one sinister anecdote of evil lore and abrupt death. Langeais, a jewel of the Loire, reminds us of Balzac's pathetic novelette; and is an almost peerless example of how the anxious castle-architects of its date aimed at keeping a nobleman's dwelling in the double capacity of a protected home and an enlivening place of abode — the softened ideal of Renaissance aristocratic life. At Château d' Ussé, too, a noble home is to be studied. Some pleasant forenoon will find the tourist at Cinq-Mars, again mindful of the short career of young Henri d'Effiat and of his friend, de Thou. The august façade of Luynes never can be overlooked, and a long and meditative day will be the tribute to that stately pile, built by the favorite marshal of the thirteenth Louis. On the north bank of the Indre rises the beautiful Azay-le-Rideau, distinctly a Renaissance château in its

Loches: and a group of Loire châteaux.

Azay-le-Rideau.

elegance of desing, with a picture gallery which brings before you almost all the great actors in Tourangean chronicles. Nor should you forget the remnant of the great Abbey of Fontevrault, nor Montsoreau; and at least an afternoon's quiet study of Loudun will bring its special reward. In Loudun took place one of the most complex, dramatic and cruel judicial tragedies that the ministry of Richelieu ever sanctioned — not to say contrived — the trial for sorcery of Urbain Grandier, curé of the once beautiful Church of St. Pierre; terminating in his death at the stake in Loudun's little market-place. Loudun.

These paragraphs have not even edged toward pointing the reader to Touraine as the focus of the Renaissance in letters, music, the graphic arts: the scene of a forever-amazing richness of Italian and French æsthetics, in the days when the châteaux along the Loire Valley were young. We must not merge and confound wholly the French Renaissance with the Italian one, which begot that in France. But the story of the Loire castles fuses almost too brilliantly the general new birth of beauty and intellect. Primaticcio, Cellini, Goujon, Rabelais, Molière, Ronsard, Marguerite de Navarre, Jehau Fouquet, Andrea del Sarto, Jean Cousin, Lulli, — the names come to us at random — each one a subject for the student. But so nearly at the end of the journey westward, it is not in key to dwell on minds and hands of peace, and on the later, social fascinations of the old province. Chinon is reached. Once more the Maid of Orléans is uppermost in your imagination as you walk about the ruins of the three castles of Chinon. These stones are a memorial to her; and they will be such as long as one of them stands upon another. The Roman legions and Visigothic princes seem to have no share in the past of Chinon, when Jeanne is in mind. Her inexplicable ideality, her miraculous career casts a spiritual light over all the region; redeeming it, expiating it, as a Valley of the shame of France under a whole dynasty. Chinon can offer you little that is tangibly associated with the Maid; but she does not need the elaborate monuments that are so robustly a witness to another kind of dignity and to a very different influence in French history than her inspiration. Chinon.

With Chinon — and a final evening in Saumur, which notable old town will lately have been your residence, no matter whose residences you have been studying — you go back to Paris in contentment, feeling as if the Loire has been your friend from youth up; as if, like Moses, you had been cradled in infancy on its waters; unless, instead, you dream that you, too, have dwelt in its marble halls. Possibly, however, you have set your heart on further French explorings, even with a dangerous trifling with your holiday time. If so, you will enter another ground of enchantment; where the history of Normandy's flat leagues, of Brittany's blood-stained fields, of the grim strongholds of Anjou, is all to be minutely localized, day by day. But that has no place here. Besides, it is ten chances to one that you are thinking of Switzerland's glaciers, or the Rhine steamers, of the Cathedral of Cologne — if not of the near voyage across the Atlantic, and of the pleasant fact that not every château in Touraine meant to the occupants any true sense of the fact that there is one place, however humble, which, according to *your* heart, no other place is quite like. Back to Paris.

Review Questions. 1. What is the modern political name of the old province of Touraine? 2. Why has the Loire a greater claim to be called the river of France than either the Seine or the Rhone? 3. What interest centers in Orléans? 4. How is Blois associated with Jeanne d'Arc? 5. What important addition to the château was made by Francis I.? 6. What famous queen spent much of her life here? 7. Who was her husband? At what château did he spend much of his time, and why? 8. What two famous royal lovers made their home at Blois? 9. Who was Jeanne d'Albret? 10. What tragedy took place at Blois in 1588? 11. What is the general effect of the château of Chambord? 12. By whom was it built? 13. How has it been regarded by royalty? 14. Who was its last owner? 15. What special charm have Beauregard and Cheverney? 16. What famous churchman is associated with Chaumont? 17. Describe the appearance of the château. 18. In what historical novel are

some of the scenes laid at Chaumont? 19. Describe the château of Amboise. 20. What terrible events took place here in 1560? 21. How is Scott's "Quentin Durward" associated with Tours? 22. How did Charles Martel get his name of "Hammer"? 23. What special characteristics mark the cathedral? 24. How did Diana of Poitiers secure control of Chenonceaux? 25. How and when was her career at that château ended? 26. What queen succeeded her? 27. What is the present state of the château? 28. What dark memories surround the castle of Loches? 29. Describe the château of Luynes. 30. What special interest is attached to Azay-le-Rideau? 31. What strange tragedy took place at Loudun? 32. How is Chinon connected with Jeanne d'Arc?

Search Questions. 1. Who was Valentine Visconti? 2. Who was called the "Sleeping Beauty of Feudalism"? 3. What plays of Molière were first acted before the Court of Louis XIV. at Chambord? 4. What was the story of the Specter Huntsman? 5. Where was Béarn, the early home of Henry of Navarre? 6. Who was Agnes Sorel? 7. What famous crusader captured and held for a time the Castle of Loches? 8. What early French chronicler was Chaplain of Blois? 9. Which of Catherine de' Medici's children became kings of France? 10. What queen of France stored her jewels in a distant city as a future provision for her widowhood? 11. What great Italian artist died near Amboise and was buried in the chapel at the corner of the castle court? 12. What famous Italian duke spent his last years in the dungeons of Loches? 13. What was the Heptameron? 14. What queen visited the Emperor of Spain to secure the liberation of her brother, the King of France? 15. Who was Tristan l'Hermitte?

Bibliography. *Old Touraine.* Theodore Andrea Cook. 2 volumes (Scribner's). A most valuable and interesting work, entering very fully into the historical details of each château, discussing briefly but with discrimination the architectural features, and picturing vividly the lives of the famous men and women who made old Touraine a powerful influence in shaping the destinies of France. *Women of the Valois Court.* Imbert de Saint-Amand. (Scribner's.) This volume includes that notable group of women whose influence in France pervaded politics, letters and the arts: Marguerite, "The Pearl of Valois," and her immediate successors, those "intrepid Amazons," Diana of Poitiers, Mary Stuart and Catherine de' Medici. Much of the history of the famous châteaux of Touraine is the history of the women of the Valois court. *Men and Books.* Robert Louis Stevenson. Contains an essay upon Charles d'Orléans, the poet son of Valentine Visconti, and the father of Louis XII. Aside from his long years of imprisonment in England his life was associated with the Château of Blois. *The Three Musketeers.* Alexandre Dumas. The châteaux of Blois and of Amboise both figure in this stirring tale. *Quentin Durward.* Walter Scott. Includes a description of the famous stronghold of Plessiz-les-Tours. *Cinq Mars.* De Vigny. 2 volumes (Little, Brown & Co.). Château of Chaumont. *Eugénie Grandet.* Balzac. Description of Saumur. *A Little Tour in France.* Henry James. (Houghton, Mifflin & Co.) The author of "Old Touraine" says of this book: "The few chapters on Touraine by this writer are full of picturesque and appreciative touches of the impression which the mere exterior of all these châteaux leaves upon an artistic visitor." *Southwestern France.* Hare. This volume includes the Touraine country and gives many useful details which will serve as a guide to the tourist. *Poems of Places.* Henry W. Longfellow. The two volumes on France give poems on many of the châteaux, selected from both English and French sources. "For the best idea of Mary Queen of Scots, the 'Marie Stuart' of French history, see the article on her life and character in the Encylopedia Britannica, which is perhaps the finest piece of short biographical work ever written and has been republished with an important additional note in Swinburne's Miscellanies." T. A. Cook.

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Glossary. It is very difficult, and in some cases impossible, to indicate correctly in English the pronunciation of French words. In the following glossary the small capital N represents the French nasal sound, which cannot be expressed in English. In the pronunciation of several words the letter r has been used in order to indicate the proper sound of e, but the r itself should not be sounded.

Amboise (aN-bwahs)	Bohier (bo-yair)	Chaumont (sho-moN)
Anjou (ahN-joo)	Bourbon (boor-boN)	Chenonceaux (sheh-noN-so)
Azay-le-Rideau (ahzay-le-ree-doe)	de Broglie (de brog-lee)	Cher (shair)
Béarn (bay-arn)	Chateaux (shah-tose)	Cheverney (shev-air-nay)
Beauregard (bo-regahr)	Chambord (shaN-boar)	Chinon (she-noN)
Blois (blwah)	Charlemagne (sharl-mahyn)	Cinq Mars (saNk mars)

Pronunciation.

Fontevrault (foNt-vro)	Maintenon (mant-noN)	Pyrenees (p-ray-nay) (pir-e-nees)
de Gonzaga (de gon-zah-gah)	de' Medici (de med-i-chee)	Richelieu (rish-lyer. Omit r sound)
Guise (gheez)	Montbazon (moN-bah-zoN)	Rhone (roan)
Henri d'Effiat (eN-ree def-fes-ah)	Montespan (moN-tes-pan)	St. Gatien (saN gatyaN)
Indre (aNdr)	Montpensier (moN-paN-syea)	Saumur (so-mur)
Jeanne d'Albret (zhahn dal-bray)	Montsoreau (moN-so-ro)	Seine (sayne)
Langeais (laN-zhay)	Le Nepveu (le nep-ver. Omit r sound)	de Thou (de too)
Loches (losha)	Orléans (or-lay-aN)	Tours (toor)
Loire (lwahr)	Philibert de l'Orme (filibear de lorm)	Tristan l'Hermitte (treestaN lair-mit)
Loudun (loo-dun)	Plessiz-les-Tours (plessee-lay-toor)	Valois (val-wah)
Luitgarde (lwee-garde)	Poitou (pwah-too)	de Vigny (de veen-yee)
Luynes (lween)	Pucelle (pu-selle)	Vosges (vozhe)

CRITICAL STUDIES IN AMERICAN LITERATURE.*

IV. A SHORT STORY: "THE GREAT STONE FACE." HAWTHORNE.

BY ALBERT H. SMYTH.

(Central High School, Philadelphia.)

THE short story has been cultivated with most success in France and in America. The tyranny of the three-volume novel has prevented its prosperity in English fiction, while in France its growth has been assisted by the *feuilletons* or "leaflets" of the French newspaper.

Short story writers.

Hawthorne and Poe are the first masters of the short story in American literature, and the art has been pursued with diligence and skill in later days by Bret Harte, Edward Everett Hale, Brander Matthews, Joel Chandler Harris, Thomas Nelson Page, Miss Wilkins and many more of the notable writers of fiction at the present time.

Essential qualities.

Before proceeding to the study of a perfect example of this modern art it will be well for us to consider some of the essential qualities of the short story.

It must be carefully distinguished from the brief novel, or novelette. It differs from the novel in *kind*, and not alone in length. There is truth in Brander Matthews's clever little epigram, that there is a world of difference between the short story and the story that is short. Indeed the short story is constructed more nearly upon the pattern of the drama than the novel. It must have unity. The classical drama was built upon the ancient and inflexible laws of the "unities" — the unity of time, place, and purpose. The short story, too, has its "unity" of im-

Unity.

NOTE.—The Aristotelian law of the unity of time, place and action—commonly called "the unities"—was a fundamental rule from which the French classical dramatic writers and critics have derived their art. The unity of place means that there shall be no shifting of the scene from place to place; the unity of time means that the whole series of events shall occur within the space of a single day; the unity of purpose means that nothing shall be admitted irrelevant to the development of the central plot.

*No. I. Longfellow's "Evangeline," by Fred L. Pattee, appeared in January.
No. II. Hawthorne's "Marble Faun," by Albert H. Smyth, appeared in February.
No. III. Emerson's "Self-Reliance," by Fred L. Pattee, appeared in March.

pression. It has one action, one place, one time. This is what Poe meant by the quality of "totality" which he said every short story should possess.

Brevity. It must be brief. Some novels like "Dr. Jekyll and Mr. Hyde," "Archibald Malmaison," and "Vice Versa" are brief and brilliant, and have a certain unity of impression, but are too long to warrant their inclusion in the class of short stories.

The short story need not be a love tale. "The Snow Image," "Ethan Brand," "Main Street," "The Gold Bug," "The Fall of the House of Ussher," "My Double and How He Undid Me," "The Outcasts of Poker Flat" are not love tales, but they are models of what short stories should be.

Chief qualities. The novel is a cross-section of real life; the short story takes life at right angles. The chief qualities of the short story are ingenuity, originality and compression.

A fine phantasy is required of the writer who would excel in this difficult art, and therefore the French are masters in this kind.

Let us now apply these principles, thus briefly stated, to Hawthorne's story "The Great Stone Face," which has been called by a critic never given to extravagance "the finest allegorical tale ever written."

Inspiration. The story was inspired by Emerson and the stone face of Profile Mountain. How were these different influences united and reconciled?

Many a New England lad had been impressed by the singular resemblance to a human face of a certain craggy profile in the White Hills. Nine years after Hawthorne saw it, he wrote in his "Note-Book" this paragraph:

"The semblance of a human face to be formed on the side of a mountain, or in the fracture of a small stone, by a *lusus naturæ*. The face is an object of curiosity for years or for centuries, and by and by a boy is born whose features gradually assume the aspect of that portrait. At some critical juncture the resemblance is found to be correct. A prophecy might be connected."

Hawthorne wrote these words in 1839. The story appeared in the volume entitled "The Snow-Image," in 1851.

Reminiscence. It will be observed that there is but the faintest reminiscence of the actual scenery of Profile Mountain, but doubtless that remembered face was the first impulse to the composition of the story. The memory of the occasion need not be too vivid: Wordsworth's famous sonnet, "Composed upon Westminster Bridge," was written upon the top of a coach on the way to France, and T. Buchanan Read when he wrote "Drifting" had never seen the Bay of Naples.

Finished description. Compare the bare suggestion of the theme in the "Note-Book" with the finished description in the story:

"The Great Stone Face, then, was a work of Nature in her mood of majestic playfulness, formed on the perpendicular side of a mountain by some immense rocks, which had been thrown together in such a position as, when viewed at a proper distance, precisely to resemble the features of the human countenance. It seemed as if an enormous giant, or a Titan, had sculptured his own likeness on the precipice.

"There was the broad arch of the forehead, a hundred feet in height; the nose, with its long bridge; and the vast lips, which, if they could have spoken, would have rolled their thunder accents from one end of the valley to the other. True it is, that if the spectator approached too near, he lost the outline of the gigantic visage, and could discern only a heap of ponderous and gigantic rocks, piled in chaotic ruin one upon another.

"Retracing his steps, however, the wondrous features would again be seen; and the farther he withdrew from them, the more like a human face, with all its original divinity intact, did they appear; until, as it grew dim in the distance, with the clouds and glorified vapor of the mountains clustering about it, the Great Stone Face seemed positively to be alive."

Such is the "setting" of the story, and with it the author connects a prophecy.

Prophecy. In a spacious valley, containing many thousand inhabitants of many modes of life, dwell a mother and her child, whose name is Ernest. The mother tells an old story whose purport was "that, at some future day,

a child should be born hereabouts, who was destined to become the greatest and noblest personage of his time, and whose countenance, in manhood, should bear an exact resemblance to the Great Stone Face."

Ernest grows up in the valley, a mild, quiet, unobtrusive boy, and an industrious, kind, neighborly man, and ever wishful for the coming of the man of prophecy.

Several times it seems as if the prophecy is about to be fulfilled, but each time Ernest is disappointed, and when at last a deep-sighted poet sees that Ernest is himself the likeness of the Great Stone Face and proclaims it by an irresistible impulse to the people, Ernest "took the poet's arm, and walked slowly homeward, still hoping that some wiser and better man than himself would by and by appear, bearing a resemblance to the Great Stone Face."

Personal tribute.

Ernest is the portrait of Emerson. In his tranquil and benignant life, hopeful and helpful, an image of the sage of Concord appears. It is Hawthorne's tribute to his personal friend, and recognition of his power. At the close of the noble story are a few sentences that successfully disclose the secret of Emerson's great and gracious influence:

"Ernest began to speak, giving to the people of what was in his heart and mind. His words had power, because they accorded with his thoughts; and his thoughts had nobility and depth, because they harmonized with the life which he had always lived. It was not mere breath that this preacher uttered; they were the words of life, because a life of good deeds and holy love was melted into them."

Compare these words and all those that depict the character of Ernest with Hawthorne's description of Emerson himself:

"It was good to meet him in the wood-paths, or sometimes in our avenue, with that pure, intellectual gleam diffused about his presence like the garment of a shining one; and he so quiet, so simple, so without pretension, encountering each man alike as if expecting to receive more than he could impart. But it was impossible to dwell in his vicinity without inhaling, more or less, the mountain atmosphere of his lofty thought, which, in the brains of some people, wrought a singular giddiness — new truth being as heady as new wine." ("The Old Manse.")

Purpose of allegory.

Having now associated Emerson with the White Mountain Profile, let us inquire into Hawthorne's purpose in the allegory. It is meant to convey the lesson that the highest and best thing in the world is sincere and benignant character. It is an essay upon noble simplicity of life. Ernest's tranquil and unselfish character rebukes the impatient clamor of the crowd, and all feverish solicitude after wealth, and war, and fame. "Angels, as had been so often said, seemed to have wrought with him at his labor in the fields; angels seemed to have sat with him by the fireside; and dwelling with angels as friend with friends, he had imbibed the sublimity of their ideas, and imbued it with the sweet and lowly charm of household words." The lesson of the tale, then, is the wisdom of a "wise passiveness." It is a new illustration of the Psalm, "Be quiet and have trust in God." And the lesson is more imperatively required by the present hour than by the generation to which it was addressed. To a world distracted by passion and greed and selfish hunger the tranquil and familiar majesty of Ernest is an example of especial significance and value.

Parallel.

An excellent parallel to, or commentary upon, the lesson of "The Great Stone Face" is to be found in the first chapter of the "Mosses from an Old Manse":

"Were I to adopt a pet idea, as so many people do, and fondle it in my embraces to the exclusion of all others, it would be, that the great want which mankind labors under at this present period is sleep. The world should recline its vast head on the first convenient pillow and take an age-long nap. It has gone distracted through a morbid activity, and, while preternaturally wide-awake, is nevertheless tormented by visions that seem real to it now, but would assume their true aspect and character were all things once set right by an interval of sound repose. This is the only method of getting rid of old delusions and avoiding new ones; of regenerating our race, so that it might in due time awake as an infant out of dewy slumber; of restoring to us the simple perception of what is right, and

the single-hearted desire to achieve it, both of which have long been lost in consequence of this weary activity of brain and torpor or passion of the heart that now afflict the universe."

Literary method.

When we examine the construction of the tale, with an eye to the author's literary method, we are chiefly impressed by its simplicity and unity. There is not an unnecessary incident or a superfluous word. The main theme is exquisitely simple; it is the transformation of a character through familiarity with a grand object. The face upon the mountain-side is only an object of wonder to the child who has newly learned the legend that lives among the inhabitants of the valley; to the youth it suggests benignant spiritual calm; and through rapt contemplation this benevolence and tranquillity enter the soul of the observer and become the motive of his life, and so he grows into spiritual likeness with the mountain face.

Illustration and ornament.

The simple theme is intensified by illustrative and ornamental detail, all of which is welded into perfect harmony and made subservient to the central conception.

Between the recital of the story by the mother to her child and the poet's discovery of the resemblance between Ernest and the Great Stone Face — the beginning and end of the tale — it appears four times as if the prophecy is about to be fulfilled. Three times the people shout and bellow at the coming of famous men who are said to be the perfect and undeniable similitude of the Stone Face, but Ernest is each time doomed to disappointment.

Mr. Gathergold.

The first to come is the millionaire, Mr. Gathergold. It is with a half-merry irony that Hawthorne introduces:

"The physiognomy of a little old man, with a skin as yellow as if his own Midas-hand had transmuted it. He had a low forehead, small, sharp eyes, puckered about with innumerable wrinkles, and very thin lips, which he made still thinner by pressing them forcibly together. . . . A yellow claw — the very same that had clawed together so much wealth — poked itself out of the coach window and dropt some copper coins upon the ground; so that, though the great man's name seems to have been Gathergold, he might just as suitably have been nicknamed Scattercopper."

Old Blood and Thunder.

After this sordid creature was dead and buried, a native-born son of the valley, who had enlisted as a soldier and become an illustrious commander known in camps and on the battle-field as Old Blood and Thunder, returns to his native place to find repose where he remembered to have left it. This "distinguished friend of peace" appears to have the traits of Andrew Jackson: "A war-worn and weather-beaten countenance full of energy, and expressive of an iron will; but the gentle wisdom, the deep, broad, kinder sympathies were altogether wanting in Old Blood and Thunder's visage."

Old Stony Phiz.

The third to come is "Old Stony Phiz," who is very evidently meant to represent Daniel Webster. He is wonderfully eloquent, he can make wrong look like right, and right like wrong — "when it pleased him, he could make a kind of illuminated fog with his mere breath, and obscure the natural daylight with it." His voice was a wonderful instrument, now the blast of war, anon the song of peace — "and it seemed to have a heart in it, when there was no such matter." He is a candidate for the presidency when he rides in an open barouche into the valley. Hawthorne pays involuntary tribute to the gloomy majesty of Webster's appearance. Rufus Choate spoke of his "grand mystery of brow and eye, the solemnity, the sovereignty, as of those who would build states," and in like manner,

"Ernest did fancy that there was a resemblance between it and the old familiar face upon the mountainside. The brow with its massive depth and loftiness, and all the other features, indeed, were boldly and strongly hewn, as if in emulation of a more than heroic, of a Titanic model. But the sublimity and stateliness, the grand expression of a divine sympathy, that illuminated the mountain visage, and etherealized its ponderous granite substance into spirit, might here be sought in vain. Something had been originally left out, or had departed. And therefore the marvelously gifted statesman had always a weary gloom in the deep caverns of his eyes, as of a child that has outgrown its playthings, or a

man of mighty faculties and little aims, whose life, with all its high performances, was vague and empty, because no high purpose had endowed it with reality."

Last of all, a poet whom bountiful Providence had granted to the earth, and who glorified the common dust of life, detected the long unseen resemblance between Ernest and the Stone Face, and by his fervor and his magic made the world also to see it.

Is the spiritual meaning of the allegory now clear and complete? God was not in the earthquake nor the mighty wind, but in the still small voice. It was not greed, or truculence or vainglory that reflected the features of the Great Stone Face, but Humility and Benevolence. Spiritual meaning.

THE INNER LIFE OF ABRAHAM LINCOLN.*

BY NORMAN HAPGOOD.

WITHOUT forgetting how inadequate is our knowledge of most of our fellow creatures, one may safely say that few characters on whom so much light has been turned retain so much mystery for the world at large as Abraham Lincoln. Personal experience has just taught me how difficult it is to represent, without being misunderstood, what I believe to be his true nature. Although I admire him fervently, and have for his attitude toward life an unlimited sympathy, the biography of him, which I recently published, fifty times as long as this article, packed full of anecdotes, and of emphasis of the personal side, was much too short to explain to others all that seemed real to me. How, then, can danger of misunderstanding be avoided in a summary article like this, where his personal idiosyncrasies, love affairs, and thousand picturesque remarks, must be omitted? Lincoln's moral nature will be misunderstood and wrongly valued by all who are hypnotized by the letter and forget the spirit, strain at gnats and swallow camels, and are habitually busy with the beams in their neighbor's eyes. The typical Pharisee, unable to praise the real Lincoln, has treated him after the manner of a funeral eulogy. The true Lincoln was not a prophet crying in the wilderness a message of which he had no doubt and which he alone had heard. He was a pilgrim whose progress to glory was marked by every vicissitude. Much of his life he stood and waited for light, doing in the meantime only the little things which his hand found to do. Even when he was chosen pilot, he did not pretend to know all the currents and rocks, or to foresee all the eddies of the storm. He waited for his inspiration from day to day, and believed that if he acted justly today tomorrow could be trusted to move toward righteousness. Mysterious character. Pilgrim, not prophet.

How bitterly he longed for light, how he even wept for it, when so many about him thought the great questions of right and wrong were easy! Political problems could not to his mind take the neat simplicity with which they were seen, for instance, from various points of view, by Wendell Phillips, by Stanton, by Cameron, by McClellan. His was the task of remembering that there was truth in every position, value in every method, even Cameron's, and of doing justice, as far as the ability was his, to all alike. In its best sense he constantly applied the rule, judge not. He was forced to give decisions, but he never did until they were inevitable, and he never judged in the sense of loftily passing moral Sense of justice.

*This is the seventh CHAUTAUQUAN study of the Inner Life of Great Americans. "Stonewall" Jackson, by the Rev. Dr. J. Wm. Jones (one of General Jackson's chaplains during the Civil War), appeared in the October issue. John Greenleaf Whittier, by Mrs. James T. Fields, appeared in November. Phillips Brooks, by Pres. Charles F. Thwing, appeared in December. Mary Lyon, by Rev. Dr. A. E. Dunning, appeared in January. Dwight L. Moody, by Rev. Charles M. Stuart, D. D., appeared in February. Ulysses S. Grant, by Bishop John H. Vincent, appeared in March.

sentences on people whose beliefs seemed to him mistaken. One of his dominating and shining qualities was the greatest of the virtues. Charity, in every one of its beautiful meanings, pervaded him; not only in the moral sense of all-embracing love, but in the intellectual sense of comprehending sympathy was charity his guiding light. It was as much a part of his brain as of his heart, and as truly in thought as in feeling is it the greatest of the virtues. He had that humility which turns the world into a place of constant spiritual growth. His spirit was as teachable as that of a little child. A thousand lovable stories, for which no space can be taken here, show this strong and docile man, this superior and humble servant of the truth, listening with fairness to all the voices, large and small, that clamored about him; most suspicious of those which claimed infallibility, most sympathetic to those in which he could hear the tones of a simple and suffering heart.

The greatest of virtues.

The inner life of a man like this must grow. It is a mistake to think Lincoln was one man on the prairie and another in the White House, or that he became deeply good and serious at any one period; but the moral element in him did put forth new strength constantly and hold a more majestic place in his total character at sixty than it did at thirty. His development was natural and regular, and the last of life was the best because his nature was so truly sound. From the beginning he was kind, earnest, just, tender. There are stories that in his early years he helped, on one occasion, his little sister to tell the truth; on another carried the town drunkard out of the snow; at school, wrote essays against cruelty to animals. His was from the first a moral nature. He sought the moral meaning in everything. It was connected with this truth, perhaps, that he spoke so much in parables.

Natural and regular growth.

It was in his expressions of opinions about definite theological creeds that he altered most. In his youth he was interested in hostile criticism of generally accepted beliefs. During his presidency he referred constantly to God and Providence, although he never showed any tendency toward the discussion of religious problems. A few of his most famous words may be here given as an example of the tone which in his later life he took so often:

Creeds.

Tone of later life.

"Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God: and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered — that of neither has been answered fully.

"The Almighty has His own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both north and south this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope — fervently do we pray — that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

Gentleness.

Another change, brought by the years, was an ever softer charity. From the beginning he was broad and just, but he was sometimes severe, and later, when the temptations to severity were so much greater, his tone became still gentler. When it was a question of allowing his fellow

creatures to die for their military sins, his tenderness became almost a fault, and his generals constantly complained that his frequent pardons injured discipline. The war and its slaughter were unspeakably terrible to him. He suffered for the soldiers, the mothers, the sisters, as few men suffer for others. Tears streamed down his face when he heard some awful piece of news.

Humor and melancholy.

A love of humor went together with an addiction to the most melancholy thoughts; and it is a well-known fact that famous humorists are often of the saddest temperaments. Feeling for the gloomier mysteries of life was very strong in Lincoln. Most of us know at least one stanza of his favorite poem:

> "Oh! why should the spirit of mortal be proud?
> Like a swift-fleeting meteor, a fast-flying cloud,
> A flash of the lightning, a break of the wave,
> He passeth from life to his rest in the grave."

Most people who knew him well felt that this melancholy was always strong in him, but it varied from hour to hour, and month to month. After the death, in his early manhood, of the only woman he ever deeply loved, it drove him almost to insanity and suicide. During his presidency it was naturally darkest in the days when the union cause was at its worst. Its principal cause, however, was never agreed upon by his friends. One of the reasons why his inner feelings and thoughts remain such a mystery is that he had so little genuinely intimate companionship in his life. It has been said, with substantial truth, that his only real confidant during the whole of his existence was Joshua Speed, and it is in his letters to him that we get more inner personal flashes than in any other documents bearing on his nature. In 1842 he wrote to Speed:

Personal flashes.

> "I shall be very lonesome without you. How miserably things seem to be arranged in this world! If we have no friends we have no pleasure, and if we have them we are sure to lose them, and be doubly pained by the loss."

And in the same year:

> "I always was superstitious; I believe God made me one of the instruments of bringing Fanny and you together, which union I have no doubt He had foreordained. Whatever He designs He will do for me yet. 'Stand still and see the salvation of the Lord,' is my text just now."

To understand at all his superstition and his faith, his melancholy and his humor, we must know pretty thoroughly the circumstances in which he grew up. This is not the place to draw a picture of the solitary and elemental life of the prairies of the early part of the century, but it seems to be a general tendency for such primitive, large and lonely surroundings to breed in civilized man a pervading contemplative gloom. In our own west strange superstitions flourish, and Lincoln seems to have retained more of them than would be expected of so logical a mind. To the day of his death he believed in signs and dreams, in lucky and unlucky ways of doing things. It is such facts that make it such a baffling task to get imaginatively into his inner life. To make the picture clear you are tempted to leave out part of it. Two of his early friends have written books, coherent and interesting, showing the aspects in which he was like the other Westerners,— hearty, shrewd, humorous, slangy, superstitious, ambitious, but they do not show why he was great. Most of his biographers, on the other hand, have generalized and conventionalized him, bringing out his goodness and greatness at the sacrifice of his individuality. Caricature is easy and interesting; so is conventional idealization. Portrait painting is hard. There have been among the great painters very few who have been great portrait painters. Imagination and artistic skill are not often combined with that self-suppression and intellectual patience and catholicity necessary to represent, not only with brilliancy but with fidelity, the soul of another. The portrait painter ought to combine the imagination of the creative artist with the con-

Signs and dreams.

The conventionalized Lincoln.

science of the man of science. The world has been working hard at Lincoln since his death, and all the discussion is good, for it will all help forward the final adequate expression, which, within human limitations, is likely some day to be given.

Of one thing I feel sure: that no life in American history is more surely worth intimate acquaintance. There are, happily for us, a number great and good enough to repay all the time necessary to learn what is possible about them. Washington, purest, most serviceable, most unspotted of all; Jefferson, so faulty, but so fertile and so vital; Hamilton, brilliant, solid, gallant, and obstinate safeguard; Franklin, one of the great philosophic minds of the world; Marshall and Webster, clearing up the theories under which we live; and others, many of them, in varying degrees of importance. As Washington comes first, through his usefulness, his elevation, his varied, apt, and unfailing powers, so Lincoln is first among them in personal interest and individuality of character, and probably second in size when seen in the perspective of history. Washington's character is almost as simple as a good rule, and as rich as morality, when rightly appreciated; Lincoln's, contradictory, complex, more fallible, more colored, both grotesque and grand, undignified and noble, in its different way is equally inspiring. Containing less of the saint, his life teaches more the lessons of the pilgrim. His mental and moral struggles, with their victories and reverses, are an inspiring study, because, whatever the compromises or delays, the end is progress and victory.

Comparisons.

End of Required Reading.

[For a very full bibliography on Lincoln, see the C. L. S. C. required book for this year on "Abraham Lincoln." In addition to the works enumerated should be mentioned the recent volume on "Lincoln, The Man of the People," by Norman Hapgood (Macmillan), and the "Life of Abraham Lincoln," by Ida M. Tarbell, (2 vols., McClure Company).]

THE IDEAL.

Her touch is like the dew in spring,
Reviving, thrilling, quickening.

Her voice doth make one think upon
Some low seraphic antiphon.

Her smile hath all the ravishment
Of Orient wed to Occident.

And starward aspirations stir
The soul of him who worships her!

— *Clinton Scollard.*

C. L. S. C. Round Table.

COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.
LYMAN ABBOTT, D. D.
BISHOP HENRY W. WARREN, D. D.
J. M. GIBSON, D. D.
WM. C. WILKINSON, D. D.
EDWARD EVERETT HALE, D. D.
JAMES H. CARLISLE, LL. D.
MISS KATE F. KIMBALL, Executive Secretary.

ONE APRIL MORN.

" Twin violets amid the dew
Unfolded soft their petals blue
To find the winter's dream come true
One April morn."

—*John B. Tabb.*

TWO STATE SECRETARIES.

The state of Iowa, which is the home of the oldest of Chautauqua Circles, that at Manchester, has had a record for good work from the very earliest days of the Chautauqua movement. It was the circle at Muscatine, graduating in the first class, the Class of '82, which wrote at the end of the four years: " Our class started with fifteen and we graduate fifteen strong. None faltered or fell out by the way," and this spirit throughout the state has kept the C. L. S. C. in the front rank of literary movements these many years. One of the most active and efficient of state officers is naturally the Iowa secretary, Mrs. A. E. Shipley. Her public work for the C. L. S. C. began when the present Des Moines Assembly was located at Colfax. Her home was then at Oskaloosa, where both regular and special course circles flourished under her guidance. When the assembly at Waterloo was established, she was asked to take charge of the Round Table, and a strong interest in C. L. S. C. work speedily sprang up in the town, where at the present time there are more than a hundred Chautauqua readers. Since the removal of the Colfax Assembly to Des Moines and Mrs. Shipley's own change of residence to that city also, she has been closely identified with the C. L. S. C. work at the assembly, and the circles in that city have increased in numbers and activity. Mrs. Shipley has rendered valuable service at other assemblies and this year goes to two assemblies in Illinois in addition to her engagements in Iowa.

MRS. E. W. PORTER.

MRS. A. E. SHIPLEY.

In a very different field has been the work of Mrs. E. W. Porter, of the assembly at Ocean Park, Maine. This is one of the older Chautauquas in the east, situated near Old Orchard, Maine, and throughout its history it has been noted for the high educational ideals which have been followed persistently. Mrs. Porter has with unflagging interest kept the importance of the C. L. S. C. work before the multitudes in attendance at the assembly; and during the past year, upon the death of her husband, assumed at the request of the trustees the entire management of the program for the assembly. The Ocean Park Assembly, with its older neighbor at Fryeburg, has done a splendid work in the cause of popular education in Maine.

OLD TOURAINE.

In connection with the Reading Journey article, "Across Touraine," for this month, especial attention is called to the very delightful work on "Old Touraine" referred to in the bibliography. Unfortunately, the book is expensive, the two volumes costing five dollars; but it will be found in most of

the larger town libraries, and in smaller communities, librarians upon request of a number of readers may be induced to secure it. The two volumes are by no means formidable, for the type is large, the illustrations numerous, and the charm of the writer's style is such that one may well forego the time given to some novel of the day and give himself up to the fascination of old Touraine under such a competent guide. Moreover, these two volumes are not mere guide-books nor works of travel, but combine some of the features of both with a careful study of the history and art of the period. The writer well says of the Loire "perhaps no stream in so short a portion of its course has so much history to tell."

The accompanying illustration of the dungeons of Loches recalls the story of the famous Il Moro, Duke of Milan, the record of whose nine years of captivity here is perpetuated in the decorations and inscriptions which he left upon the walls of his cell.

THE PERRY PICTURES.

Among other helps for C. L. S. C. students, mention should be made of the Perry pictures already known to many of our readers and used with excellent effect by a number of circles. These admirable half-tones, which are furnished at the rate of one cent each, now include some fifteen hundred subjects. A circle in Iowa mentions the pleasure which they have found in the use of the colored pictures of birds, which are the same as those issued by the Nature Study Publishing Company. No orders are received for less than twenty-five cents, but for this sum twenty-five of the small pictures or a dozen of the bird pictures can be secured. The publishers send a complete catalogue upon application to their office at Malden, Massachusetts.

HOW DO WE PRONOUNCE THEM?

The eleven words given below are embodied in the following sentences. See how many of them you pronounce correctly the first time. The pronunciation given is authorized by at least three out of four of the leading dictionaries.

By what process of law can such a man be impeached?

The mountain rose before him in all its pristine grandeur.

Could he by some strange prescience have known it?

The affair was a piece of pretense from beginning to end.

The name of Madame Pompadour is a household word with us.

A recess of ten minutes was allowed.

He was never in very robust health.

The narrative read like a romance.

He drew on a heavy tarpaulin coat.

Such a tirade as he delivered, for the performance was a cheap vaudeville.

proc'ess (pros)	re cess'
pris'tine	ro bust'
pre'science (shens)	ro mance'
pretense'	tarpaul'in
pom'pa dour	ti rade'
(ou like oo in moor)	vaude' ville (vod vil)

THE BIOGRAPHICAL CLUB.

Not often does the student of biography find a more charming or romantic narrative of real life than is pictured in the journals of Audubon. Born in Louisiana of French parentage, spending his boyhood and youth in France on the borders of Old Touraine, the distinguished naturalist was yet an American at heart, and from the time of his return in early manhood the woods and fields of his

native land were the chief objects of his devotion. Endowed with splendid health, singularly temperate in his habits from youth upward, even amidst the pressure of social life, possessing extraordinary powers of mind, splendid capacity for hard work and a susceptibility to friendship which opened every door for him, his life in spite of struggle and disappointment was one of great achievements and rich in the possession of the closest ties which happily for him endured to the end. His Journals, edited by his granddaughter, Maria R. Audubon, will be found delightful reading. Two substantial volumes they form, yet even to look into them in the intervals of a busy life is to feel the breath of fresh air from a new world. By all means make some brief acquaintance with these interesting volumes if your library possesses them. The brief autobiography of Audubon included in the above volumes was first published in *Scribner's Magazine* for March, 1893. *The Bookman* for March, 1898; *The Dial* for February 1, and *The Nation* for February 24, 1898, give very full reviews of the Journals, each emphasizing some different aspect of Audubon's life, so that members of the Biographical Club who have not access to the full Journals can begin their study of the great naturalist quite auspiciously by means of these introductory articles.

JOHN JAMES AUDUBON.

CHAUTAUQUA IN THE WEST INDIES.

The town of Stony Hill, Jamaica, West Indies, has for two years past been the headquarters of a little circle of Chautauquans varying in number from five to seven, but all members of the Class of 1901. The leaders of the circle, two young teachers from the Belmont orphanage, spent some time at Chautauqua in the summer of '97, and this little coterie of readers is the result. This distant circle is working under somewhat peculiar conditions, as shown by a recent letter from the secretary, Miss Nuttall, who writes:

"I enclose a short report of our tiny circle and a photograph taken near here of a very pretty river scene. The district and available population being small, it is unlikely that this circle will greatly increase its membership, nor do we find it possible under present circumstances to have social gatherings for discussion on the current literature. Yet we are interested and instructed by the helpful reading and may call ourselves loyal members of the parent society. At the close of each year the books and magazines of the circle are passed on to distant friends and so do double duty. We send hearty greetings to our classmates throughout the favored country of the C. L. S. C.'s birth."

RIVER SCENE, JAMAICA.

NOTES.

Miss C. A. Teal, of Brooklyn, who has been giving the Chautauqua story, "The Town Behind the Fence," with very favorable results, can make a few engagements this spring in the vicinity of New York. The story is illustrated with excellent stereopticon views, and circles who want to awaken an interest in Chautauqua in their communities will find this plan an effective one. Correspondence may be addressed to Miss Teal at 52 Jefferson avenue.

The Chautauqua Practical Life pamphlets, which have been unavoidably delayed, are now ready for distribution. Each paper is bound in an attractive cover, and the articles may be ordered singly or by the series. The price has been placed at the lowest possible figure, covering cost of production, ten cents for ten copies and three cents for postage.

BIRD STUDY.

CONDUCTED BY MRS. FLORENCE MERRIAM BAILEY.

FIELD NOTES.

"See truly" should be the motto of field workers. It is bad morals to see in a slovenly way, for when you come to report what you have seen your statement is half vague memory and half guess, and so prob-

Mr. Chapman, editor of *Bird-Lore*, gives in the December, 1899, number of the magazine an amusing account of his experience in photographing this remarkable family of nine chickadees.

ably untrue. If you see but one thing a day, see that thing clearly, honestly. If it is *bird movements*, be able to list the birds you see as those that hop, those that walk, and those that bob the head or jerk the tail. If it is manner of flight, be able to show by diagrams in your note-book the difference between types of flight, as of robin, woodpecker, swallow, swift, and hawk.

When beginning to observe, it is hard to know what to look for even in the matters of color, form, and markings, upon which your ability to name the birds depends. For help in the field it will be well to copy in your pocket note-books headings from the following list:

POINTS TO NOTE IN THE FIELD.*

1. Size — compared with robin and English sparrow.
2. Color and markings — head, back, breast, wings, tail.
3. Bill — short and conical, long, curved, hooked, crossed.
4. Wings — short and round, or long and slender.
5. Tail — square, notched, forked.
6. Movements — hop, walk, creep up trees, bob head, wag tail.
7. Flight — direct, abrupt and zigzag, smooth and circling, flapping, sailing or soaring, oblique, undulating.
8. Food, and manner of obtaining it.
9. Song — from a perch, in the air, in the night.

*Abbreviated from "Observation Outline," in "Birds of Village and Field."

FIELD PROBLEMS.

1. Color and markings — protective coloration by imitation of color of surroundings, and gradation of tints to counteract light and shade; also by markings to disguise form; sexual coloration; recognition marks.
2. Individual variation in song and habits.
3. Intelligence shown by action toward enemies, choice of nesting sites, materials, workmanship, shape, color, and position of nest to protect from enemies; protection and discipline of young.
4. Emotion expressed by use of crest, wings, tail, attitudes, movements, voice.
5. Range of communication — calls of signal and warning, cries of anger, fear, pain, protest; songs of happiness and love; display of recognition marks.

COLORATION.

The great law of protective coloration is that the animals which are most easily seen by their enemies are destroyed, and those which are least conspicuous escape their enemies and live to carry on their race, so that nature produces by elimination forms of coloration marvelously adapted to protect. So desert birds like desert animals are sand color, and arctic ones white, while in ordinary latitudes birds that live on the ground have ground colors, while those that live in the trees approximate to the leaf tints. But Mr. Abbott Thayer, the artist, has shown that there is something more than mere color likeness in protective coloration, a marvelous gradation of tint to counteract the effects of light and shade. As he gives the law, "animals are painted by nature, darkest on those parts which tend to be most lighted by the sky's light, and vice versa," that is, darker above and lighter below. (See *The Auk*, Vol. XIII., No. 2, p. 125.)

Markings that disguise form are interesting to look for in the field. On the breast of the junco the sharp horizontal line marking off the gray above from the white below is a good example, as it destroys the round bird form.

Sexual coloration is shown in the brilliant colors of many males who have dull-colored mates. The scarlet tanager is a flaming scarlet, while his mate who needs protection at the nest is a yellowish-green leaf color, very hard to see among the branches.

Recognition marks: While birds need to be hidden from their enemies, they need to be seen by their friends — their kind — so many of them have what are known as

recognition or directive marks, — marks which are little seen when the birds are at rest but which show conspicuously in flight and help a flock to keep together. The white rump patches, white wing bands, and white outer tail feathers of the flicker, night hawk, meadow-lark, junco, and vesper sparrow are good examples of such directive marks.

BIRD MIGRATION.

As we have seen, birds go south in winter because they have not enough food in the north, but when the insects are abroad again in spring, they return home. The journeys the birds take are appalling. Some of them go as far as southern Brazil and the Argentine Republic. Think of our humming-bird, a mere pinch of feathers that a sling-shot can destroy, going from Labrador to Central America in the fall, and in spring making its way back to the very spot where it nested the year before. The birds' sense of direction and their senses of hearing and sight are remarkably developed. When migration has set in there is a continuous straggling army hundreds of miles long, in which the birds keep up a constant calling, and are probably rarely out of hearing of each other. Most birds migrate at night, as we know from hearing them call, seeing them through telescopes crossing the face of the moon, and finding them dead at the foot of lighthouses whose lights they have struck on their way down the coast — in three hours two hundred and fifty have been seen crossing the moon, and in one night fifteen hundred have struck the light of the Goddess of Liberty in New York harbor. Now, going at night, and flying high as they do, from one to three miles, they are not troubled by molehills, but see the country as in a map outspread before them, when it becomes an easy matter to follow the north and south lines of the mountain ranges, the large rivers, and coast lines. So there come to be great migration highways. The Mississippi river is a noted highway in the interior.

One of the greatest pleasures of field work is in watching the return of the birds in spring. At first they come slowly, but soon you begin to hear their voices as they pass overhead in flocks at night, then in the mornings you find a host of new arrivals filling the woods and fields with song. It is an excellent thing to keep lists giving dates for the movements of each bird.

MIGRATION NOTES.*

When first seen.
How many seen.
When common.
When last seen — or, if the bird nests in your locality, substitute —
When building began.
When eggs were laid.
When young hatched.
When young left nest.

These lists are especially interesting to keep from year to year for comparison. If the weather does not prevent, the birds return as regularly as if they had marked calendars.

* Migration blanks can be had on application from the Biological Survey, United States Department of Agriculture, Washington, D. C., and it would be well for each circle to keep a blank of all the notes recorded.

OUTLINE OF READING AND PROGRAMS.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Sunday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING.

APRIL 2–9—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 25. The Inner Life of Abraham Lincoln.

Required Books: Abraham Lincoln. Birds Through an Opera Glass. Chaps. 1, 3, 18, and 21.

APRIL 9–16—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 26. A Reading Journey Through France.

Required Books: Initial Studies in American Letters. Chap. 6, pp. 167–175. Birds Through an Opera Glass. Chaps. 2, 13, 10, 34, 30, 56, 55 and 46.

APRIL 16–23—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 27. Critical Studies in American Literature: The Great Stone Face. Hawthorne.

Required Books: Initial Studies in American Letters. Chap. 6 concluded. Birds Through an Opera Glass. Chaps. 40, 59, 25, 58, 16, 17, 57 and 54.

APRIL 23–30—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 28.

Required Books: Initial Studies in American Letters. Chap. 7, pp. 202–212. Birds Through an Opera Glass. Chaps. 48, 47, 4, 5, 15, 50, 51, 43 and 20.

APRIL 30–May 7—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 29. The Inner Life of Robert E. Lee.

Required Books: Initial Studies in American Letters. Chap. 7, pp. 189–202. Birds Through an Opera Glass. Chaps. 24, 31, 32, 45, 38, 9 and 53.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

Readers will note that in the programs for this month the Expansion chapter for April 2–9 is given as Chapter 25 instead of 26 as announced last month. Since an extra week came into the March programs, the Expansion article should be omitted from the lesson for March 26–April 2. Members who are able to give some attention to supplementary reading will find Royce's "California" in the American Commonwealth Series a volume of absorbing interest. Only a few critical years of California history are covered in this volume, and these are treated with a fulness of detail and a charm of style which make the period luminous. Another specially interesting book on this subject, to be found in the larger libraries, is "The Old Santa Fé Trail," by Col. Henry Inman. Those whose time will not permit the reading of the entire volumes above mentioned will find much profit in selecting the accounts of special incidents of this remarkable period. In connection with the story of Texas, Sidney Lanier's able and interesting narrative of San Antonio in his volume "Retrospect and Prospect," and Mrs. Barr's "Remember the Alamo," will be found well worth reading.

APRIL 2–9—

1. Roll-call: Anecdotes about Lincoln.
2. Quiz on Required Book on Lincoln.
3. Reading: From "Harvard Commemoration Ode."
4. The Elements of True Greatness: Quotations from the poets or other writers descriptive of great men.

BIRD STUDY SECTION.

1. Roll-call: Notes on the Birds Here Now.
2. Quiz on Chapters 1, 3, 16, and 21.
3. Papers: How to Attract Birds. (See "Birds of Village and Field," introduction, pp. 20–26; Hodge's Nature Study Leaflet, "Our Common Birds," pp. 22–29; Bureau of Nature Study, Cornell University, Ithaca, N. Y., "The Birds and I"; *Bird-Lore*, April, 1899, p. 60.)
4. Reading: From "Sharp Eyes," in "Locusts and Wild Honey." John Burroughs.

APRIL 9–16—

1. Quiz on Expansion article, Chapter 26.
2. Readings: Selection from Chapter 30 in "Oregon," American Commonwealth Series. (A picturesque account of the ceremony of arbitration under Emperor William.) Poem in *McClure's Magazine* for March, 1900, "The Alamo." "The Angels of Buena Vista." Whittier.
3. Quiz on Reading Journey article.
4. Reading: Selections from "The Three Musketeers."
5. Roll-call: Review of Châteaux. Each member should be assigned one and without giving its name should describe the château and mention the people and events for which it is famed. The circle are to guess the correct answer. Each member should find out as much about each château as possible. The article in THE CHAUTAUQUAN necessarily gives only an outline. (See bibliography and Encyclopedia Britannica.)
6. Reading: Description of Plessiz-les-Tours from "Quentin Durward."

BIRD STUDY SECTION.

1. Roll-call: Quiz on birds studied March 12–April 9. (See Review Questions, THE CHAUTAUQUAN, p. 91.)
2. Papers: Crow Roosts. (See "The Crow Bulletin," pp. 10–21, Biological Survey, United States Department of Agriculture.) Food Habits of Flicker and Meadow-lark. (See "Some Common Birds in their Relation to Agriculture," Biological Survey, United States Department of Agriculture.)
3. Notes by members on the Birds Here Now. At every meeting let each member report on what he or she has seen in the field since the last meeting, exhibiting skins, bird pictures or photographs in illustration. (For bird pictures examine "Bird-Life," Chapman; "Citizen Bird," and "Bird-craft," Wright, and *Bird-Lore*). (See C. L. S. C. Round Table, Field Notes.)
4. Readings: From "Spring Jottings," in "Riverby," John Burroughs, pp. 156–159, p. 163 (April 1); p. 170 (May 4), from "Early Spring in Massachusetts," Thoreau, p. 314 (April 10, 1841); p. 316 (April 11, 1852.)

APRIL 16–23—

1. Quiz on Initial Studies from page 166 to end of Chapter 6.
2. Roll-call: Answered by quotations from Poe's writings, either poetry or prose. The source of the quotation should be given with a brief summary of the tale or poem.
3. Papers: Father Junipero Serra. (See articles by H. H. in *Century Magazine* for May and June, 1883.) The Old California Missions. (See *Century Magazine* for December, 1890; January, 1891; and THE CHAUTAUQUAN for November, 1895.)
4. Quiz on Expansion article. Chapter 27.
5. Reading: Selections from "The Golden Hesperides." Charles Dudley Warner. *Atlantic Monthly* for January, 1888.
6. Study of "The Great Stone Face." (A 15c. edition of the story is published by Houghton, Mifflin & Co.)

BIRD STUDY SECTION.

1. Roll-call: Quiz on crow, flicker, meadow-lark, white-throated sparrow, winter wren, kinglets, brown creeper, red-winged blackbird, kingfisher, chipping sparrow, vesper sparrow.
2. Papers: Food of Sparrows. (See "Citizen Bird," by Wright and Coues, pp. 48–62; "Some Common Birds in their Relation to Agriculture," pp. 26–28, Biological Survey, United States Department of Agriculture; "Feeding Habits of the Chipping Sparrow," New Hampshire College, Durham, New Hampshire.) Bird Migration. (See THE CHAUTAUQUAN Round Table, pp. 86–87; "Bird-Life," pp. 48–61; "Citizen Bird," pp. 63–72. J. A. Allen, *Scribner's Magazine*, XXII., 1881, pp. 932–938; Brewster, "Memoirs Nuttall Ornithological Club," Cambridge, Massachusetts, No. 1, pp. 5–22; Cooke and Merriam, "Bird Migration in the Mississippi Valley," Biological Survey, United States Department of Agriculture; Chapman, *The Auk*, V., 1888, pp. 37–39; XI., 1894, pp. 12–17; Chapman's "Handbook of Birds," pp. 3–6, 11–19; Merriam's "Birds of Village and Field," pp. 367–375.)
3. Notes by members on the Birds Here Now.
4. Reading: From "The Return of the Birds," in "Wake Robin," John Burroughs.

APRIL 23–30—

1. Roll-call: Answers to Search Questions.
2. Quiz on Initial Studies, Chapter 7, pages 202–212.
3. Reading: Bret Harte's "The Angelus" and "The Society Upon the Stanislow."
4. Papers: The "Bear Flag" Heroes. The Early San Francisco Fires. The Famous Vigilance Committees of San Francisco. (See "California" by Josiah Royce. Also *Atlantic Monthly*, December, 1877.)
5. Quiz on Expansion article. Chapter 28.
6. Reading: Bret Harte's "San Francisco from the Sea" and "In the Tunnel."

BIRD STUDY SECTION.

1. Roll-call: Quiz on required reading.
2. Papers: Coloration. (See THE CHAUTAUQUAN Round Table, p. 86; Poulton's "Colors of Animals," Beddard's "Animal Coloration.") Bird Courtship. (See Burroughs's "Riverby," pp. 77–87; Miller's "In Nesting Time," pp. 131–143.)
3. Migration notes by members.
4. Reading: From "Manner of Migration," in "Bird-Life," F. M. Chapman, pp. 54–58.

APRIL 30–MAY 7—

1. Roll-call: Current Events.
2. Quiz on Expansion article, Chapter 29.
3. Paper: James Whitcomb Riley.
4. Selections from Riley's poems.

BIRD STUDY SECTION.

1. Roll-call: Quiz on required reading.
2. Papers: Regurgitation. (See THE CHAUTAUQUAN Round Table, p. 87; Torrey's "Footpath Way," p. 117; Fisher's "Hawk and Owl Bulletin," p. 136, Biological Survey, United States Department of Agriculture.) Nesting. (See THE CHAUTAUQUAN Round Table, p. 87; "Bird-Life," pp. 64–70; "Citizen Bird," pp. 72–86.)
3. Migration and nesting notes. For the rest of the course let each member study one or more nests, reporting progress at each meeting.
4. Reading: From "Three Little Kings," in Miller's "Little Brothers of the Air," pp. 19–33.
5. Discussion of Search Questions.

THE TRAVEL CLUB.

First week—

1. Roll-call: Responded to by giving the pronunciation of five of the French words in the glossary for this month. The names should be written on slips of paper and distributed at the previous meeting so as to insure careful preparation.
2. Papers: The Story of Valentine Visconti. Charles the Poet. (See Bibliography.)
3. Reading: Selection from "The Three Musketeers."
4. Quiz on Reading Journey article, covering Blois, Chambord, Beauregard and Cheverney.
5. Five-Minute Papers: Two famous visitors at Blois, Cæsar Borgia and Jeanne d'Albret. Description of the King's Stairway. Queens who lived at Blois. The Great Tragedy at Blois.

Second week—

1. Papers: Description of Chaumont. The Story of Cardinal Amboise.
2. Book Review: "Cinq Mars. De Vigny."
3. Roll-call: Exercise in pronunciation similar to that of previous week.

4. Papers: Diana of Poitiers at Chenonceaux. Anne of Bretagne at Amboise. The Huguenot Massacre in 1560. (See Bibliography.)
5. Quiz on Reading Journey article.
6. Reading: Account of capture of Fouquet in "The Three Musketeers."

Third week —

1. Roll-call: Answers to Search Questions.
2. Papers: Tours and the Court of France. Tours and the Silk Industry.
3. Quiz on Reading Journey article.
4. Papers: Agnes Sorel. Louis XI., His Times and His Character. Famous Prisoners of Loches.
5. Reading: Description of Plessiz-les-Tours from "Quentin Durward."

Fourth week —

1. Roll-call: Review of châteaux. Each member should be assigned one, and without giving its name, describe the château and mention the people and events for which it is famed. The circle are to decide which château is described.
2. Papers: Chinon and the Plantagenet Kings. Charles VII. at Chinon.
3. Reading: Selections from Longfellow's "Poems of Places." (See poems on several of the châteaux in the two volumes on "France.")
4. Papers: Chinon's Later History. The Abbey of Fontevrault. Langeais and Anne of Brittany. The Picture Gallery of Azay-le-Rideau.
5. Map Exercise: Each member should draw from memory a map of the Loire valley, locating the châteaux. The maps should be numbered, then posted in a conspicuous place and voted upon by ballot.

REVIEW QUESTIONS ON "INITIAL STUDIES IN AMERICAN LETTERS."

(C. L. S. C. Required Book.)

CHAPTER VI. LITERATURE IN THE CITIES. (CONCLUDED.)

22. State the chief incidents in the life of Edgar Allan Poe. 23. How did he illustrate the "eccentricity of genius"? 24. What fine traits of character did he possess? 25. What was a marked characteristic of his critical work? 26. How do his poems illustrate his fastidious taste? 27. In what respects is he like Shelley and in what unlike? 28. Which of his stories illustrate his remarkable powers of analysis? 29. Compare Poe with Coleridge. 30. What are the characteristics of his poetry? 31. How does Poe's use of the tragic compare with Hawthorne's? 32. How far did Poe's tales have reference to material localities? 33. How did slavery retard the growth of literature in the south? 34. What literary work was produced by John P. Kennedy? 35. How do the writings of William Gilmore Simms compare with those of Cooper? 36. Describe the literary career of N. P. Willis. 37. Give an account of the early life of Bayard Taylor. 38. How did his versatility express itself? 39. How does he rank as a poet? 40. What are the qualities of his style? 41. What poets of Pennsylvania and Ohio also came into prominence about this time? 42. Why did "Uncle Tom's Cabin" produce such an impression? 43. What other Connecticut writers are associated with this period? 44. What two opposite views are held as to Whitman's genius? 45. Why is he called the poet of democracy?

CHAPTER VII. LITERATURE SINCE 1861.

1. What were the most noteworthy poems which were the outgrowth of the war? 2. Why is Irving's humor classed as "English"? 3. What was the nature of the humor of Holmes and Lowell? 4. How have the newspapers contributed to the development of American humor? 5. In what did the humor of Artemus Ward consist? 6. How does Mark Twain's type of humor differ from Ward's? 7. What qualities give peculiar charm to the stories of E. E. Hale? 8. What are his most notable tales? 9. What conditions at this time in California made it "an era replete with a certain heroic Greek poetry"? 10. What early tales of California life established Bret Harte's fame? 11. What types does he portray in his poems? 12. What verse of a similar type was produced by John Hay? 13. What phases of life are portrayed in Riley's poems? 14. Why does he take rank as a national poet?

NOTES ON "INITIAL STUDIES IN AMERICAN LETTERS."

P. 167. "*Litterateurs.*" Persons of literary tastes and habits.

P. 171. "*A priori.*" Literally, from what is before.

P. 173. "*In vacuo.*" In empty space.

P. 176. "*Beau monde.*" The fashionable world.

P. 177. "*Wanderjahre.*" Literally, "wander years." In Germany, an apprentice is required to spend the last year of his apprenticeship in traveling from town to town and practising his trade awhile in each one, thus perfecting himself in the different methods of his chosen calling. He is not considered a finished workman until he has completed his *Wanderjahr*.

P. 177. "*Literati.*" Learned men.

P. 183. "*Morceaux.*" Fragments.

"Beowulf." The hero of an Anglo-Saxon epic poem in alliterative verse, of unknown authorship. The poem was doubtless a gradual growth and has probably existed in many successive versions. The form that has come down to us dates from near the beginning of the eighth century. It is the oldest epic in the whole Germanic group of languages.

"Cædmon." An Anglo-Saxon poet who lived about 670, the reputed author of metrical paraphrases of the Old Testament. He is said to have been an unlearned man, especially lacking in poetical talent until he was commanded in a dream to sing "the beginning of created things." It has been doubted whether he was a real personage.

"*Oratio soluta.*" A free style unhampered by rules of composition.

P. 184. "*Cultc.*" Worship or adoration.

P. 193. "*Ante bellum.*" Before the war.

P. 195. "*Facetiæ.*" Humorous writings or sayings; jokes.

P. 196. "*Charivari.*" A Parisian comic paper corresponding to the London *Punch*.

"*Fliegende Blätter.*" A German comic paper.

P. 197. "*Mots.*" From the French *mot*, a pithy or witty saying.

P. 202. "Abelard." Peter (1079–1142). A French scholar, one of the most notable of the founders of scholastic theology. He represented the spirit of free inquiry in theology.

"*Cicerone.*" A guide who explains curiosities.

P. 204. "*Vraisemblance.*" The appearance of truth; versimilitude.

REVIEW QUESTIONS ON "THE CHAUTAUQUAN" TEXT AND "BIRDS THROUGH AN OPERA GLASS."

(C. L. S. C. Required Book.)

MARCH 12–APRIL 9—

1. Where are woodpeckers and nuthatches generally seen? 2. Do woodpeckers walk down tree trunks as the nuthatches do? 3. Are chickadees tree trunk birds? 4. Why can the forest quartet stay north during the winter? 5. How do they protect our forests and orchards? 6. How do they get their food? 7. Have the nuthatch and chickadee all the tools—chisel, climbers, bracing rods—that the woodpeckers have? 8. What is the difference in their tails? Why? 9. How do the woodpeckers sing? 10. Where do woodpeckers, chickadees and nuthatches nest? 11. Which snowbird comes from half arctic countries? 12. Why do they migrate south in winter while the other snowbirds stay where they nest? 13. What is their food? 14. Where do you find juncos in winter? 15. Compare their food, bills, feet and tails with those of woodpeckers. 16. Do the woodpeckers go about in flocks when not nesting, as the snowbirds do? 17. What are the best foods and methods of feeding birds in winter? 18. What peculiarity has the tail of the crow blackbird? 19. How do young robins differ from their parents? 20. Do robins show individuality in choice of a nesting site? 21. How do the nests of robin and bluebird compare with those of the woodpecker and chickadee? 22. Do song sparrows always nest on the ground? 23. How do the voices of phœbe and song sparrow compare? 24. How do the bills conform to use in the sparrows, woodpeckers, crossbills, and flycatchers?

APRIL 9–MAY 7—

1. Describe a crow roost. 2. How do the food habits of the flicker differ from those of other woodpeckers? 3. Why should the farmer protect the meadow-lark? 4. What laws of coloration does the meadow-lark illustrate? 5. What are the courtship habits of the purple finch? 6. What good do the sparrows do? 7. What peculiar adaptations do the brown creeper and swift show? 8. Compare the feet of crow and swift in form and use. 9. How does the swift differ from the swallow in form, flight, and habit? 10. How can you tell the three swallows, barn, eave, and bank, apart? 11. What is the difference in the plumage of cuckoo and thrasher? 12. When do the goldfinch and waxwing nest? 13. How does the waxwing get its name? 14. What laws of coloration do the whippoorwill and nighthawk illustrate? 15. What is the difference between them? 16. How does the ovenbird protect its young? 17. What birds have you seen in flocks? 18. Describe all types of nests you have found.

NEWS FROM THE CIRCLES.

BEYOND THE MISSISSIPPI.

Expansion studies in California history this month introduce many eastern readers for the first time to the significance of California names. Vallejo recalls the figure of a prominent leader in the early days when the new territory was beginning to feel her power, and the Chautauqua circle of that community, true to the traditions of its namesake, has borne a prominent part in Chautauqua affairs upon the Pacific coast. The following report from the secretary gives a glimpse of its methods of work:

On Monday evening, February 26, Solano Circle, C. L. S. C., of Vallejo, California, observed "Longfellow Day" with appropriate literary exercises. After a Chautauqua song of welcome, the president, Mrs. Charles W. Burnham, called the roll, each member answering with a quotation from Longfellow.

The following program was rendered:

Longfellow's Early Life,	Mr. W. H. Thompson.
Piano Solo,	Miss Cyetta McQuaid.
Vocal Solo, "The Bridge,"	Mr. L. E. Roberts.
The Culmination of Longfellow's Life,	Mr. J. S. Stevenson.
Vocal Solo, "The Day is Done,"	Mr. F. H. Brown.
Longfellow's Contemporaries,	Mr. John Caden.

After light refreshments had been served, music and games were enjoyed until a late hour.

This circle can boast of a membership of 21, and is still growing. Considerable interest is felt in the work, especially in Socialism, which cause is so greatly misunderstood. Meetings are held once a week, on every Monday evening, at the homes of the various members. The work is carried on as laid out in each issue of THE CHAUTAUQUAN, leaders for each article being appointed by the president who conducts the lesson in much the same manner as is done at any college, although permitting a discussion of each point.

Solano Circle sends greetings to her eastern friends and wishes all success in their worthy endeavors.

From Portland, Oregon, a circle which calls itself the Scott-Munsell-Steele Club reports reorganization. The members of these three families make up a circle of eight, and as one or more of their number are teachers in the high school, the work we may be sure is being carried through on a scientific plan. A small new circle from Humboldt, Nebraska, makes its home in a country neighborhood where the three 1903's meet every Thursday afternoon for mutual counsel, and the fourth, a graduate, joins them when possible. This graduate member reports that she does her reading with a baby daughter in her arms who seems to thrive upon this method of education.

Letters from Manchester, Iowa, show that the Chautauquans of this educational stronghold are not allowing the work to decline since their able leader, Mrs. Wheeler, left them for Waterloo in the fall. The responsibility for success seems to be felt by every Chautauquan, and the C. L. S. C. flourishes in consequence. The Franklin Circle reports an unusually good attendance for the year and a very successful Lincoln Memorial program held on the 12th of February. C. L. S. C. activity in Waterloo shows no signs of diminishing. The following report from

a local paper indicates the strong social spirit which pervades this Chautauqua town. The meeting was held at the home of Mr. and Mrs. Phifer and a social half hour, including a guessing contest, was followed by a delightful musical program.

After the program the business session was held. Mrs. Alfred Longley, general president, called the meeting to order, after which the general officers for the ensuing year were elected as follows: Mrs. W. D. Stevens, general president; Mrs. Eighmey, general secretary.

Never before have the Chautauqua circles had so profitable a year; the work has been done more thoroughly and the enthusiasm has been greater. Of the eight circles, six are doing regular work, while two are following special study. The two evening circles, one on either side of the river, are composed wholly of young people. The east side evening circle, under the leadership of Mrs. J. A. Wheeler, who is one of the foremost of Chautauquans, is the largest of any circle. The Independent Circle, which meets every Monday with Mrs. John Rush, is one of the largest east side afternoon circles. The Twentieth Century Circle of the west side, with Mrs. F. F. Friend as leader, shows a roster as large as the Independent. Waterloo should rightly feel proud of her Chautauqua circles, as at present there are one hundred and twenty registered members.

The evening which was the annual reunion of the Chautauqua circles was an interesting one with pleasure and business combined.

Our correspondent, Mrs. Wheeler, adds, "The class meeting with me every Tuesday evening has members ranging from seventy-eight years to sixteen, including one minister, one physician, business men, housekeepers, teachers and other busy folk. All are so interested and united that we can truly say that we are all 'young people.'"

The Chautauquans of Wichita, Kansas, held a veritable jubilee upon the occasion of Chancellor Vincent's recent visit to their city. The exercises were held in Sedgwick Music Hall, under the auspices of the Wichita Chautauqua Social Union which comprises the following circles: The Sunflower Circle, the Alumni Association, the Assembly Circle, the Alma Circle, and the East Side Circle. Attractive souvenirs of the occasion were furnished to all the guests, and on the last page of the little booklet was the following quotation from one of the Chancellor's addresses: "Whoever gives to a house a good book puts a window in that house, and if the book be of the right sort it is likely to open a skylight as well." The hall was appropriately decorated with flowers, American flags and Chautauqua colors, and the members of the circles with invited guests brought together a gathering of nearly five hundred people. An informal reception to the honored guest was followed by a program of greetings from the circles and response by the Chancellor. All of the greetings were most happy in their character. To the Sunflower Circle, organized in 1887, was rightly accorded the honor of being the mother of the three other circles and the vigorous Alumni Association. Mr. James Allison, in speaking for the alumni, sketched briefly the entire history of the Chautauqua movement, he himself having been present at Chautauqua in 1878 when the C. L. S. C. was organized. After the response by the Chancellor, he presented certificates to the members of the circles who had completed the work of the English year, the presentation of these having been deferred for this occasion.

CENTRAL STATES.

The circle at Eau Claire, Wisconsin, are centering their work upon American literature, and the membership of nine gives an informal and cosy character to the meetings. At Goshen, Indiana, the circle known as "The 19th Century Club" takes its name from its first members who enrolled in the Class of 1900. THE CHAUTAUQUAN programs are followed quite closely and the circle have found special pleasure in "The Reading Journey Through France." A new circle is reported from Wakelee, Michigan, and at Albion the work is growing. At Carlinville, Illinois, the "Neighborhood C. L. S. C.," a graduate circle, are working on a Garnet Seal Course. Dayton, Ohio, reports its circle as in a flourishing state, and at Cleveland and other points in the state the interest is thoroughly sustained. The C. L. S. C. Alumni of Toledo, an energetic and progressive set of people, recently held an important reunion in the Central Congregational Church of that city. Nearly fifty members were present, and after the usual business was transacted, the evening was devoted to the study of the microscope under the guidance of Rev. F. D. Kelsey, who after an entertaining lecture upon the revelations of the miscroscope, discussed informally the many phases of this interesting study.

PENNSYLVANIA.

The secretary of the Buckingham Circle writes: "We highly approve of the notes given in THE CHAUTAUQUAN, voicing the work of our colaborers. It gives us an insight in new directions and tends to inspire towards better and higher endeavors." The

following report of the work of this circle will perhaps be suggestive to others: "The Buckingham Circle was organized in 1890 and has been in active operation since that date. It has enrolled at the present time twenty members. We follow the outlined program of reading as required, supplementing it with questions prepared by a committee appointed for that work at each meeting. This takes the place of the supplied memoranda. A 'program committee,' composed of five members, is appointed for three months, and supplies music, recitations, papers, reading and what not. We have a president, secretary and treasurer in one, and two censors, with a leader to present the program, changed for each meeting. We give a quiz on important topics from the magazine, like 'A Reading Journey Through France,' etc. We have for three years adopted for our method of conducting the work what is known in Chautauqua as 'The Canadian Experiment.' This, we think, has proved a great success, resulting in punctual attendance and the fulfilment of all requirements at each meeting. At the close of the year's work an entertainment is given by the half of the circle having lowest average in registered marks, and this is a climax looked forward to with much interest. Instead of disbanding for the summer vacation, different members invite the circle to tea or give an entertainment in the shape of a 'Proverb Social,' a 'Dickens Evening,' etc. To these are added the family circles."

The fourteen members of the Irving Circle of Sellersville are entering into their year's work most heartily. Their leader, Mr. Daub, sends the following report of the midwinter Chautauqua rally held at Sellersville on the evening of February 23 under the auspices of the Chautauqua Union of Sellersville:

"Chautauquans from Quakertown, Telford, Souderton, were present, besides members of the four local circles of Sellersville. About sixty Chautauquans heard with interest the reports from the different circles and joined in the exercises planned. Rev. J. Max Hark, D. D., chancellor of the Pennsylvania Chautauqua, lectured on 'James Russell Lowell and American Poetry.' The program was interspersed with special musical selections. After the literary program all joined in a social good time, refreshments being served. This rally was held to bring in closer touch with each other the Chautauquans of this section of the state."

The Canton Circle, organized four years ago, has a membership of twenty-five and is evidently giving close attention to the studies of the year. Careful programs for each meeting are planned several weeks ahead and are furnished to each member. We give the program for January 16. Seven of the members of the circle are teachers and one member, a very active one, is nearly seventy years of age.

January 16.

Minutes.

Roll-call: Rivers in the United States.

Socialism Review,	Mr. Crockett.
Expansion Article,	Miss Holmes.
Inner Life of Phillips Brooks,	Mrs. Davison.
Comparison: "Richard Carvel" and "Janice Meredith,"	Miss Gates.

NEW YORK.

The circle at Sodus, New York, reports a strong working membership of 1902's who are evidently planning to graduate with the 19th Century Class. In Massena a new circle has just been organized, but the material is evidently of the right sort, and we predict that they will have "caught up" before October 1. At Rochester a circle of ten members report their meetings as extremely interesting, and as the circle bears the charmed name of "Expansion," we may feel that its future is assured.

Antwerp ascribes its Chautauqua prosperity to the efforts of one C. L. S. C. graduate: the result, a circle of thirty-one members, twenty-one of whom belong to the Class of 1903. In this connection the words of the poet that "all may do what has by man been done" are well worthy of meditation. They may apply to some of us who have not yet tried our powers. The Antwerp Chautauquans take turns in entertaining the circle and a special program for the June meeting is already under consideration. At Westtown the Chautauquans are taking an active interest in the development of the local library and we shall hope to have further details of their success for the encouragement of others. At Osceola, interest in public library plans has also crystallized into action. We shall let the secretary's report tell its own story: "The first of January we gave an entertainment which netted $13.25. We hope to start a permanent library, but now have sent for one of the traveling libraries which are sent from our state library. This will cost us $3 for six months. We have not yet decided whether we shall purchase books now with the remaining ten dollars or keep it and add more to it until we have enough to get help from the state."

The Long Island Society of the Hall in the Grove held a delightful Chautauqua Vesper Service on the 18th of February in the South Second Street M. E. Church of Brooklyn. Dr. Hurlbut, one of the C. L. S. C. Counselors, preached the sermon, and Rev. R. S. Pardington, president of the S. H. G., presided. This

society is arranging for an "Old-Fashioned New England Supper" to be held some time in April, instead of the annual banquet. It is proposed to hold the gathering at the Farm House in Prospect Park, and it will not be limited to graduates as usual; the sale of tickets will be open to all members of the C. L. S. C. that it may be in the nature of a general social Chautauqua rally.

The Brooklyn Alumni send their monthly program for February, as follows:

PROGRAM.

Part First.

Opening Exercises.
Reading of Minutes.
Business.
Piano Solo, Prof. Van Alsteine.
Guess Who.
Members of Historic Section (active).
Members of Other Sections (passive).
(Prize winner rewarded.)
Soprano Solo, Mrs. Edward Newton.

Intermission.

Part Second.

Roll-call.—Contribution by each member of something —original or otherwise—reminiscence, anecdote, poetry, etc.
Piano Solo, Prof. Van Alsteine.
Prologue to Play, Mr. T. S. Casey.
Soprano Solo, Mrs. Edward Newton.
King Richard III.—Scene II. of Act I.
Mrs. Case, Miss Loud,
Mr. Warner, Mr. Underhill,
Mr. DuBois, Mr. Case.

Social and Refreshments.

The third Winter Chautauqua held at Binghamton, New York, is reported as having been an unparalleled success. The program was strong and inviting throughout, and the attendance so great at times as to tax the capacity of the auditorium to its utmost. Among those who took part in the program were Rev. Dwight Hillis of Brooklyn, Dr. John Henry Barrows, president of Oberlin College and president also of the C. L. S. C. Class of 1902; Prof. Marcus D. Buell of Boston University, Mrs. Elizabeth Snyder Roberts, Mrs. Jenness-Miller. The committee are already making their plans for another year.

The circle at Mt. Vernon, New York, have felt very keenly the loss of their most efficient president, Mr. William M. Denman, who had been their leader for four years. In the spring of 1899, when Bishop Vincent presided at the New York East Conference in Mt. Vernon, the members of the two Chautauqua circles arranged for a Chautauqua Vesper Service to be conducted by him, and during the following week a reception was tendered him at the home of Mr. Denman,—an occasion long remembered by Mt. Vernon Chautauquans. The true memorial of such a leader, who was a man not only of liberal education but of fine natural abilities also, is in the hearts of his friends, and we doubt not that the Chautauquans whom he guided for so many years are themselves better fitted for leadership because of his example.

THE SOUTH.

The Augusta, Georgia, Chautauquans, who are a sufficiently serious minded set of people when occasion demands, relax now and then by giving a touch of humor to their programs with excellent effect. At a recent meeting, the secretary, Mrs. Hillyer, instead of presenting the usual formal minutes of the club upon the study of American topics, introduced a mild satire upon modern society reporting. The meeting of the circle was described with fluent extravagance of style, while the costumes of the ladies as portrayed would scarcely have been recognized if confronted with the originals. The serving of the menu was cleverly rendered as follows:

Mrs. J. R. Lámar presided with her own inimitable grace and charm, and after the usual routine of reading minutes and questions on required reading, promptly at 12:30 o'clock, when all were seated, our elegant feast of reason was served in eight courses. Rare wit sparkled and appetizing information was served throughout the entire feast.

First Course—Pioneers of Kentucky, garnished with coon skins and rare old jeans, spiced with rifle and shot.—Mrs. Alexander.

Second Course—Then came the roast beef and plum pudding a la Joseph Chamberlain, Boer sauce, dressed with orchids from private hot-houses.—Miss Barnes.

Third Course—A rare fifty-year-old letter of Richard Henry Wylde's, its sweet savor of long ago lingering like the scent of "the summer rose that opens to the morning sky."—Mrs. Caswell.

Fourth Course—Was the story of the martial words of our national song, "Yankee Doodle," and thus music lent its inspiring strains to our feast.—Mrs. Bryan Cumming.

Fifth Course—This course followed appropriately with the patriotic cause of Patrick Henry, the tocsin of war, served a la "Give me liberty or give me death."—Mrs. Berkmann.

Sixth Course—Artistic salad, Barbizon sandwiches of brown bread and cottage cheese, dressed with drawn charcoal after Jean François Millet.—Mrs. Sanford Gardner.

Seventh Course—French and Spanish-American Louisiana gumbo, highly seasoned a la Creole with Tabasco sauce.—Mrs. Hillyer.

Eighth Course—Buffalo of the prairie, stewed with Indian corn and tomahawks. Sauce piquant, after George Rogers Clark.—Mrs. Lamar.

This closed one of the smartest (?) of the season's functions, and will be long remembered and fondly cherished by those fortunate enough to be present.

The Henderson, North Carolina, Circle, one of the latest to report, is already making the most of its opportunities for extending its influence in the state. A letter to the neighboring circle at Goldsboro brought a cordial response, and the possibilities of a state association are thus foreshadowed.

Visits between neighboring circles have often been reported in past years and we hope this pleasant custom may be repeated in other localities. A Washington Memorial meeting was held in Selma, Alabama, on the 22nd of February by the 19th Century Chautauquans, with the following program:

WASHINGTON MEMORIAL MEETING.

February 22, 1900.

XIX. Century Chautauquans, Selma, Alabama.
Discussion: "Washington's Public Career," The Circle.
"Washington's Mother," Mrs. Clement Ritter.
"His Ancestry: Sulgrave Manor," Mrs. Jarvis.
"His Wedding Day," Mrs. L. A. Moore.
Reading from Miss Herbert's "Washington and His Homes," Mrs. George A. Wilkins.
Interesting Items, Mesdames Cunningham, Hunter, Atkins and Miss Jones.

The occasion was most delightful and the discussion is reported as being quite out of the usual order and bringing out many incidents not usually known. Miss Herbert, the author of "Washington and His Homes," was a resident of Selma during her lifetime and this fact naturally lent a peculiar local interest to the meeting.

The Dixie Circle of Greenwood, South Carolina, has made phenomenal progress in membership, having recently added ten members. This brings the whole number up to twenty-three and they hope to go just beyond the twenty-five mark and so be entitled to two delegates at Chautauqua this summer. The secretary says: "I have been surprised to find that so many circles have members not enrolled at the Chautauqua office. Our one absolute requirement is that every one joining shall pay the membership fee. We believe that more is gained than lost in the end, for the growth is steady and with less danger of going backward. Those not thus enrolled are always welcome as visitors and often take part in the exercises, but cannot vote on anything nor are they entitled to any of the privileges of membership." This secretary, who is an indefatigable worker, replied to an inquiry from a friend some years ago asking for information about Chautauqua. She gained a recruit without knowing it, and now finds that her correspondent is finishing her four years' work and is planning to come to Chautauqua to graduate.

The Dixie Chautauquans recently gave the following program adapted from some of the prize programs:

Roll-call answered by quotations from American authors.
Paper: "Colonial Life as seen in the Poetry of Longfellow."
Talk: "Origin of the Modern Exposition."
Piano Solo.
Symposium: A Backward and Forward Look at Four Factors in American History: The American Indian. The Freedman. The Mormons. The Natives of our new possessions and the wisdom of the Expansion policy.
Vocal Solo: "Anchored." (Sung at Ensign Bagley's funeral.)
Reading from "Biglow Papers."
Medley: Our War Songs.
Chorus: "Tenting on the Old Camp Ground."

NEW ENGLAND.

The North Star Circle of Greenville, Maine, has recently added a new member to the Class of 1903. The Seaside Circle of Belfast are specializing on the history of their own state, and find as usual that their commonwealth is full of historic incidents and romantic tales which are quite unknown to those who are content with the general facts of history. A recent roll-call was devoted to reports of Belfast history alone. The Fryeburg Circle, presumably of graduates, is studying Browning's "Ring and the Book" this winter, and giving a judicious amount of attention to current events also. The Dirigo Circle of Lewiston is giving close attention to its weekly lessons, and the 19th Century Class of that city, though not a Chautauqua Circle, is using Professor Beers's "Initial Studies" as the basis of its work in American authors. The Derby, Connecticut, Chautauquans supplement the work in American literature with four lectures by Mr. Leon H. Vincent on "Hawthorne," "Emerson," "Lowell as Critic and Letter Writer," and "O. W. Holmes." The circle is having the most remarkable year in its history both in attendance and in interest. The secretary of the circle at Gloucester, Massachusetts, writes, "Of our circle of seventeen readers over a dozen are active workers and we all enjoy the course very much. We meet Monday evenings at a private house and count this evening one of the most pleasant of the week. I cannot say that the book on Socialism was a favorite. We had many interesting talks on the subject, however. We find the study of special writings under a professor's leadership, as 'Evangeline,' an excellent feature. We are all looking forward to the bird book and hope for live articles in the magazine which will help us with field work in the direction of bird study."

ANSWERS TO SEARCH QUESTIONS ON "THE EXPANSION OF THE AMERICAN PEOPLE."

MARCH.

1. Served in the Revolution; member of the Virginia assembly, 1782; member of Congress from Virginia, 1783–86; member from Virginia to ratifying convention, 1788; United States Senator from Virginia, 1790–94; United States Minister to France, 1794–96; governor of Virginia, 1799–1802; one of the negotiators of the Louisiana purchase, 1803; United States Minister to Great Britain, 1803–07; governor of Virginia, 1811; Secretary of State, 1811–17; Secretary of War, 1814–15; President of the United States, 1816–24. 2. The Monroe Doctrine received its name from statements contained in President Monroe's annual message to Congress, December, 1823, at the period of a suspected concert of the powers in the Holy Alliance to interfere in Spanish America in behalf of Spain. 3. The United States paid tribute to Algiers for seventeen years, but as the Moorish year was reckoned by the moon instead of the sun, the difference in seventeen years amounted to some six months, for which the Dey rendered a bill of $27,000. 4. In 1826 in Boston. 5. Andrew Jackson. 6. Thirty-one. 7. More than five hundred millions. 8. France, Germany, Great Britain, Italy, Mexico and Russia.

OCTOBER.

1. Has enough of America been discovered to make a map of its entire general shape? Yes. 2. To what country does Greenland belong? Denmark. 3. In passing to a civilized state, when does an Indian cease to be a savage? To be barbarous? To be half civilized? Savage Indians carry on little or no agriculture. They live on fish and game. They have no villages, but live in tents or wigwams and move from place to place. Some tribes weave baskets, but they do not bake pottery. Barbarous Indians carry on a limited agriculture by means of primitive implements, raising maize, pumpkins and squashes, beans and tomatoes, tobacco and sunflowers. They manufacture pottery and ornamental pipes. Some tribes weave coarse cloth. They have tools and weapons made of stone. They live in villages in fairly substantial houses. Half-civilized Indians carry on agriculture and irrigate the land by means of the melted snow from the mountains. They build houses of adobe (sun-baked bricks of clay) and stone. They have tools and weapons made of stone, sometimes of bronze. They have a hieroglyphic system of writing. 4. What are some of the facts in geography not known in 1492? That the world is round. That the American continents exist. The exact number of miles in the earth's circumference. 5. What is the favorite modern scheme of a short route to Asia? A route by means of a canal cut through the isthmus of Panama. 6. With what half-civilized Indians did the Spaniards contend? With the Indian tribes in Mexico and the western coast of South America as far south as Chili; the Incas in Peru and the Aztecs in Mexico. 7. With what barbarous Indians? The native tribes in Florida and lower part of the Mississippi basin. 8. Where did the Spaniards get their gold? From the mines of the half-civilized Indians in Mexico and northern Andes. 9. What were the estates of the patroons? In order to gain permanent settlers for New Netherlands, the New Netherland Company offered a prize of an estate of sixteen miles frontage on the Hudson to any member who would bring fifty permanent settlers to the colony. The proprietors or patroons could hold little courts of their own and had other privileges like those of lords in Europe in the old times. The depth of these estates was left undefined. 10. How came Penn to be a landholder in America? Charles II. owed a debt of £16,000 to Penn's father. William Penn inherited this claim and the king gave him in payment a grant of 40,000 square miles of territory lying west of the Delaware river. Penn made this a refuge for the Quakers. 11. Who owns the Banks of Newfoundland? England. The French, however, by various treaties of peace have the right of fishing along more than one-half the coast, from Cape Ray around the west coast to Cape St. John. They also have the right to use as much of that part of the shore as may be necessary in the prosecution of their fisheries. By the treaty of 1871, the United States gave five and one-half million dollars to Canada and Newfoundland for the privilege of fishing in Canadian waters, and granted a like privilege to Canadians fishing in waters under the jurisdiction of the United States. This sum was paid to Canada because of the superiority of the Canadian fishing grounds. 12. What effect have they had upon history? The sailors in the navy of the United States were trained for their work in the Revolution and later wars by their service on the fishing smacks and whalers of the colonies.

ANSWERS TO SEARCH QUESTIONS ON "A READING JOURNEY THROUGH FRANCE."

MARCH.

1. Its author, Rouget de l'Isle, was a captain of French engineers stationed in Strasbourg on the opening of the campaign against Prussia and Austria in 1792. On the evening of the day that the contingent from that city was going to join the main army of the Rhine, a question arose as to what air should be played at their departure. Several were suggested and rejected, when Rouget de l'Isle retired to his own quarters and wrote the words and music of "Le Chant de l'Armee du Rhin." On returning to the meeting which was still in session, he sang his composition. It was welcomed with delight, went like wildfire throughout France, and received its name from the Marseillaise troops who sang it on entering Paris. 2. 1857 in London at the Crystal Palace; 1853 in Dublin; 1855 in Paris; 1862 in London; 1865 in Dublin; 1867 in Paris; 1873 in Vienna; 1876 Centennial at Philadelphia; 1889 in Paris; 1893 in Chicago; 1900 in Paris. 3. The arms of Paris are a white galley (in heraldry, an old-fashioned ship with one mast and rowed with oars) on a red ground, and above this three golden fleurs-de-lis on a blue band or strip. 4. The destruction of the Prussian army by Napoleon at Jena in 1806. 5. An island in the Pacific ocean east of Australia. 6. Its conquest by France was begun in 1830 and it was organized as a colonial possession in 1834. 7. The struggle for French possession of Tonquin began in 1873 and was renewed in 1882. It was ceded to France by treaty with China in 1885. 8. In 1842 the French established their first trading post on the Gaboon river and from there gradually extended their territory. The claims of France to this part of South Africa were recognized by the Berlin conference in 1885. The official name of French Congo has been used since 1891. 9. Trocadéro was the name of a fort at Cadiz in Spain captured by the French in 1823. It was applied to what was then waste ground on the banks of the Seine, but in 1867 laid out in terraces. In 1878 the Trocadéro palace was built and the park laid out and added to the Exposition grounds. 10. The

BICYCLING.

Its progress. — Increasing popularity. A diversion for women. — Its future.

BY CHARLES S. WILLIAMS.

At first reading, the statement of physicians that the race of today is living longer than that of a generation ago, seems incredible. In fact, there exists an undercurrent of opinion among people in general that the race is constantly degenerating in age. Some people say that this degeneration started at the time of Methuselah, and that from the 900 and odd years of life which he enjoyed, the age limit has constantly decreased until today the statement that a man has reached the age of 90 is regarded by newspapers generally as worthy of a position in their columns. Especially has this been so of Americans. In the old country, a man might live to 100 or 112 and not excite any undue interest, but in America let him once reach the century limit, and every paper will refer to him as the oldest inhabitant. Of course, the hurry and rushed life which Americans lead has something to do with this, as has the climate and other natural conditions over which they have no control. When we review these facts, it is, of course, only natural that the average magazine reader should question the statement that we are living longer than the previous generation. Instinctively he asks, why is this? The only answer which physicians give this question is, that Americans are taking more out-door exercise today than formerly. When we review the various conditions under which Americans took their exercise during the last 25 years and compare it with the same record for the previous 25 or 50 years, there is one form of recreation which stands out with a clearness that demands consideration, namely cycling.

Commencing in a small way with the old-fashioned high wheel, it has within the last 25 years gone through a series of evolutions which find their ideal in the Bevel-gear Chainless of today. The history of the decline of the old wheel and the rapid progress of the Safety bicycle into popularity is a story familiar to all readers of this article. The opposition which first faced the safety style of vehicle gave way as it became more widely known and utilized. In time the old wheel disappeared from the roads entirely, the Safety taking its place everywhere.

Cycling, as a sport, was in the "Seventies" confined exclusively to men. With the introduction of the Safety vehicle, women commenced riding it as a novelty. Gradually the opposition of parents, as well as that of both sexes, decreased. Today almost one woman in every family in the land rides a wheel.

Within the last 10 years the attention of the medical profession has been drawn to the fact that cycling is perhaps the best exercise that women could take.

It displaces horseback riding, because cycling requires the exercising of almost every muscle in the body. A woman returning from a ride on a bicycle feels refreshed, while her companion returning from a horseback ride feels jaded and tired in every muscle. Americans have never been great walkers; therefore, there was no sport, with the exception of horseback riding, which called for any long exposure in the open air. The bicycle has readily filled the long felt want which physicians searched for in vain. Many women who suffered from what they believed to be chronic ailments really were suffering from a lack of fresh air. Advise as strongly as they could, physicians were unable to keep their patients in the open air during the three or four hours a day which it was necessary they should stay, in order to return them to health and strength. No outdoor form of exercise could be discovered which would occupy the mind for any given length of time. Cycling is the one recreation which requires the constant attention of the individual. Whether it be on a country road, city street or in the arena of a regimental armory, the rider must constantly keep her mind upon the road in each case. If one is riding in the city, whether on the street or through the park, her mind is constantly occupied by the rapidly passing panorama of events which go by with almost railroad speed rapidity. Here a beautiful wheel, there a beautiful bend in the road, and then again a handsome horse, a beautiful house, or a crowd of citizens collected around a fallen horse. Each and all of these events tend to keep the mind of the rider occupied.

As the effort necessary to propel the bicycle is just violent enough to keep the blood constantly in circulation, and causes the lungs to move fast enough to keep them constantly filled with pure fresh air, it would indeed be a miracle if any other effects could follow such effort beyond the perfect health, increased appetite and renewed interest in things general, which are familiar to every rider of the bicycle.

Like everything else, the bicycle has its evils. If ridden just enough, it will benefit people more than all the tonics in the local drug store. If ridden too much, it will leave the same effects as in the poison sold therein. There is a limit, and that limit is a happy medium which exists in all walks of life, whether it be working, sleeping, eating or pleasure. The pleasures from cycling are many. They are practically limitless. Every day opens some new form of enjoyment, and every ride adds but to your increasing interest in the sport.

There is a peculiar human interest connected with it that appeals at once to all individuals, no matter how much opposed they were to the wheel before they adopted it as a vehicle of pleasure. The people who in the days of its infancy as a sport were most opposed to it as a vehicle of pleasure for women, have come around to view it as the best exercise which they can encourage their wives and daughters to participate in. The past history of cycling for women has been the story of steady progress. The future, judging by present indications, bids fair to rival the past in the progress that will be made in coming years.

The bevel-gear chainless type of wheel is in itself a step that will increase the popularity of the sport among women, as it does away with the dirt, grease, cleaning, and catching of skirts incidental to chain wheels, as well as reducing the amount of effort necessary to propel the machine. In future years this style of machine will completely supersede the chain wheel of today.

Quai de la Conférence derives its name from an old gate through which the Spanish ambassadors entered Paris in 1660, to confer with Mazarin on the betrothal of the Infanta Maria Theresa to Louis XIV. The Pont de l'Alma commemorates a battle in the Crimean war when the French and English overthrew the Russians near the mouth of the river Alma about twenty miles north of Sevastopol. 11. Edward III. of England on his claim in the year 1340 to be king of France as well as of England quartered the golden fleur-de-lis of that kingdom with the lions of England, and it continued in the royal standard until January 2, 1801. 12.

Sept. 22 – Oct.	21,	Vendémiaire,	Vintage month.
Oct. 22 – Nov.	20,	Brumaire,	Foggy month.
Nov. 21 – Dec.	20,	Frimaire,	Sleety month.
Dec. 21 – Jan.	19,	Nivose,	Snowy month.
Jan. 20 – Feb.	18,	Pluviose,	Rainy month.
Feb. 19 – Mar.	20,	Ventose,	Windy month.
Mar. 21 – April	19,	Germinal,	Budding month.
April 20 – May	19,	Floréal,	Flowery month.
May 20 – June	18,	Prairial,	Pasture month.
June 19 – July	18,	Messidor,	Harvest month.
July 19 – Aug.	17,	Thermidor,	Hot month.
Aug. 18 – Sept.	16,	Fructidor,	Fruit month.

The extra five days were called *jours complementaires* and celebrated as festivals.

FEBRUARY.

1. Agincourt. 2. A style of architecture developed from the early Roman and characterized chiefly by the round arch, barrel vault and general massiveness. 3. 1685 by Louis XIV. at Fontainebleau. 4. Napoleon informed the Empress Josephine of his intention of divorcing her. 5. The name St. Cloud is derived from a royal saint, St. Clodowald, corrupted into St. Cloud. 6. The son of Louis XIV. known as Monseigneur, and the oldest son of Louis XVI. who died in 1789. 7. A French soldier, statesman and writer of the time of Louis XIV., known chiefly by his memoirs.

NOVEMBER.

1. What is meant by the rate of exchange? The varying rate or price estimated in the currency of one country given for a fixed sum in the currency of another. 2. How did the proverb, "See Naples and die," originate? It comes from the Italian. 3. Who was Charles V.? Emperor of the Holy Roman Empire. He included the Netherlands, Spain, Germany, and Austria in his empire. 4. Why does the American object to the pourboire? Because the customs of his own country do not require it. 5. What author has written of the Man in the Iron Mask? Alexander Dumas. 6. Why was the obelisk of Luxor given to France? The idea seems to have originated with Napoleon, but not until the reign of Charles X. was France in a position to ask the favor. Under Louis Philippe it was carried out. 7. How and when did France lose Strasbourg? During the Franco-Prussian war. It capitulated September 28, 1870. It is the capital of Alsace-Lorraine. 8. Who was Charlotte Corday? Charlotte Corday (1768 – 1793) was of noble birth and was educated at Caen. She embraced the principles of the French Revolution. Filled with horror at the excesses of the Reign of Terror, she repaired to Paris July 1, 1793, and July 13, having gained admission to the chamber of Marat, the most bloodthirsty of the Terrorists, stabbed him to death while in his bath. She was tried by the Revolutionary tribunal and was sent to the guillotine. 9. How did the Rue du Quartre Septembre get its name? From the fall of the second empire.

OCTOBER.

1. State the exact time at which the twentieth century begins? January 1, 1901. 2. When was the Annus Mirabilis of English history? 1666. The year of wonders. 3. By what English poet has it been sung? Dryden, in a poem descriptive of the Dutch war and the London fire of 1666. 4. Who was Tacitus? A celebrated Roman historian and noted legal orator of the first century. 5. When was the first international exhibition instituted? In 1851, at Hyde Park, London. 6. To the repeal of what tax did its building lead? That on glass. 7. Where does this building now stand? The building, which was made of glass, was afterwards removed to Sydenham, where it forms part of the present Crystal Palace. 8. Give the rest of the song "A Paris."

(1) "A Paris, à Paris
Sur un petit cheval gris.
(2) "A Rouen, à Rouen,
Sur un petit cheval blanc.
(3) "A Verdun, à Verdun,
Sur un petit cheval brun.
(4) "A Cambrai, à Cambrai,
Sur un petit cheval bai.
(5) "Revenons au manoir
Sur un petit cheval noir.
(6) "Au pas, au pas, au trot, au trot,
Au galop, au galop, au galop."

9. Cite Macaulay to sustain the proverb "The gray mare is the better horse." Macaulay's "History of England," Vol. I., chap. III. 10. Of what significance are the terms Bonhomme and Frère Jacques? *Bonhomme* means goodman. "A familiar appellation of civility, equivalent to 'good sir'; sometimes used ironically." *Jacques Bonhomme*, an insulting title given to French peasantry by the nobles, or from Jacques Carlot (1358), a leader of the *Jacquerie*. (See "A Tale of Two Cities.") 11. Quote the song "Frère Jacques." See THE CHAUTAUQUAN for December, 1899, page 257. 12. In which of Longfellow's novels is the "mam'selle sœur" mentioned in a song? "Hyperion." 13. In which of Miss Alcott's stories does a servant miscall the *char-a-banc?* Hannah, in "Little Women," calls it the "cherry-bounce." 14. Cite an example of prolepsis from Keats's "Isabella or Pot of Basil." The last two lines in stanza 13.

15. Who was Burke? A celebrated British statesman, orator and writer (1729 – 1797). 16. From which of his speeches is the quotation taken? On the Conciliation of America. 17. Under what name did the *New York* cruise in 1898? *Harvard*. 18. What new epoch in United States maritime history was inaugurated in 1893? February 22, 1893, President Harrison raised the Stars and Stripes over the naturalized steamship *New York*, a ship of the American merchant marine that could be transformed into an armed cruiser. This was an event of national importance, as it marked "the restoration of the American flag to the seas from which it had almost entirely disappeared." 19. Date of the Spanish Armada. 1588. 20. Why sent out? The Armada was a fleet of ships sent out by Philip of Spain to conquer England. After a naval engagement with the English in the English Channel lasting several days, it was overtaken by a gale and destroyed. 21. Give an account of the man after whom the *Fuerst Bismarck* is named. Prince Otto Edward Leopold von Bismarck (1815 – 1898). Prussian ambassador to Russia, 1859, and to France, 1862. Prime minister of Prussia, 1862. Chancellor of the German Empire, 1871. Resigned, 1890. 22. In what countries are our Celtic cousins to be found? Ireland, Wales, Scotch Highlands, and Brittany in France. 23. When and where were postage stamps first used? England. May 1, 1840. 24. Define prolepsis: a necessary truth or assumption; the anticipation of an event. Cis-Atlantic: on this side of the Atlantic; derived from the Latin *cis*, on this side. Cadet: a pupil in a military or naval school. Tyro: a

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beginner; novice. Neophyte: a recent convert. Moot question: a question still open to discussion or dispute. Siesta: a mid-day or after-dinner nap. *Douceur:* a bribe. Larboard: the left-hand side of a vessel as one faces the bow. Starboard: the right-hand side of a vessel as one faces the bow. The Grand Tour: the chief cities of Europe. 25. What thermometer is used in France? Centigrade. 26. Name three advantages gained by using the metric tables. Universal standard; decimal tables; weight, capacity and size convertible into like terms. 27. How long is a meter? 39.37 inches. 28. How is its length determined? By taking one ten-millionth of the distance on the earth's surface from the pole to the equator. 29. In what connection do you know the names of Bob Sawyer and Mrs. Leo Hunter? "Pickwick Papers." 30. Give the origin of the words: dollar, from the German *thaler*. Champagne, from the province of Champagne in France. Ægis, in Greek mythology, originally the stormcloud enveloping the thunderbolt, the especial weapon of Zeus. In art it is represented as a sort of mantle fringed with serpents, generally worn over the breast, but sometimes thrown over the arm to serve as a shield; also worn by Athena. Tutelary, from the Latin *tueor*, defend; hence pertaining to a guardian or protector.

31. Differentiate Apollo and Apollinaris. Apollo was the god of the sun. Apollinaris is the name of a mineral water. 32. Explain the phrases: *Embarras de richesses*, embarrassment of riches. *Sine qua non*, an indispensable condition. *Nox atra incubat mare*, black night broods over the sea. The correct quotation should be *ponto nox incubat atra*. 33. From what epic is the last quoted? Vergil's "Æneid." 34. Explain the saying "good wine needs no bush." A good thing needs no advertising. 35. What is the origin of the custom? The ivy and vine — sacred to Bacchus — hung up at tavern doors to let the passer-by know that wine was sold within. See epilogue to "As You Like It." Yew was also used as a sign. 36. Why is the mistletoe used in a western province of France? The mistletoe is the bush often displayed in Normandy, for there cider is a favorite drink, and the mistletoe is a parasite of the apple-tree from whose fruit that beverage is made. 37. Who said "*Utrum placet sumite*"? Caius Lutatius, the Roman. 38. Upon what occasion? Declaration of war against the Carthaginians in Spain. (See Livy). 39. Who was George Eliot? A famous English woman novelist (Marian Evans) who wrote under the *nom de plume* of George Eliot. 40. What French writer of fiction has used *George* in her *nom de plume*? George Sand (Baroness Dudevant). 41. What is an Aztec god? One of the gods worshiped by the Aztecs, the half-civilized Indian inhabitants of Mexico. 42. Would it cost more for coal in a boat crossing in ten days, or in five? In five days. 43. What is the origin of Mark Twain's name? From his experience as pilot on the Mississippi. One of the calls to indicate soundings was Mark Twain. 44. If a whale is not a fish, what is it? It is a mammal. 45. Write out a table of ship's time.

1 bell	12:30 A. M.	5 bells	2:30 A. M.
2 bells	1:00 A. M.	6 bells	3:00 A. M.
3 bells	1:30 A. M.	7 bells	3:30 A. M.
4 bells	2:00 A. M.	8 bells	4:00 A. M.

One bell begins again at 4:30. The twenty-four hours are thus divided into six periods of eight bells each. 46. When is a ship's day longest? Going west. 47. Shortest? Going east. 48. What are the dog-watches? The first dog-watch is from 4 to 6 P. M. Second dog-watch from 6 to 8 P. M. 49. Give the name of the song that bears the title of one of the dog-watches. Duet "The Larboard Watch." 50. In what historical connection is the Genesta known? Henry II. of England, known as the Plantagenet, from his custom of wearing the common broom, *genesta*, in his hat. 51. Give another name for Mother Carey's Chickens; also its origin. The stormy petrel, derived from the French *petrel*, little Peter, from seeming to walk on the sea, like St. Peter. 52. Explain the allusion to the Emperor's New Clothes. One of Hans Andersen's tales. 53. Explain the difference in time between two places. It is determined by the difference in longitude. Fifteen degrees of longitude to one hour of time. 54. Give the story of the Watch of Nuremburg. An old man used to shut himself up and work alone, evidently aided by a spirit, as strange sounds came from his room. One day, during his temporary absence, his daughter stole in and saw on the table a small metal case in which it was evident that the spirit was imprisoned, as she could hear it moving within. Wishing to save her father's soul and her own, she dashed the case against the wall and then informed the authorities. Upon the man's return, questions elicited the information that he had long been trying to make a pocket clock and that the fragments of the quieted imp represented the ruins of his just completed work. 55. How many hours in the shortest day in Glasgow? 6 hrs. 41 min. 34 sec. In New York? 9 hrs. 4 min. 22 sec. 56. Where are Glasgow, Liverpool, Southampton, Cherbourg, Havre, Antwerp, Hamburg, Bremen, Folkestone, Boulogne, Paris? See geography. 57. Give the origin of the names Glasgow, Havre and Paris. Glasgow was known as Glas-gu as early as 1301. The most probable origin of the name is from Glaschu, the greyhound. The town grew up around the cell of St. Kentigern, whose name pronounced by the Gaels suggested their own name for hound. Hence they affectionately called him "dear dog," "southern dog" or from his white hair, "Glaschu." The former name of Havre was Havre-le-Grace, "The Haven of Grace," so called from a chapel existing there known as "*Notre Dame de Grace*," Our Lady of Grace. Paris derives its name from the Parisii, a tribe of Gaul. 58. Give the ancient name of Paris: its origin? Lutetia. The word meant mud hovels? 59. Who was Julian? Julian, the Apostate, was a Roman emperor of the fourth century. After his accession to the throne he renounced the Christian religion, granting toleration to all religions. 60. Matthew? A celebrated English chronicler. He studied at the University of Paris. 61. Louis Napoleon? A nephew of Napoleon I., and Emperor of the French in 1852–70. 62. Canute? (994–1035). A famous king of England, Denmark and Norway. 63. Who wrote "The Wide, Wide World"? Susan Warner. 64. In what countries are passports necessary? Russia and Turkey. 65. Why is the columbine an appropriate national flower? Because it grows wild in many parts of the country and the name suggests Columbia. 66. Give an account of St. Dionysius. An Athenian philosopher. Converted by hearing St. Paul at Athens, he was sent to Paris to preach the Gospel. He and his two companions were beheaded at the foot of the Hill of Mercury, which was therefore called Montmartre. 67. Who was the friend and helper of St. Genovefa? Give an account of the Shepherd Girl of Nanterre. St. Genevieve, the Shepherd Girl of Nanterre, received the blessing of St. Germain of Auxerre when seven years old. She afterwards went to live with an aged kinswoman in Paris, where she became a sort of early Joan of Arc and by her prayers prevented the city from being captured several times.

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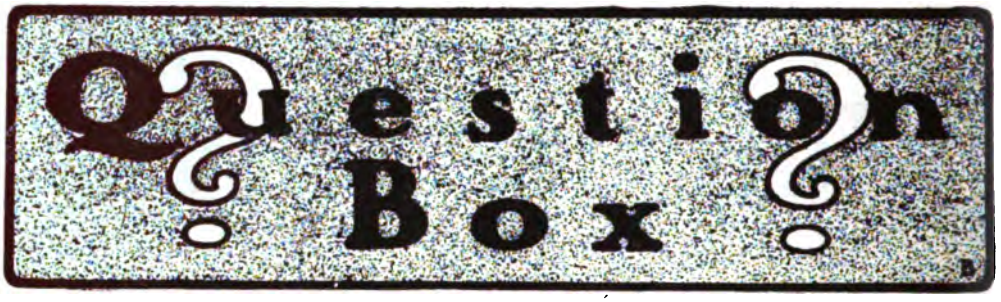

1. In the February CHAUTAUQUAN Edward Everett Hale is quoted, in "Word-Coinage Again," as saying that Brummagem is no word. In "The Art of Conversation," page 483, "Brummagen" appears.

Is "Brummagen" a word, and if so, what does it mean? B. G. W.

Dr. Hale's opinion is offset by the dictionaries which give brummagem both as a noun and an adjective. The word bears evidence of being a corruption of Birmingham. As a noun it means one of the cheap imitations made at Birmingham; hence an imitation; sham. As an adjective it means, in usage, cheap and showy; spurious; bogus; specifically made at Birmingham, England. In "The Art of Conversation" "brummagen" should have been "brummagem."

2. Can you tell me where I can get the book referred to so often in THE CHAUTAUQUAN, entitled "Paris, In Old and Present Times," by Philip Gilbert Hamerton? E. V. S.

It is published by Little, Brown & Co. of Boston. The price is $3.

3. Please recommend a book containing quotations from all authors from all countries to use in our circle. S. D. S.

The most satisfactory book for your purpose is Bartlett's "Familiar Quotations," published by Little, Brown & Co. of Boston, for $3.

4. I should like to find if possible a cheap edition of "The Marble Faun." Can you help me to secure it? A. S.

Houghton, Mifflin & Co. of Boston publish a special edition for school use in one volume. This can be secured for $1, postpaid, by ordering directly from the publishers.

5. In the requirements for the seal given to graduates for the Reading Journey Through France, it is mentioned that supplementary books or articles must be read, one selected from each number of the magazine, at least three of these being books. I write to ask if I may select two articles from a given number, as in the case of one of the numbers I have not access to the magazine mentioned. X.

Certainly. The chief object of the requirement was to make the supplementary readings for the seal as comprehensive as possible.

6. Is there any paper or magazine published in the interest of genealogical research or tabulation? If so, where can it be secured? G. L. S.

Perhaps the best-known genealogical magazine in the United States is *The New England Historical and Genealogical Register*, published quarterly by the New England Historic, Genealogical Society, 18 Somerset street, Boston, Massachusetts. For references to genealogical matters the Astor Library, New York, is probably better equipped than any other in America.

7. As historian of a D. A. R. Chapter, I should like to know with whom originated the quotation, "First in war, first in peace, first in the hearts of his countrymen." B. A. R.

The quotation is from the resolutions drawn up by Colonel Henry Lee, and adopted by Congress upon the death of Washington. The original draft read "first in the hearts of his fellow-citizens," but was changed in the later form. The resolutions were prepared by Colonel Lee, but were presented to Congress by John Marshall, in December, 1799.

8. Three months ago I sent you a manuscript in competition for the CHAUTAUQUAN prizes to be given for the best answers to the question, "What is the Most Dramatic Incident in American History, and Why?" Will you kindly tell me when the decision regarding the competing manuscripts will be announced? G. W.

It was hoped that the result of this competition could be announced in the April issue of THE CHAUTAUQUAN. There were 216 manuscripts submitted in this competition treating of a remarkable variety of incidents, and the process of examination has taken a great deal more time than had been expected. We promise to publish the decision of the judges at the earliest possible moment, probably not later than the June issue of the magazine.

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The design of "The Growth of Nationality in the United States" is to trace the growth of national ideas and feeling from the adoption of the federal constitution, and in pursuance of it a general view is given of all the social and political forces which have operated in concert or in conflict to mould or to retard this growth. The book is "The fruit of lectures in a class-room," and accordingly presents much both of fact and argument which is historically commonplace, though to students not already read in the larger books on political and legal history it is a most convenient and impartial manual, and the candor and courage with which Professor Bascom states his opinions is both stimulating and helpful.

The gradual enlargement of the powers of the Supreme Court, the fitful and now obsolete attempts of states to withdraw from the union or to nullify its acts, the great sectional controversy which resulted in the war between the states and the conflicts between the several departments of the government, all ending, so far as they have ended at all, in the ultimate assertion of larger power at Washington and less in the state legislatures, are the obvious discussions which the subject demands and they are illustrated by the citation of the leading cases in the Supreme Court bearing upon them. The result is that we have evolved from a congeries of units into a strongly centralized and coördinated nation, and that now, as Mr. Bascom says, "The general government is far more in danger of unduly overshadowing state authority than of itself being overshadowed by the states."

The most striking features of the book are the plea made for the Interstate Commerce Commission, the work of which is impressively shown, and the discussion of the strife between the classes which has grown up among us. Mr. Bascom repudiates socialism at the outset and propounds no radical theories of any kind, but in a calm and convincing manner he points out how the spirit of commercialism has blinded us to our tendency until we find an aristocracy of wealth and privilege about us which is a real source of danger to the nation.

There are a few typographical slips like "terminal bud" for germinal bud, on page 143, and "diverse" for different, on page 206, but they are apparent and not numerous enough to mar a book which young men and women will do well to read as an aid to reflection upon the real problems of our times. N. D. B.

[The Growth of Nationality in the United States, a Social Study. By John Bascom. New York: G. P. Putnam's Sons.]

In "Monopolies and Trusts" Dr. Richard T. Ely not only discusses the origin of these combinations, but also suggests remedies for their evils. There is given a complete analysis of the present-day idea of monopoly, as well as a statement of the concept of former generations. A classification of monopolies is made, and causes for their origin and development are assigned. Some trusts have been fostered by governments, others are the result of private energy. The monopolist may control supply; but he cannot ask and receive an exorbitant price, for he does not control demand. Dr. Ely states and clearly illustrates the law of monopoly price — the price which will yield the highest net returns. The limits of monopoly are reached when the point of maximum efficiency is touched. Trusts do not always mean the abolition of competition, for this will certainly arise as soon as there is a fighting chance. At present "we have a large field belonging to monopoly; but outside of this field we have another in which, under right conditions, competition is a permanent social force." The author holds that large-scale production does not necessarily mean that any one firm can control its line of business. It cannot go beyond a certain maximum limit which is fixed by circumstances not within its control; nor dare it go below a certain minimum limit. Although a trust may produce on a large scale, it cannot abolish competition; and if competition forces prices or production below the minimum limit, it must retire from the field. The principal evils arising from the existence of monopolies are: Rise in price, deterioration in quality of goods, and elimination of competitors. Since legislative regulation has failed, Dr. Ely proposes several new remedies for the trust evil. He would raise the country's standard of education; abolish favoritism, especially in granting franchises; regulate and tax bequests and inheritances; reform the tariff; amend patent laws; and change laws regulating private corporations. The subject is treated in a scientific and impartial manner, though the conclusion must be reached that the public welfare is the real standard of judgment. The book "is a small part of a large work," being the first volume in a "Citizens' Library of Economics, Politics and Sociology." C. C. T.

[Monopolies and Trusts. By Richard T. Ely. 5 x 7½. $1.25. New York: The Macmillan Company.]

"The Foundations of English Literature" is a worthy and successful endeavor to show in orderly and illuminating fashion how the corelated influences of physical geography, racial traits, political development, interpretations of religious truth, and ideas from foreign lands, have wrought upon the social spirit and shaped the literature of the English people. Chautauquan debtors to Professor Pattee for what seems almost the final word in the subject to which he has applied his method of critical study, will understand in advance how thorough was the work requisite to the making of this book, and with what charm of style the winnowed harvest of his toil is presented.

Professor Pattee believes that the foundation period in the history of English literature dates, not from Chaucer, but from "Beowulf," the poem of the primitive Englishman, and that it was nobly finished during those years when Milton was using the storied richness of the Renaissance to image forth in language the lofty visions of the Puritan spirit. The literary story of these centuries is told between the covers of this one book with so much vigor and beauty, so distinguished by clearness of condensation combined with fulness of reference tables and citation of authorities, and so attractive in its printing, that the teacher of literature and of history, the student of these interwoven themes, and the reader whose limited time requires the one volume compact with knowledge rather than the many diffuse with information, will gratefully acknowledge a wealth of obligation to the author. A. E. H.

[The Foundations of English Literature. By Fred Lewis Pattee. 5½ x 8. $1.50. Boston, New York, Chicago: Silver, Burdett & Company.]

The singing leaves that make up the volume "Wild Eden" are from the hand of one who has lately ministered to the finer spirit of the age through noble thoughts embodied in rhythmic prose in "The Heart of Man." The sequence of song in this later book forms a rosary by which a poet-lover tells the beads of his devotion to Love and to the lady, "the flowering of whose face was the glory of spring." Many of the songs in the sadly-ending love-story have a lyric quality that causes their melody to linger softly on the inner ear. In some the meaning is so veiled that it seems to sound out of

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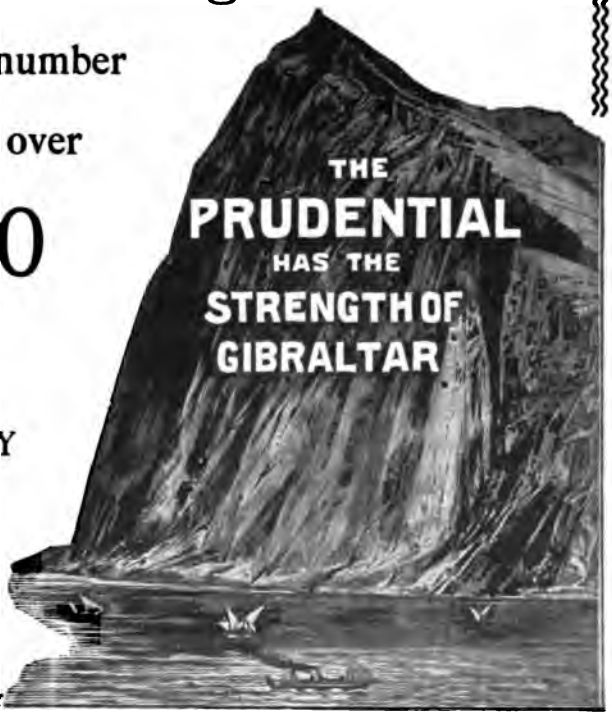

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a dream. Others suggest so strongly the influence of mighty masters that we hear through them the blending of two voices. "Love's Birthright" might be the echo from certain sonnets by Shakespeare, and "Seaward" a variation upon the theme and manner of "Locksley Hall." A. E. H.

[Wild Eden. By George Edward Woodberry. 5 x 7. $1.25. New York: The Macmillan Company.]

The heroine of the story, "The Fate of Madam La Tour," is declared by its author to be no creation of fancy, but a woman whose wrongs and sufferings have been made the basis of a vehement accusation, cast into the form of fiction, against that system, alien to the general sentiment of the American public, which we know under the name of Mormonism. The story is, naturally, painful, though powerful, and its effect upon readers will be a deepening of hostility to the pernicious influence of Mormon teachings. A. E. H.

[The Fate of Madam La Tour. By Mrs. A. G. Paddock. 5 x 7½. $1.00. New York: Fords, Howard and Hulbert.]

When a man chooses deliberately to change his station in professional life and society, in order to devote his energies to the propagation of a doctrine, the action may be viewed as a manifestation of the "courage of convictions." Ernest Crosby has announced that he gave up the profession of law to become a disciple of Tolstoy's philosophy in this country. Social problems as they appear to him may not appear the same to others who are untroubled by "things as they are," but in stinging phrases, Mr. Crosby attacks the reign of greed and the adoration of the god — respectability. A volume containing a large number of his productions in both blank verse and rhyme has been published with the title "Plain Talk in Psalm and Parable." He means to have his verses hurt and the quality of many of them may be seen from these lines:

Where is the oppressor, do you cry?
You will not find him in the streets.
Look for him in your own souls, for the kingdom of hell is within you.
There reigns the greed for gold;
There it is that you are either trampling on your fellowmen or longing to be numbered with the tramplers;
There it is that your rebellion, your revolution must begin.
Set yourselves free. Away with the usurper; enthrone in his stead the new ideal, the equal freedom in love of all mankind, liberty and union, one and inseparable.
Ah, yes; seek first the kingdom of heaven, and all things shall be added unto you. F. B.

[Plain Talk in Psalm and Parable. By Ernest Crosby. 5½ x 8½. Boston: Small, Maynard & Company.]

"A Year's Prayer-Meeting Talks" is the result of the author's success in holding week-day prayer meetings. The talks are founded upon Scriptural incidents, and are very carefully prepared. The subjects are selected and presented with the practical view of daily building up Christian character. The large attendance at prayer-meeting, on the part of those who are enjoying the pastorate of the author, shows the successful effects of such talks. Besides meeting the expectation of his brethren who solicited the publication of these talks they are very helpful as suggestions to every pastor struggling with the problem of maintaining week-day prayer-meetings. J. M. B.

[A Year's Prayer-Meeting Talks. By Louis Albert Banks. 5 x 7½. $1.00. New York: Funk & Wagnalls Co.]

A collection of poems touching succeeding phases of home life, from the pen of Wilham Harper Rider, pastor of the Euclid Avenue Methodist Episcopal Church, Cleveland, Ohio, makes up a volume well worthy a place on the family table. The author has taken us into the Norse mythology with which we might well be more familiar, its richness adding a distinctive note to the verses in the volume. Mr. Rider relates all the verses to the home life as typified by the old loom, and the spirit of the work is indicated by the last two stanzas of the booklet, which we quote:

This, then, the lesson thou wouldst teach
To all the lives thy rude notes reach:
That worse than vain it is to cast
The tear-stained eye upon the past,
And turn the somber pattern o'er,
And, hopeless, worry evermore.

Select the threads of peace and joy,
Goodness and faith without alloy;
To warp of virtue knowledge ply,
The mellow tints of patience try;
Fill every shuttle from above,
And color all with woof of love. F. B.

[The Loom of Life. By William Harper Rider, D. D. With illustrations by C. E. Hurlbut. 5½ x 7½. Cleveland, Ohio: The Burrows Brothers.]

That colleges differ as fundamentally as any other product of human skill will not be denied. The important thing to know about an institution is whether it will suit the needs of the individual whose education is a matter for anxious thought and consideration by parents. Dr. Charles F. Thwing, president of Western Reserve University, has performed a valuable service in reviewing the elements which enter into the adaptation of institutions to the individual, and vice versa. Under the title "The Choice of a College for a Boy," he discusses the subject in an authoritative and truly impartial manner. His initial emphasis is properly placed upon the fact that the college is a tool and not a product, an agent and not a result. The claims of city and rural institutions, the scholarly and personal character of a college, religious influences, denominational institutions, the small versus the large college, the eastern versus western, coeducation and specialization,— not omitting the problem of the cost of a college education,— form chief divisions of this practical book of help. F. B.

[The Choice of a College. By Charles Franklin Thwing, D. D., LL. D. 5 x 7½. .35. New York and Boston: Thomas Y. Crowell & Co.]

Now that the old order has changed under which society smiled graciously on the proposition that women seeking self-support were restricted to keeping boarders, teaching or sewing, a book like Mrs. Candee's "How Women May Earn a Living"— the very title of which holds out a promise to women wage-earners — will commend itself to a large circle of interested readers. Its twenty-two chapters have an "atmosphere," as is often said of more ambitious, if less helpful works, to which sunny good nature and sparkling good sense have contributed agreeable elements. The first chapter of practical advice treats of the ideal boarding-house from which most desirable, most elusive, "coign of vantage" the author proceeds to speak, in a straightforward and pleasing fashion of stage, office, and shop life, of nursing, teaching, lecturing and gardening, of trades, learned professions and opportunities presented in the literary world and the new realms continually opened up by the philanthropic spirit. It would seem that every employment possible to women is here named or suggested and in a way to be of

"It's not me
ye should
be
thankin',
mum; it's
SAPOLIO
that
keeps
things
clean
and bright!"

practical value to those who must demonstrate "the extent of their money value to the world." A. E. H.

[How Women May Earn a Living. By Helen Churchill Candee. 5 x 7. $1.00. New York: The Macmillan Company.]

The book-lover who values the artistic make-up and binding of a volume, as well as its contents, must appreciate the productions of the house of R. H. Russell. With the contents equally attractive, the reader possesses a most fortunate combination. Of Mr. Russell's recent publications received, we have space to comment upon the following excellent examples:

"The King's Lyrics" is a small but attractive volume containing a collection of verse of the times of James I. and Charles I., which includes poems by John Milton, Richard Lovelace, George Herrick, and others. The greater part of the verse is charming in its primitive character, and with the reproductions of old prints which illustrate the book, as well as the unique binding and typography appropriate to the period in which the verse was written, it makes a most acceptable gift book.

[The King's Lyrics. 4½ x 6. .75. New York: R. H. Russell.]

"The Queen's Garland" is a companion volume of Elizabethan verse gathered from Shakespeare, Sir Walter Raleigh, and others. The binding of this volume is dainty in gold and white.

[The Queen's Garland. 4½ x 6. .75. New York: R. H. Russell.]

"England," a collection of eighty drawings by C. J. Taylor, a well-known American artist and illustrator, presents a most attractive table volume. These pictures are of English life and landscape, and the artist has depicted the characteristics of the different classes of this nationality in his agreeable and original style. The book is uniform in size and shape with the Gibson books.

[England. C. J. Taylor. 12 x 18. $5.00. New York: R. H. Russell.]

Another artistic production is a large volume, handsomely bound in blue and gold, called "In Summer Time," by Robert Reid, the noted decorator. This book contains numerous reproductions of Mr. Reid's delightful work, in large part girls and flowers, which are ever his best creations. The text matter of the book consists of an introduction covering the life and work of the artist. L. B.

[In Summer Time. By Robert Reid. 14 x 18. $5.00. New York: R. H. Russell.]

BOOKS RECEIVED.

THE MACMILLAN COMPANY, NEW YORK.

Monopolies and Trusts. By Richard T. Ely, Ph. D., LL. D. 5 x 7½. $1.25.

Mary Paget. By Minna Caroline Smith. 5½ x 7¾. $1.50.

Brook Farm. By Lindsay Swift. 5 x 7½. $1.25.

Handbook of Domestic Science and Household Arts. Edited by Lucy Langdon Williams Wilson, Ph. D. 5 x 7½. $1.00.

Democracy and Empire. By Franklin Henry Giddings, M. A., Ph. D. 6 x 9.

Shakespeare's Julius Cæsar. Edited by George W. Hufford, A. M., and Lois G. Hufford, A. M. 4½ x 6. .25.

Picture Study in Elementary Schools. Pupil's Book I. for Primary Grades. Pupil's Book II. for Grammar Grades. By L. L. W. Wilson. 5½ x 7¾. .35 each.

Picture Study in Elementary Schools. A Manual for Teachers. Part I. Primary Grades. Part II. Grammar Grades. By L. L. W. Wilson. 5½ x 7¾. .90 each.

Renaissance and Modern Art. By W. H. Goodyear, M. A. Illustrated. 5½ x 8. $1.00.

A Municipal Program. Report of a Committee of the National Municipal League, Adopted by the League, November 17, 1899, Together with Explanatory and Other Papers. 6 x 8½. $1.00.

Lessons in Elementary Physiology. By Thomas H. Huxley, LL. D., F. R. S. Edited by Frederic S. Lee, Ph. D. Illustrated. 5 x 7¾. $1.40.

The Criminal: His Personnel and Environment. A Scientific Study. By August Drahms. With an Introduction by Cesare Lombroso. 5½ x 7¾. $2.00.

Le Morte Darthur. Sir Thomas Mallory's Book of King Arthur and of his Noble Knights of the Round Table. In two volumes. 6 x 9. $3.00.

The Rise of the New Testament. By David Saville Muzzey, B. D. 4½ x 6¾. $1.25.

A Journal of the Plague Year. By Daniel Defoe. 4 x 6. .50.

Man and his Ancestor. A Study in Evolution. By Charles Morris. 4¾ x 7. $1.25.

Carlo Crivelli. By G. M'Neil Rushforth, M. A. 5 x 8. $1.75.

HOUGHTON, MIFFLIN & CO., BOSTON AND NEW YORK.

Raphael. (The Riverside Art Series.) Edited by Estelle M. Hurll. 5 x 8. .30.

Rembrandt. (Riverside Art Series.) By Estelle M. Hurll. 5 x 8. .30.

Michel-angelo. (Riverside Art Series.) By Estelle M. Hurll. 5 x 8. .30.

EATON & MAINS, NEW YORK.

Christ Came Again. The Parousia of Christ a Past Event, The Kingdom of Christ a Present Fact with a Consistent Eschatology. By William S. Urmy, D. D. 5 x 7½. $1.25.

The Post Millennial Advent: When the Church May Expect the Second Coming of Christ. By Rev. Alexander Hardie. 2½ x 5. .25.

CURTS & JENNINGS, CINCINNATI.

Thoughts and Experiences In and Out of School. By John B. Peaslee, LL. B., Ph. D. 5½ x 8.

LYMAN D. MORSE, NEW YORK.

Morse's Advertiser's Handy Guide. 1899–1900. Compiled and published by Lyman D. Morse Advertising Agency. 4 x 7. $2.00.

THE AMERICAN RAILWAY GUIDE CO., CHICAGO.

The Rand-McNally Official Railway Guide and Hand Book. March, 1900. C. H. Stoneback, editor. 5 x 7. .25.

R. F. FENNO & CO., NEW YORK.

Thro' Fire to Fortune. By Mrs. Alexander. 5 x 7½. $1.25.

HINDS & NOBLE, NEW YORK.

How to Prepare for a Civil Service Examination, with Recent Questions and Answers. By Francis E. Leupp. 5½ x 8.

HENRY HOLT & CO., NEW YORK.

The Fortune of War. By Elizabeth N. Barrow. 5 x 7¾.

ADVANCE PUBLISHING COMPANY, NEW YORK.

The Coming Trust. By L.L. Hopkins. 5 x 7½. .25.

FUNK & WAGNALLS, NEW YORK.

The Domestic Blunders of Women. By A Mere Man. With numerous illustrations by "Yorick." 5 x 7½. $1.00.

THE UNIVERSITY OF CHICAGO PRESS, CHICAGO.

The School and Society. By John Dewey. 5 x 7¾.

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A NORMANDY LANDSCAPE.

See "In Normandy," p. 169.

THE CHAUTAUQUAN,

A Monthly Magazine for Self-Education.

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MAY 1 1900
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VOL. XXXI. MAY, 1900. No. 2.

Highway & Byways

THE publication of a new work of fiction from the pen of the greatest living novelist, Count Leo Tolstoy, is a literary event in every civilized country. The author of "War and Peace" and of "Anna Karenina" abandoned the field of purely imaginative literature many years ago as something too trivial and unworthy of earnest men and women oppressed by a profound sense of social injustice. He devoted himself to preaching and teaching through didactic books and tracts and semi-artistic tales intelligible to the ignorant classes. In "Resurrection" we witness a return to the domain of true literary art. It is a realistic and psychological novel of rare power and insight, albeit its "tendencies" are rather obvious. The purpose of the story, which is declared by Russian critics to be based on an actual occurrence, is to inculcate the lesson of social solidarity, of human equality and brotherhood. It arraigns mercilessly our present political and economic order, and especially our system for the administration of justice. According to Tolstoy, society first makes criminals by its violation of the divine laws regarding property, and then punishes them for misconduct caused by its own wrong-doing. The conditions which produce crime are not removed, but perpetuated and defended, and the efforts to get rid of the inevitable results are necessarily futile and barren. "Justice," the hero of "Resurrection" discovers, is a cruel farce and mockery. Human beings can be redeemed only by love, and evil can be eliminated only by strict conformity to the gospel of Christian charity.

Exception may be taken to Count Tolstoy's indictment of civilization, and his counsel may be considered one of a perfection at present unattainable. But in the main his criticisms are wholesome, his searching analysis is masterful and his portrayal of modern human nature profoundly true. The message he utters humanity needs to hear, particularly in these days of revival of military ideals and materialist ambitions.

Tolstoy has deliberately neglected form in this novel, and as an art-work it is inferior to his early productions. But its literary merits are so striking that the flaws are lost sight of even by unsympathetic sticklers for technical finish. It is a subject for general congratulation that Tolstoy has modified his view of the utility of fiction and art generally as a means of influencing thought and action. The doctrines expounded by him in his "What is Art?" are now applied in "Resurrection." He holds that art has a high and exalted social mission, and certainly his art renders the service he would exact from all those who wield the potent weapons of eloquence, imagination and dramatic reproduction of that which is most significant and vital in life.

What should be the themes of our poets and prose writers? Should they go for their materials to the life of their own time and environment, to the seething social agitations of which they are witnesses, or is it permissible to draw upon past ages and conditions? In England certain young poets of distinction have been sharply called to task for ignoring the absorbing movements and questions of the present and laying the scenes of their finest dramas and stories in remote times and places. There has been a notable revival of historical and quasi-historical fiction, and playwrights, too, have reverted to things that have passed away. Is this justifiable? Is there nothing in modern life worthy of — nay, demanding — artistic representation?

Tolstoy finds abundant inspiration and interest in modern experiences, and so does Zola. Meredith and Hardy, James and Howells, have not had cause to complain of paucity of contemporary themes. Why should the younger men separate themselves from the humanity of which they are a part?

There is much force in this impeachment, but there is something to be said on the other side. The London *Saturday Review* undertakes to defend the poets and artists who choose to reflect other periods than their own. Art, it says, is of no age, but of every age. The poet has to do with the essentials, not with the accidentals, of life, and special conditions are only impedimenta of a passing moment. The soul of men and women cannot be made visible except in some external form, but what the form is is immaterial. Beauty is an indispensable element in poetry and art, and beauty might be allowed to determine the choice of form. It is true that human nature changes, and that religion, morality, industry and other great factors have modified men's sentiments, ideas and manners. Literature cannot fail to portray this transformation. But permanent traits are no less legitimate as subjects for literary and poetic treatment, and indeed the greatest literature and the highest art require the permanent for subject-matter.

COUNT LEO TOLSTOY.

The excuse is sufficient in the case of the poets and dramatists of the first rank, but the novelists, average playwrights and singers are under moral and artistic injunction to hold the mirror up to the nature in which they live and move and have their being.

The park commissioners of New York City have adopted a series of resolutions prescribing certain elementary conditions relating to statues and other monuments proposed for erection in the parks of that city. That restrictions are necessary in regard to the proposed adornment of public places will be conceded generally, and therefore the various safeguards suggested by the commissioners are proper. But there is trouble in store for them if they attempt to enforce the resolution which requires that statuary and structures already in the parks, if not placed in conformity with the rules, may be removed by the park commissioners, if condemned by the art commission.

New York, in common with several other American cities, is possessed of some public monuments which cannot be classified as adornments. Some of them, from the artistic point of view, though standing in prominent places, are so "singularly and preposterously bad as to be ludicrous." It will be a long time before any of these blemishes are removed from the public parks of New York, but the recognition of the fact that they are objectionable, and the vesting of authority for their removal in a body of competent judges, indicates that a long step has been taken in the right direction, and that a higher and better standard of artistic judgment is being cultivated among the people.

A movement having practically the same purpose is behind a bill now pending in Congress. It has been prepared by the Public Art League, and seeks to establish an art commission of the United States. Let the doubter that a board of this character, having ultimate authority, is certainly needed, walk through the now crowded Statuary Hall of the Capitol and he will be convinced. Here are bronze and marble statues of various sizes and shapes, with pedestals that lack the first suggestion of uniformity or of artistic symmetry of treatment. The same criticism must lodge against the public buildings as a class — with their amazing variety of architectural treatment. The art commission, if properly constituted, will save the country from further haphazard and hodge-podge of this sort by exercising proper supervision over these things and by securing the highest degree of excellence in all works of art which shall hereafter be purchased or constructed by the government. The commission, which is to consist of the president of the American Institute of Architects, the president of the National Sculpture Society and the president of the National Academy of Design, besides two other citizens to be appointed by the president of the United States, is expected to pass upon the artistic merit of the designs or models of every work of art to be purchased, constructed, or offered as a gift; and this severe and expert scrutiny will extend even to coins, seals, medals, notes, bonds, and stamps. The commission will institute, conduct, organize and direct competitions in connection with the preliminary designs for such works, and appoint special juries for the consideration of works requir-

ing expert study. No member of the commission is to receive a salary, nor will he be permitted to participate in the competitions. Should this bill become a law — and it is sincerely hoped that it may — a new era will dawn for the higher artistic and æsthetic life of this nation. The close relations between art and character make it prudent for the nation and the state to exercise the closest scrutiny in matters of this sort.

WINDOW FOR CHAPEL AT PARIS EXPOSITION.

One of the most distinctive advances in American art has been in the field of glass. Appreciating this, the commission representing the United States at the Paris Exposition have determined that America shall be adequately represented by important examples in this beautiful medium. A chapel has been erected in the center of the Liberal Arts building, which is entered by four passageways, and in which openings for four large windows have been arranged. The leading makers of stained glass windows in this country have been invited to contribute the windows for the chapel, and among them is the firm of J. & R. Lamb of New York City. We reproduce the window which this firm has specially made for the Exposition and which has lately been on view in their studios, receiving the highest commendation. The subject of the window is "Religion." The figure representing it sits enthroned, supported on either side by two angelic figures representing the "Church Militant" and the "Church Triumphant." These figures stand in the low branches of the "Tree of Life," which fills the entire background. The front of the composition is formed by the marble tessellated steps which support the throne, while behind it, in the center of the composition, is a delicate open traceried canopy, which accentuates the enthroned seated figure of "Religion." The inscriptions have been executed in lead work, and, out of compliment to the French, are in their language. The text, selected most happily, embodies the idea of the composition, — "I have sent mine angels to bear witness," — thus emphasizing the angelic figures, one in armor, with hand resting on sword, personifying the militant side of the church; the other with a spray of lilies, the spiritual side; while the seated figure, holding the book and looking directly forward, is the embodiment of both ideas.

In color the window has been considered with reference to the sunlight of France, which is not as vivid as in this country. Therefore the background seen through the branches of a tree beyond the uplifted wings of the angels and the canopy of the throne is very light and translucent, while the color of the robes of the figures and the marble throne and steps are rich and deep, but brilliant.

The window was designed by Mr. Frederick S. Lamb, with whom was associated his brother, Mr. Charles R. Lamb. Messrs. J. & R. Lamb executed the work under the personal supervision of the designer.

In the year of Cornwallis's surrender at Yorktown, Benjamin West, the American painter whose work had taken all England captive, finished a great canvas for the decoration of Winchester Cathedral. Its subject was the raising of Lazarus, and it was for more than one hundred years a feature of the magnificent reredos in the choir of that historic edifice, the church in which

MACHINERY AND TRANSPORTATION BUILDING, PAN-AMERICAN EXPOSITION.

Canute hung his crown on the brow of a sculptured Christ, the church in which the "Red King" was buried with the arrow wound in his breast, the church in which "Bloody Mary" plighted troth with Philip of Spain. Fashions change in art as in millinery, and a few years ago some new broom of a dean swept the canvas out of its old conspicuous place. Recent American tourists whose guide-books were not of the latest edition have been surprised to find the work of their countryman hanging in modest retirement in the south transept. Within a few months the American at Winchester has had another shock. The painting has vanished. Its disappearance created something of a stir in the city and diocese. (One regrets the departure of an old acquaintance, however plain of feature or unfashionable in dress.) The dean has come forward to explain. He says that the canvas has been sold to an American firm for £1,500, and that it will be or has been taken to New York, where it will eventually form a part of the decorations of the Cathedral of St. John the Divine, which is beginning to give some foreshadowing of its vast proportions on the Morningside plateau. This, the dean thinks, will be "a much more fitting home for it than our own cathedral, where it was out of harmony with all its surroundings."

The Englishman who stung us with the taunt, "Who reads an American book?" never matched his question with another, "Who buys an American painting?" We owe that immunity to Benjamin West, the Pennsylvania Quaker, whose career will never lose its interest to aspiring Americans, whatever accusations the critics may bring against his art. The eighteenth century believed that Benjamin West was not much below Michael Angelo. The nineteenth prefers Whistler. Possibly the connoisseurs of the twentieth century will think no more of one than of the other. Our fathers knew the details of Benjamin West's career much better than we. Anecdotes of his precocious genius were household tales. His feat in sketching his baby sister's portrait when but a boy of seven, and his improvisation of a "camel hair pencil" at the expense of the cat's tail — those veracious narratives were granted equal date and almost equal honor with that of Washington and the cherry-tree. West's talent did show itself early. He was born a Quaker at Springfield, Pennsylvania, in 1738, triumphed over the almost inconceivable obstacles which then lay in the way of an artistic career in America, and at the age of eighteen was painting passable portraits for a living, first in Philadelphia and later in New York. Friends helped him to the three years of study in Italy which gave him his opportunity. Having settled in London, his historical paintings pleased the young king, George III., whose patronage made his fortune. He was one of the founders of the Royal Academy, and after the death of Sir Joshua Reynolds in 1792, he was for twenty-eight years its president, an honor not since attained by any American-born artist. He was by regular appointment historical painter to his majesty, and the galleries at Windsor and Hampton Court still testify to his amazing industry. In all he produced over four hundred religious and historical pieces, besides portraits. "The Death of Wolfe," "Death on the Pale Horse,"

"Christ Healing the Sick," and "The Raising of Lazarus," are among the best known. They are enormous canvases, good enough in drawing and composition, but with no charm of color or fancy to please the modern taste. In one respect, however, West is not without credit. It was he who had the daring in depicting the death of General Wolfe, to represent his hero in the uniform of a British officer instead of the toga of a Roman senator, as had been the usage of historical painters. It is certainly something to have done that for truth and reality in the course of a pilgrimage of two and fourscore years from a Quaker cradle in a Pennsylvania village to a tomb under the dome of St. Paul's Cathedral.

Battle-flags have a certain importance just now as a by-product of Expansion. In armories, arsenals, and eventually in state-houses or national museums, will be stored these regimental colors emblazoned with the names of "Santiago," "Manila," and who can say what other battle-field in the Indies, East or West? They form such impressive monuments of valorous achievement that it is well that no pains be spared to insure their preservation. Yet it has been noticed that most of the battle-flags of the Civil War have already fallen into decay. To compare small things with great — even the older "boating flags" at Yale and Harvard, highly prized as trophies of aquatic contests not more than forty years ago, are dropping to pieces, though made of the heaviest and most costly silks. Although cherished within glass cases, beyond the reach of settling dust or disturbing airs, the storied banners with their record of conflict and glory are slowly perishing. Any one who has visited the state museums in European capitals must have observed that European silk seems to be exempt from this corruption. The curator of one of these collections, which includes flags more than a century old, was amazed to see the condition of the ragged regimental colors in the Massachusetts state-house. He attributes their decay to the practice of allowing them to hang in folds from their staves, which are placed upright in cases. The weight of the silk, coupled with the slight movement which is unavoidable, causes the fibers to rub on one another until the destruction is complete, and within fifty years at the utmost the precious standard — except the staff — will have been swept up and cast out in unnoticed shreds of lint. Silken fabrics should, if properly cared for, have a "life" far beyond half a century. Among the heirlooms of old families one often finds the ball-dress or wedding-gown of some high-born lady whose name has been carved on a tomb these hundred or even two hundred years. There is the best of reason to believe, therefore, that proper diligence would save our battle-flags which have been spared by shot and shell. In one of the European museums which has had the greatest success in preserving such trophies the following

THE ELECTRIC TOWER, PAN-AMERICAN EXPOSITION.

method is pursued: The flag is supported at each end by a staff, so that it is held flat. A woven wire netting is stretched behind it, with meshes about two inches square. Wherever the wires cross, the flag is fastened to the net by a bit of metal. In this way the flag is fully displayed to the eye of the public, while its weight is evenly supported over its entire surface.

It is a signal honor to an educator which has been embodied in the Sheldon Memorial Statue, which now stands in the well of the senate staircase of the capitol at Albany, New York. An exception was made in this case to the policy of the state against allowing subscriptions from the school children for any purpose whatsoever. The permission gained from the state superintendent, Hon. Charles R. Skinner, speedily brought a handsome fund into the hands of ex-Senator George B. Sloan, treasurer of the Sheldon Memorial Committee. These facts mark the esteem in which is held the memory of "The Father of Normal Schools" in the Empire State. THE CHAUTAUQUAN is indebted to Mr. Cuyler Reynolds for the substance of this paragraph and the accompanying photograph of the statue itself. The statue was unveiled by Governor Roosevelt on the afternoon of January 11 in the presence of many state officials and prominent educators. The public service and good accomplished by Dr. Sheldon is best recorded by an excerpt from the address of William J. Milne on behalf of the normal schools of the state:

"Oswego methods of teaching were the exemplification of the most advanced thought and the most correct philosophy of his day, and the American people have adopted them; every normal school, every institution for the training of teachers in our country that is doing worthy work has employed them, and Dr. Sheldon was the originator of the methods and the inspirer of those who use them.

"His impression upon education extends throughout the nation, and had his ambition been as great as his ability, men would have spoken of his methods as Sheldonian; but his modesty was so great that he called them Pestalozzian. But he was America's Pestalozzi, and the statue, constructed by the most consummate genius and placed in this noble edifice, is but an inconsequential recognition of the achievement of him who, by principles, methods and life, has lightened the burdens and brightened the lives of every youth in our land."

Principal Isaac B. Poucher, of Oswego, said, in part:

"To Dr. Sheldon's honor, be it said, that the Oswego Normal and Training School was the first established in the United States which gave especial emphasis to the application of true educational principles, as applied to methods of teaching. It was the first which established a practice school worthy of the name, in which all candidates for graduation must show their ability to teach, by instructing classes from twenty to forty weeks without salary, under the criticisms of able, experienced teachers. It was the first to establish a kindergarten, with a training department. It was the first to establish a critic course, to prepare teachers for training classes and normal schools. It was also the first to establish a manual training department."

Dr. Sheldon was born in Perry, Wyoming county, New York, October 4, 1823, and died at Oswego, August 26, 1897. His entire life, or more than fifty years of active service, was devoted to the cause of education. He began teaching school at a salary of twenty-five dollars a month, and although his worth was soon recognized, he seemed oblivious to the fact that so many others about him were bent upon making money. The system inaugurated by him seems destined to live as a greater monument than the mere statue, no matter how beautiful as an art work.

The sculptor of the statue is John Francis Brines, who came from Providence, Rhode Island, to dwell in Albany many years as sculptor of the fine work noted in the grand western staircase and the eastern approach of the capitol, including in its detail upwards of a hundred heads in stone. He went abroad in 1898, commissioned with the production of

SHELDON MEMORIAL STATUE.
(Erected by subscriptions from school children.)

this statue; spent some time in Italy studying art, and while at Paris attended to the casting of the bronze. When he returned in October, 1899, he brought it with him.

In higher education the latest movement to attract attention is the formation of a league of colleges associated for the purpose of considering all matters of common interest relating to graduate study in the United States. It is purposed, among other things, to seek the establishment of uniform requirements for the conferring of higher degrees from the institutions in this country. The advisability of appealing to leading foreign universities to withhold such degrees unless persons have already secured a bachelor's degree from an American college or university will also be discussed. Institutions which have taken part in the organization of this league up to the present time are Yale, Harvard, Princeton, Columbia, Cornell, Johns Hopkins University, the University of Pennsylvania, the University of California, the University of Chicago, Leland Stanford University, the Catholic University of America, the University of Michigan, the University of Wisconsin, and Clark University.

At Columbia University affairs are said to be so shaping themselves as to bring about a demand for a Bible chair. The chaplain, who by the way was chaplain of the Seventy-first New York in the Santiago campaign, says it is disgraceful that any university, east or west, should confer a bachelor's degree when there is not a good knowledge of the literature of the English Bible. Columbia has no chapel building, although designs for one form part of the uncompleted plant on Cathedral Heights. Efforts are making to secure funds for one, and at the same time funds for the endowment of a Bible chair. Disciples of Christ, in their Women's Board of Missions, led in this Bible chair movement, but Columbia is the first of the large eastern colleges to recognize the necessity of such chair and openly to proclaim its intention to secure the same.

American Judaism has lost by death its foremost leader in Rev. Dr. Isaac M. Wise of Cincinnati, but his works live after him. That some of them may live always, efforts are making toward a $500,000 endowment for Hebrew Union College, which he founded. Not only did he found this college, but he started the movement which made the college possible. This movement was not the doing away with the Saturday Sabbath, or undermining Jewish doctrine, but the cutting away from Judaism of its eastern characteristics of language, forms and conservatism, and bringing it somewhat more into touch with modern ways. Jews have one other college for the education of rabbis, founded after the Cincinnati institution, and in some measure as a protest against it. Nominally it is conservative, but lines in American Judaism are not closely drawn between Reform and Conservative. An endowment is also providing for the Jewish Theological Seminary, the plea being that both schools of thought must be strengthened in this direction. Jewish seminaries are furnishing to congregations in Australia, South Africa and even in Europe some of their leading rabbis, the demand for American rather than European trained men arising from their possession of modern ideas.

ISAAC M. WISE.

In these days of constitutional discussion, when the status of organized and unorganized territory of the United States is a subject of spirited dispute, peculiar interest attaches to a decision of the federal Supreme Court interpreting those clauses of the constitution which provide for trial by jury. It is no longer an open question that in criminal cases verdicts must be unanimous in territorial courts as well as in state courts. But whether states and territories are bound to furnish common law juries has till now been a mooted point. According to a decision in a Utah case, however, the states have the power to enact legislation reducing the number of men on a jury. The constitution of Utah provides that, except in capital cases, a jury shall consist of eight men only, while in cases of inferior jurisdiction four men are made to constitute a jury. In civil cases three-fourths of the jurors may return a verdict, and in criminal cases unanimity is the rule. Another provision is that in all criminal cases except capital ones the authorities may proceed by information instead of by indictment at the hands of a grand jury.

A man convicted of robbery by a jury of eight and upon information, instituted *habeas corpus* proceedings in the federal courts, claiming that he was being deprived of his liberty without due process of law. This contention was based on a construction of the federal constitution, which the Supreme Court has now repudiated. It is held that a jury does not necessarily consist of twelve men, and that a trial by a jury of eight is a legal and constitutional trial. Justice Harlan has dissented from this view. He pointed out that if a state can reduce the jury in criminal cases from twelve to eight, it can reduce it still further, and an unlimited right of reduction involves the power to destroy trial by jury altogether. There may be no magic in the number twelve, but if a jury does not mean twelve men, what is the meaning of the term as used in the federal constitution? How far can the common law number be reduced without violation of the rights of the accused? What article in the constitution could be cited to invalidate legislation reducing the number of men on a jury to three? These queries are not answered by the recent decision.

In dealing with the problems presented by our new territorial possessions, the Roman Catholic Church, in its real leadership, is showing unexpected liberality and progressiveness. Outcries are certain to be heard from friars in the Philippines, largely because of losses sustained by them, and there may come from Spain-born priests in Cuba some complaints about inroads of Protestantism, but the Roman Church realizes that the part of it in these new possessions is four hundred years behind the times, and it is heroically setting out to correct itself. American influence is playing a larger part in this modernizing movement than most people imagine; than Rome, with Jesuits and other conservatives to satisfy, desires most people to imagine. It can be predicted on inside information that the Roman Catholic Church will offer fewer difficulties to our government, and openly or secretly grab for less, in the settlement of land ownership questions in the Philippines and educational problems in all of the territories, than has been the Protestant expectation that it would do.

Few measures before Congress have excited more general and determined opposition than the Porto Rican tariff bill, passed in the Senate by the small majority of nine votes, then concurred in by the House, and signed by the president on April 11. Seven Republicans, including distinguished and influential senators like Proctor, Hoar and Davis voted against the bill, notwithstanding the avowed support of it by the administration and the efforts of the party's leaders. The rank and file of Republicans throughout the country had manifested the strongest disapproval of the bill. Chambers of commerce, Republican governors, ex-senators, ex-President Harrison (ordinarily reticent), ex-Speaker Reed, the Iowa House of Representatives, and many other representatives of Republican sentiment and public opinion had condemned it as a violation of American principles and traditions and a breach of national faith. Quotations from seventy-five leading daily newspapers in all parts of the country, made by *The Literary Digest*, showed that out of thirty-seven Republican papers twenty-five favored free trade with Porto Rico and twelve favored the proposed tariff; out of thirty-six Democratic papers, thirty-three favored free trade and three favored a tariff. Two Hawaiian papers were quoted as watching the action of Congress with considerable anxiety, fearing that the next step may be one to bar Hawaiian products from the United States markets.

The bill, as passed, differed from the measure adopted by the House. The 15 per cent tariff on goods imported to the United

"I WOULDN'T CARE IF HE DID STING ME."
—*St. Paul Pioneer-Press.*

States from Porto Rico, as well as on goods exported from the states to Porto Rico, was to remain in force, not any definite period of time (two years under the House bill), but only until the local government to be established in the island should have set up the necessary machinery for the collection of revenue. Foodstuffs and clothing were to be placed on the free list. As thus limited, the bill was advocated by the majority of the Republican senators as advantageous to Porto Rico and consonant with the recommendations for free trade with the island in the president's message of last December and in the report of Secretary Root, as the proceeds of the customs duties are to be applied to the needs of the island. The opponents of the bill, however, declared the "revenue" argument to be a mere excuse and afterthought. They insisted that Porto Rico, as a possession of the United States, was entitled to free trade, if not — as some contended — as a constitutional right, at least as a matter of equity and humanity. Senator Davis, chairman of the foreign affairs committee, proposed an amendment to test the sincerity of the revenue plea. He suggested an internal revenue tax on liquors and tobacco, which would answer the purpose quite as well as a customs duty.

The tariff, it is widely believed, was imposed for two reasons — to assert the power of Congress to govern dependencies at its discretion, without reference to constitutional limitations, and to establish a precedent for a Philippine policy. United States manufacturers and workmen, it was apprehended, would revolt against free trade with 10,000,000 Asiatics, and to prove to them that there was no danger of free trade with the far eastern archipelago it was deemed necessary to apply a tariff to Porto Rico. The advocates of immediate free trade with the latter regard these motives as selfish, inadequate and discreditable.

THE SICK CHILD.

—From the Minneapolis Tribune.

The Senate Porto Rican bill is not merely a tariff measure, like that of the House. It also contains important provisions for the establishment of a civil government in the island. It provides for a Porto Rican governor and heads of executive departments, to be appointed by the president, with the consent of the Senate. It creates a legislative assembly in the island, to be composed of two houses, the members of the lower branch to be elected by qualified voters, and the upper branch to be formed by the heads of the executive departments. A judicial system is created, and the dependency is to have a resident commissioner at Washington to represent it. The acts of the legislative assembly are to be subject to revision and nullification by Congress.

All this has been commended as liberal and wise, but one provision in the bill has been severely criticized as extraordinary and meaningless. The Porto Ricans are not made citizens of the United States. They are declared to be "citizens of Porto Rico." But Porto Rico is a dependency, possession or colony of the United States, and not an independent state, and only sovereign states have, or can have citizens. The Canadians are subjects of the queen of Great Britain, though they enjoy full autonomy. The inhabitants of Alaska, who have not had a territorial government, are citizens of the United States. Our Indians are not citizens, but they are "wards" of the nation. The Porto Ricans are plainly subject to the sovereignty of the United States, hence they are either citizens or wards of the United States. There can be no such thing as Porto Rican citizenship, and the phrase used in the bill conveys no intelligible idea. As first drawn, the bill conferred American citizenship on the Porto Ricans, but it was promptly pointed out that American citizens cannot be excluded from the United States markets by a tariff. Hence the substituted provision, which is anomalous and haggling in the extreme. There is a general curiosity in regard to the treatment of this novel

principle by the Supreme Court. The belief of sound lawyers is that the bill will be declared unconstitutional.

How different the policy of Congress toward Hawaii is from that adopted in Porto Rican legislation. The bill adopted by the Senate, and at this writing under discussion in the House, gives full territorial government to the Pacific group. The European and American inhabitants and the native Hawaiians are made citizens and voters, an educational and property qualification being prescribed to insure a pure and intelligent ballot. Hawaii is to have a delegate in the House of Representatives, like other organized territories. As a matter of course, it is recognized as a part of the United States, and freedom of trade with us is accorded it. Its population is less homogeneous than that of Porto Rico and scarcely more prepared to receive the degree of self-government involved in a territorial status. It is a distant possession separated by over 2,000 miles of ocean. It has been asked in many quarters why it is unsafe and inexpedient to extend those rights and privileges to Porto Rico which are conferred upon Hawaii without the faintest misgivings. Hawaii, it is true, insisted upon citizenship for its fit inhabitants and admission as a part of the United States as a condition of annexation, while Porto Rico was a prize of war, but this difference has no bearing upon the question of justice and good faith.

SANFORD B. DOLE.
(President of Hawaii.)

One of the most interesting deductions from the United States census is the location of what is commonly called the center of population. Unusual interest attaches to this point in connection with the census of 1900, owing to the remarkable increase in the population in some of the western and northwestern states, and to the influence upon the whole problem of the populations in our newly-acquired insular possessions, though it is doubtful whether this last fact will enter into the problem in any practical way.

One hundred and ten years ago the center of population was twenty-three miles east of Baltimore, and since then the imaginary point has been gradually traveling westward. Between 1790 and 1800 it had traveled forty-one miles almost due west, to a point about eighteen miles west of Baltimore. In the next ten years it traveled thirty-six miles west and south, and reached a point about forty miles northwest by west from Washington, this southern inclination probably being due to the annexation of the Louisiana territory and to a migratory flow in that direction. In 1820 the point was about sixteen miles north of Woodstock, Virginia, westward and slightly southward of the point it had reached ten years before, this southward tendency being induced by the settlements in Mississippi, Alabama and Georgia. During the next ten years the westward and southward tendency continued, and a point about nineteen miles southwest of Moorefield, now in West Virginia, was reached. This marks the extreme southern point reached, and the location of the center of population at a point so far south was due to the rapid building up of the southwest, and especially the increased settlement of Louisiana, Mississippi and Arkansas. Between 1830 and 1840 the point traveled fifty-five miles, somewhat to the north, and still farther to the west, and was located about sixteen miles south of Clarksburg, West Virginia, this northward tendency being due to the settlement of the trans-Mississippi prairie states. But with the annexation of Texas the movement again took a southerly course, and the point having traveled fifty-five miles was fixed about twenty-three miles southwest of Parkersburg, West Virginia. In 1860, however, after having traveled eighty-one miles from its last location, the center of population was fixed at twenty miles from Chillicothe, Ohio, a decided upward tendency having been developed. The census of 1870 placed the center of population forty-two miles beyond that of 1860, and located it forty-eight miles east by north of Cincinnati. During the next ten years it traveled fifty-eight miles and was located once more in almost the same parallel as in 1860; while the census of 1890 determined the center at a place in southern Indiana, nearly forty-eight miles west by north of the location given to it by the census of 1880, and nearly on the same parallel as that upon which it was located in 1870.

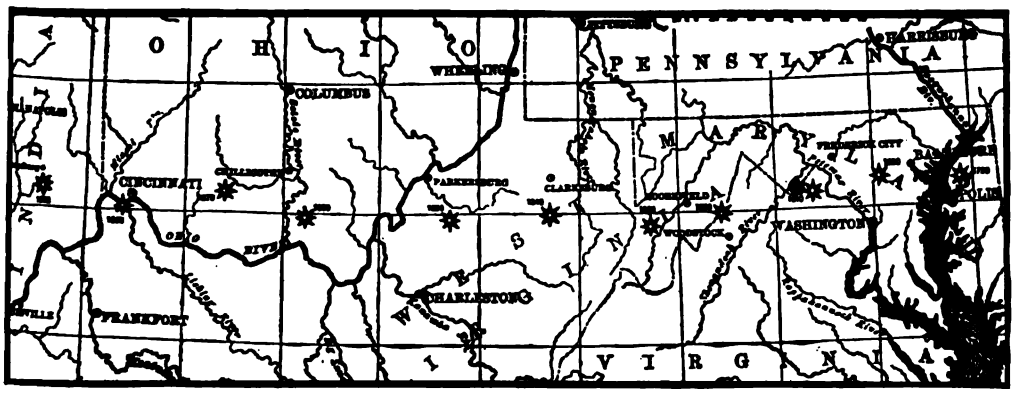
It is curious but true, therefore, that in the first hundred years of our census taking the center of population has moved five

hundred and five miles, the direction being generally westerly, from Maryland to Indiana, and that the variation has been less than half a degree north and south. The method by which the center of population is determined was described about twenty years ago in the census report, but as the description is technical and mathematical far beyond the taste of most persons, the following statement will probably serve all purposes of information better than the description given in the census report:

A point was first assumed as near the probable center, and through this a parallel and a meridian were drawn, these lines being taken as the axes of "moments." A north or south moment is the product of the population by its distance from the assumed parallel; an east or west moment the product of the population by its distance from the assumed meridian. In the first case the degrees are measured in minutes of arc; in the second it is necessary to use miles on account of the unequal length of a degree in different latitudes. The population of the country was then grouped by square degrees — that is, by areas included between consecutive parallels and meridians, as these are convenient units with which to work. The population of one hundred of the principal cities was then deducted from that of their square degrees and treated separately. Then the position of the center of the population for each square degree was estimated as nearly as possible. The population of each square degree, and of each city north or south of the assumed parallel, was multiplied by its distance from that parallel, and the sum of the north and of the south moments was made up. Their difference, divided by the total population of the country, gave the needed correction to the latitude, the sign of the correction being positive if north, negative if south. Similarly, the east and west moments were made up, and from them the correction in longitude was made. The result gave the latitude and longitude of the point accepted as the center of population.

The discussion of Mormonism in this number of THE CHAUTAUQUAN makes it appropriate to review briefly the principles involved in the Roberts case, decided some time ago by the National House of Representatives. Brigham H. Roberts, who had been duly elected representative from Utah and whose credentials were perfectly regular, was denied a seat in the House. The vote against him was overwhelming, — 268 to 50. The charge against him was maintenance of polygamous relations contrary to the law of the land and public morality. Mr. Roberts denied the charge, but there was really no doubt of its truth. The evidence taken by the special committee appointed to investigate the matter established the fact that the congressman-elect had contracted plural marriage. The committee was unanimous on this point. The question upon which it was divided, and which became the subject of vigorous and warm debates in the House and in the press of the country, was this: Had the House the legal right, the constitutional power to prevent Mr. Roberts from taking the oath and his seat in that body?

A majority of the committee answered the question in the affirmative. They held that the House was the judge of the qualifications of its members, and had the authority to exclude any one, by majority vote, for any reason at all deemed valid and sufficient by that majority. Two members of the committee dissented. They held that the House had no right to exclude Mr. Roberts, and that he was entitled to take his seat on his election certificate. But they recommended that



MAP SHOWING THE POSITION OF THE CENTER OF POPULATION AT CLOSE OF EACH DECADE FROM 1790 TO 1890.

after being seated, he be expelled by a two-thirds vote. The majority view prevailed, though in the debate the minority had by far the better of the argument.

The question turned upon the construction of the constitutional clause prescribing the qualifications of representatives. It reads as follows: "No person shall be a representative who shall not have attained to the age of twenty-five years, and been seven years a citizen of the United States, and who shall not, when elected, be an inhabitant of that state in which he shall be chosen." Are these qualifications meant to be exclusive, or is the House empowered to add others to them under the clause of another section, which provides that "each House shall be the judge of the election, returns *and qualifications* of its own members"? The most authoritative interpreters of the constitution, including Judge Story, held that the House could not add to the qualifications enumerated in the first-quoted clause. But there were some precedents to support the majority view to the contrary — precedents connected with the troubles consequent upon the war of the rebellion and, in the words of some, "written with the sword." If the minority was right, the exclusion of Mr. Roberts was an illegal and unwarrantable act, a violation of the constitution. It was so regarded by most of the prominent newspapers of the country, which favored the method proposed by the minority — the seating of Roberts and his expulsion by a two-thirds vote. Of the legality of this course there was believed to be no doubt, for the constitution says that each House may expel a member with the concurrence of two-thirds. This power is plenary, unrestricted. The moral sentiment of the country, which objected to Mr. Roberts being a member of the House, would have been abundantly satisfied had the safe constitutional method been followed. That actually adopted is dangerous in the extreme, for it enables a majority of the members to exclude any elected representative for any reason or prejudice or partisan object.

The missionary societies are not yet feeling the effects of improved business times, accumulated debts being held to absorb most gains which farmers and others have yet realized. Presbyterian boards end the year ahead, the Home $20,000 and the Foreign $40,000. Baptists do not make so good a showing. The Home Mission Society is $32,000 behind its estimates, but to offset this debt it has added $78,000 to its permanent trust funds, and $92,000 to its annuity funds, or a total of $170,000. The Missionary Union repeats its experience of last year, and ends with a debt. Congregational societies are holding their own, save the American board, which has made a little headway in liquidating its debt. The Episcopal board is $10,000 ahead, with demands amounting to ten times that increase. The Methodist society does not close its year till October, but will be able to report at Chicago this month an increase to date, and the largest quadrennial receipts in its history, surpassing even the famous one in which Chaplain McCabe, now Bishop McCabe, figured to so much effect. The societies are adhering more rigidly than ever to rules against increasing expenditures until increased revenues are in sight.

Revision of the Westminster Confession is a task before Presbyterians. Unrest obtains in many quarters. Presbyterian leaders, and among them ministers, say that not only do they not believe all of the Confession, but that they know of no Presbyterian who does believe all of it. Such being the situation, there is a general cry that a confession which few believe must be amended or repudiated, or both. The general assembly meets in St. Louis on May 17. It has the McGiffert matter to dispose of, but that will not take long, because the Union Seminary teacher has asked his presbytery to erase his name from its rolls. There is some controversy over the legal aspect of such an act, but the act will be performed. Meanwhile the effect upon Presbyterian doctrine has been felt. Revision of the Confession was up when the Briggs case came on and sidetracked it. This time, the leaders say, nothing can put it aside.

Young Men's Christian Associations of America have vested properties and endowments worth $20,000,000, and spend annually $2,500,000. The international committee, without which no such showing would be possible, is dependent upon what may almost be said to be hand-to-mouth gifts each year. Yet demands upon it increase, and at this time it is hampered by lack of funds. Next year, in Boston, is to be celebrated the fiftieth year of organized association work, and at that jubilee convention there is to be reported, if possible, the accumulation of a Jubilee Endowment Fund of $1,000,000, the income of which is not to take the place of present support, but supplement it, and render larger usefulness possible.

TOPICS OF THE HOUR.

SELECT BIBLIOGRAPHIES COMPILED BY C. H. HASTINGS.

[NOTE.—The purpose of these bibliographies is to help the average reader and student to select from the mass of books and articles upon important current topics that which will be of most use to him. The references are not compiled to meet the demands of specialists, although the works of specialists will be freely included, if they are to the point and printed in English. The TOPIC SUBDIVISIONS are intended to aid in both analytical and coöperative study. The names immediately following each "topic subdivision" are those of authors in the alphabetical list below, whose books and articles are of *especial* value for that phase of the topic. But other books and articles in the list may be of *some* value for the same phase. Users of the bibliography are therefore advised to read the list entire.]

VIII.—CHINA AND THE FAR EASTERN QUESTION.

INTRODUCTORY.—The following sentences from Mr. Boulger's "History of China" will serve as an introduction to the topic of this month: "In the face of far greater perils than those that beset her (China) in the short struggle with Japan, she finds herself with diminished fiscal resources, without an army or navy, and above all without a clear policy or a leader, exposed to the attacks and encroachments of the greatest powers and the most aggressive nations of the world. In her old age, with the remains of strength still evident and only waiting the directing hand of a reformer, the picture the Chinese Empire presents would be piteous if all those who regard it were not engrossed in the designs prompted by self-interest. But for the moment China lies on the sea of time like a rudderless and mastless vessel awaiting the decree of Fate or the advent of a deliverer."

TOPIC SUBDIVISIONS. 1. Far Eastern Question as an Element in Asiatic Politics. (Colquhoun, Curzon, Krause, Mahan, Maxey, Norman, Vambery.)

2. History of China, with special reference to the origin of her present ill status. (Austin, Ball, Boulger, Douglas, Williams.)

3. Geography, Climate, Natural Resources, Communications, Industry, and Population—China as a field for industrial exploitation. (Beresford, Colquhoun, Denby, Durban, Fearon, Parsons, Statesman's.)

4. Commerce of China, Present and Prospective — How much is it worth to the United States? (Atkinson, Beresford, Courant, Colquhoun, Ford, Reid, Statesman's.)

5. Government and Administration, Army and Navy — China as the "sick man" of the Far East. (Ball, Beresford, Colquhoun, Statesman's.)

6. Russia and China, their Past and Present Relations — validity of Russia's claim to be the natural guardian of China. (Colquhoun, Krause, Markoff, Reinsch.)

7. Great Britain and China, their Past and Present Relations — validity of Great Britain's claim that she is the proper guardian of China. (Austin, Colquhoun, Martin, Reinsch.)

8. Japan and China — the recent war and its consequences; Asia for the Asiatics. (Brewster, Curzon, Mitchell, Norman, Vladimir.)

9. Present "Spheres of Influence" in China. (Bigelow, Brandt, Hazell's, Little, Martin.)

10. Solution of the Question — reform and restoration of China; spheres of influence *vs.* open-door policy; interest of United States in the latter. (Brewster, Colquhoun, Curtis, Curzon, Dilke, Kang Yen Wei, Open Door, Reid, Senex, Yerbergh.)

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AMERICAN BIRDS IN AMERICAN POETRY.

BY M. R. SILSBY.

" Why, I'd give more for one live bob-o-link
Than a square mile of larks in printer's ink."
— *Biglow Papers.*

James Russell Lowell thus humorously protested against American poets writing

" Jest on sheers
With furrin countries or played-out ideers,"

and complained that they were inclined

" To talk o' daisies, larks an' things
Ez though we'd nothin' here that blows and sings."

His own appreciation of our native birds is constantly evinced, and his poems about them, and frequent felicitous allusions to them in his essays and letters prove that we have many subjects for inspiration, without our singers' reëchoing " wut some critter chose to feel 'way back."

More than a dozen years later (1875), Mr. John Burroughs said that when one thought of the birds of the poets he very naturally called to mind the renowned birds, the lark and nightingale: " Old-world melodists, embalmed in old-world poetry, but occasionally appearing on these shores, transported in the verse of some callow singer."

There was too much truth in these protests, and we are glad to note that a change has taken place. Up to the time referred to Bryant's " Robert of Lincoln " and Emerson's " Titmouse " were the chief poems addressed to our charming native songsters. Even the wondrous mocking-bird had received but little notice; and Wilde's sonnet was perhaps the only tribute paid to it.

But our nature-loving poets now proclaim that we have more varied subjects about our own homes, which they take pride in honoring with poetic monuments: and they no longer hymn exclusively the praises of the skylark and nightingale.

Especially has this been shown during the last decade; and many exquisite poems have appeared in the best magazines and in the new volumes of verse, not unworthy of " the little brothers of the air," who inspired them.

Lowell said he thought few people were made as happy by the singing of birds as he was; and he was never weary of expressing his delight in their beauty and music. Though he has left scarcely one of our common birds unnoticed, yet his favorite was undoubtedly " that devil-may-care, the bob-o-link," of whom he gives this vivid word-picture in the " Biglow Papers ":

" 'Nuff sed, June's bridesman, poet o' the year,
Gladness on wings, the bob-o-link, is here;
Half-hid in tip-top apple blooms he swings,
Or climbs aginst the breeze with quiverin' wings,
Or givin' way to 't in a mock despair,
Runs down, a brook o' laughter, thru the air."

Again, in " Under the Willows," after alluding to the sparrow, whose song was divine, and the bluebird, who " was a rhymer ere the poet came," he thus greets the bird:

" But now, O rapture! sunshine winged and voiced,
Pipe blown through by the warm, wild breath of the west.
Shepherding his soft droves of fleecy cloud,
Gladness of woods, skies, waters, all in one,
The bob-o-link has come, and, like the soul
Of the sweet season vocal in a bird,
Gurgles in ecstasy we know not what
Save *June! Dear June! Now God be praised for June.*"

Lowell's ornithological observations make his references to the birds singularly accurate; and the hen-hawk silently sailing overhead, waiting his quarry with watchful, measuring eye, the catbird in the " laylock " bush, and the hermit-thrush in the dim arbor, are true to nature.

Scarcely less than his fondness for " Messer Roberto di Lincoln, with his summer all over his shoulder," is his admiration for our brilliant Baltimore oriole, whose coming he thus announces:

" In ellum-shrouds the flashin' hangbird clings
An' for the summer vy'ge his hammock slings."

And again he welcomes him:

" Hush! 'Tis he!
My oriole, my glance of summer fire,
Is come at last, and ever on the watch,
Twitches the pack-thread I had lightly wound
About the bough to help his housekeeping,—
Twitches and scouts by turns, blessing his luck,
Yet fearing me who laid it in his way,
Nor, more than wiser we in our affairs
Divines the providence that hides and helps.
Heave, ho! Heave, ho! he whistles as the twine
Slackens its hold: *once more, now!* and a flash
Lightens across the sunlight to the elm
Where his mate dangles at her cup of felt.
Nor all his booty in the thread: he trails
My loosened thought with it along the air,
And I must follow, would I ever find
The inward rhyme to all this wealth of life."

One of Lowell's last poems, " The Nest," is devoted to this " winged flame of spring," and his cleverness as an architect in building

Violet was the next; indolent, greedy, vain, stolid, brazen. She died of diphtheria in the contagious ward of the hospital two years after the beginning of this story, before reaching the age of accountability. God is very merciful.

Then came a babe that was never named — the father being too drunk to fetch a priest to baptize it. It died at birth. The women who had come in from the neighboring houses whispered darkly of the marks of Martin Burke's cruelty, which his wife bore. But they dared not speak to Annie Burke of her husband's wrong-doings. To the last Annie Burke maintained a certain reticence and sweet loyalty to her husband.

Martin Burke, Jr., was the next; born the same year. You could have seen him among the imbeciles at the almshouse after the family broke up.

Two more babes were born, only to die within a few days after their birth. Their names perished with them, for there is no stone in the cemetery to mark their graves.

"Last of all the woman died also."

Business did not prosper with Martin Burke after his wife died. He had become so accustomed to drink that there were nights when the saloon was never closed because Martin was lying asleep beneath the bar; and there were mornings when his customers could not find entrance until nearly noon because the proprietor had not waked from the heavy sleep of the night before. It was no wonder, then, that the brewing company, which had furnished most of the beer and porter which he sold, should have seized Martin Burke's stock of liquors within a year after his wife's death.

The family moved into one room, and Martin began tending bar. But he had become so addicted to drink that he soon lost his place and then disappeared from the city, leaving his three children to face the world alone. So it happened that "Ghastly" Burke, at the mature age of twelve, began to obtain a living for himself and family.

How he "obtained" it had better not be inquired into too closely. When he could find work of any sort, he worked; when he could not, he did his best to collect a living from the world, when the world, the shopkeepers, and the policemen were not looking.

When I first saw him he was employed. He was "rushing the growler" for a gang of men who were building a sewer. But his business was not prosperous. The balance of trade is always against the merchant who deals with the saloon-keeper, and "Ghastly's" case was no exception to the rule. The saloon-keeper had promised to give the boy a drink of beer for every pailful bought; but he charged him more than the market price for the beer, so that there was no change left for "Ghastly's" wages from the money furnished by the workmen. "Ghastly" had no objection to drinking the beer, but Martin, Jr., and Violet were to be fed and there were no wages coming in from the transaction. It was the altercation with the workmen about his pay that first called my attention to the boy.

If this had been the only time I saw him, I should certainly never have felt drawn toward him. But I happened to return by the same street when the men had quit work for the day. This time "Ghastly" and the idiot boy were sitting together on a heap of brick beside the new sewer. There had evidently just been a battle, for "Ghastly" was nursing a bruised wrist. All the ugly brute force which Martin Burke had transmitted to his son had expended itself in the vengeance of "Ghastly" Burke upon the foe who had insulted his imbecile brother. His brow still lowered, his mouth was still distorted with passion; but not Annie Burke herself could have been more tender than was this same fighting bully, "Ghastly" Burke, as he cuddled the harmless imbecile with his uninjured arm.

The younger child raised his head from "Ghastly's" lap and uttered some senseless sounds, his breath catching convulsively as he tried to speak, and pointed in the direction which the flying foe had taken.

"Um — m — m! We fixed 'em! Didn't we, Martie? They shan't hurt my boy!"

"Hurt?" questioned the silly creature, with returning alarm. "Hurt Martie?"

"Naw! They better not try to hurt Martie. 'Ghastly' will kill 'em!" All the hatefulness of his father came back into his face as he snarled out the words.

"Ghastly" was highly accomplished in all the ways of his father's business. When the saloon was sold, he could swear, smoke or drink with the worst of the customers. He had acquired these vices naturally, as a part of the vicious atmosphere in which he lived. His very nickname was due to a circumstance which occurred at the beginning of his downward career. Having been provided with a stogy by one of the patrons of the saloon, he smoked it defiantly down to a stump and then lay down on the hot pavement outside the saloon, so limp and bloodless that a passer-

by, thinking he had been sunstruck, called to a policeman: "You'd better look after this ghastly kid here; he looks as if he would die!"

From that day forth he was known as "Ghastly" Burke. At first he hated the name and made it dangerous business for the boys who were younger than himself to use it. But presently, when it was forgotten how the term originated, he came to think it a sort of distinction. Certainly the name fitted him, for his face was so horrible sometimes that one shrank instinctively from the child.

It was nearly a year after his father's disappearance before we discovered that the children were living alone. Then the organized charities took hold of the case of "Ghastly" Burke and his family. It was then that we found his real name to be Patrick. The almshouse received the idiot boy; Violet went to the "Sheltering Arms;" but nobody knew what to do with Patrick. I happened to be the director from the ward in which he lived, and, as I had some knowledge of the boy, I took a personal interest in the experiment of arresting his criminal propensities. Although I am a firm believer in the work of the organized charities, I was anxious to try what personal work would do for Patrick. I had no difficulty in having him committed to my charge, and in a few hours we were journeying together to my summer home in the suburbs.

Before starting I had him fitted out with new clothes, so that he looked quite respectable when I introduced him to the family and servants. I was careful to avoid anything which might lead to painful inquiries of Patrick himself concerning his recent sorrowful past.

Hingham, my gardener in summer and general care-taker in winter, was rather inclined to be dutifully cool in his reception of the boy. If Patrick had been some new variety of peas, I think he would have refused him room in the garden; but as he was only a boy and I was to be responsible for him, Hingham tolerated his presence.

About a week after Patrick's advent, Hingham said to me one morning, after we had conferred over the prospect of the blackberry crop: "I think you'll be sorry you took the boy, sir."

"Why so?"

"Well — a boy can't have a face like that, sir — In England, sir, cases like him is always put in the workhouse, sir. I told him that, and the way things was done there, sir; and I told him that he should be glad there was a workhouse provided for such people, sir. But he didn't seem to take up with it very kindly, sir."

"You told him his face should condemn him to the workhouse? What has his face to do with it?"

"No, I didn't tell him his *face* should condemn him to the workhouse, sir. But I told him it was good there was a place for such cases, sir."

However, I was determined that the experiment should succeed; so I set Patrick to care for the lawn, warning Hingham not to give him orders or to interfere with his work. He began the work well, apparently taking a real interest in keeping our rather large lawn closely cut and the walks in excellent order. Even Hingham had no fault to find.

During the summer I took pains to teach the boy something of arithmetic and spelling. He could read imperfectly, having learned from his brother Leo, by reading the Sunday newspapers. In his studies, as well as in his work, he showed himself to be diligent and faithful. He was evidently trying to please me. But, although I was forced to approve of his conduct, with some trifling exceptions, I was never able to rid myself of a feeling of physical repulsion. There was something uncanny about him. You felt that you were in the presence of one who was old in sin. However blameless his conduct, I felt that there was some fatal taint in his character, which would be sure to show itself sooner or later. I had taken him knowing the worst about his ancestry, and I made an honest effort to be fond of him — and failed. Nevertheless, I would still do my best to reform him.

Just before winter set in, Patrick disappeared, leaving his best suit of clothes. I think Hingham really tried not to be jubilant, but his face shone with satisfaction when he came to tell me the news, and his shoulders actually chuckled when he turned to bring me the broken lock of Patrick's door. For my part, I tried to conceal my chagrin; but I do not think I succeeded very well.

For some time I knew nothing of his whereabouts. It was my busiest season and I thought I could not give personal attention to the case. But at last my conscience drove me to the police station. After a week Patrick and the imbecile brother were "located." Again the organized charities stepped in. Again the runaway imbecile was

sent to the almshouse, weeping bitterly. Again I took Patrick with me to the country, without a word of reproach. I did not know how he felt until the next day, when Hingham said to me: "I've had a talk with that boy, sir. I told him he should be thankful to you, sir, for taking such an interest in a boy like him, sir; a boy that was a beggar, you might say. And indeed I think he was thankful, sir. He seemed more broken-spirited, sir, than ever I've seen him before, — although I've never had occasion to complain. I did feel a pity of him, sir, when he told me that he'd never have run away, but that he was just so hungry-like for the sight of somebody that cared for him a bit. It wasn't his father — he didn't care for the boy — it was some brother that he said wasn't right — some idjit."

Then a great light came into my mind. I took Hingham into the city and brought the idiot brother out of the almshouse to be Patrick's helper in caring for the horses in the country. A gentle, trusted servant, who had been a nurse in the family, consented to stay in the country with the two boys during the winter.

At the present stage of the experiment, a year and a half later, the imbecile brother is quartered with Patrick in the room which was built for the coachman over the carriage-house. My friends call our house "The Asylum." The lawn and the horses are better kept than they ever were, while Hingham devotes his whole attention to the garden. Poor little Martin really seems to be thriving and he has learned to do many things about the stables. His devotion to Patrick is that of a dumb brute to its master, and Patrick's love for his brother is something really touching.

Perhaps, — yes, I am nearly certain I can say it — perhaps I am beginning to love Patrick a little myself.

REACHING THE MASSES BY HOUSE VISITATION.

BY HUGH CORK.

(Superintendent of Visitation, Pennsylvania Sunday-School Association.)

ONE needs only to compare the population of any community with the attendance at Sunday-school and church services to know that there are multitudes, young and old, not identified with any church. Those who should know state that there are in the United States nearly twelve million persons between the ages of five and twenty who are not connected with any Sunday-school. Where are they and how can they be reached?

While they are found in all parts of the country, the majority are in the thickly populated sections, with churches all about them. Investigation shows that most of these unreached ones have a preference for some particular denomination; and, while they have grown careless concerning the church, if they come to Christ it will in all probability be through a church of the denomination preferred, — at least that church will have to put forth the least effort to win them.

How shall the connection be made between these people and the churches which they prefer? Within the past few years a number of large cities, including St. Louis, Memphis, Minneapolis, St. Paul, Allegheny, Pittsburg, and Philadelphia, have been trying to solve this problem by organizing *all* the church and Sunday-school forces for an investigation by a house-to-house visitation of the entire city *on a single day*. Since the churches must be combined for such a task at a common point of contact, the Sunday-school association, dealing with the only institution common to all churches (the Sunday-school), was chosen as the combining agency. In each of the cities named the purpose of the visitation was limited to extending a cordial invitation to Sunday-school and church, and to gathering such simple information concerning each home as would serve to bring it into touch with the church most likely to reach it. With this limitation every denomination, even the Catholic, heartily endorsed the movement.

A brief statement of the work in Philadelphia will serve to illustrate the organization of these visitations. The work having been put under the direction of the Philadelphia County Sunday-School Association, its executive committee selected Dr. Geo. W. Bailey as general chairman of the committees to have the details of the movement in charge, and William T. Ellis, associate editor of Presbyterian publications, to take charge of the press work. The committee also divided the city into eighteen districts, selected a chairman for each of these, set the day of visita-

tion for Washington's Birthday, and then placed the movement in the hands of those appointed.

The eighteen districts were subdivided into one hundred and thirty-seven subdistricts, none of which were larger than from four to six blocks square, except on the outskirts of the city where the territory was practically country. For each of these one hundred and thirty-seven subdistricts a person was very carefully chosen to prepare the work for the visitation day and to direct the visitors. In the hands of these subdistrict chairmen were placed maps of their territory, showing the exact number of houses in each block. From these maps were made out the "visitor's sections" on cards, like the form given below, so that there could be no confusion as to where each person was to work, and that no more work would be given visitors than they could do in one day.

DIAGRAM OF VISITOR'S TERRITORY.

District No..... Sub-District No..... Section No.....

[Here follows a detailed description of the territory to be covered.]

SUGGESTIONS TO VISITORS.

1. The above is a description of the section you are to visit. In the country take both sides of the road; in the city take, of the boundary streets, one side only. Do not miss a single house. If the people are absent, call again.
2. Frankly tell the people your mission. Remind them that every house in the community is being visited today. If they will not receive you, take their name and write across the card "Refused Information." Nevertheless, get all the information you can concerning them next door.
3. Do not be formal—be neighborly. Keep in mind that no two families are alike. Use good common sense, and exercise tactful conversation in asking for the information your card calls for.
4. Include in a family report parents and children; but make a separate card for each servant and boarder.
5. Be sure to get the "name of the pastor of the church attended or preferred," as well as check the denominational preference.
6. Where you find children not in any Sabbath-school, urge the parents to send them. Extend to non-church goers a cordial invitation to attend the church of their choice, leaving the impression that every church would be glad to receive them. In no case advocate any particular denomination.
7. Do not visit offices and stores. People call home where they sleep.
8. As soon as you are through return your cards to your chairman. May the spirit of wisdom, which is the Spirit of God, guide and make effective your work.

The churches were aroused to furnish visitors by weekly letters to pastors, Sunday-school superintendents, and the presidents of the young people's societies, by leaflets widely scattered, and by some public meetings. The general public was prepared for the work by items published in the daily papers.

On the day of the visitation the executive committee was at the general office in the *Sunday-School Times* building. The chairmen — district and subdistrict — were at the headquarters which they had previously secured in their territory. Announcements had been sent to each church stating where its visitors were to report for duty, and so at half-past eight in the morning the work began. The executive committee kept in constant touch with the eighteen district chairmen by means of the telephone. The district chairmen kept in touch with the subdistrict chairmen by means of eighteen companies of the Boys' Brigade, who were secured to act as messengers. The subdistrict chairmen directed more than four thousand five hundred visitors, and this great company of visitors went out to call on over a million people. If there was a need in any part of the field, it was soon known and provided for. In this way the visitors from districts finished early in the day were transferred to where there were not enough visitors, and so all the territory possible was finished by night. The information sought is set forth in the blank form shown on the following page.

When the reports came in at night, we found that the workers had been delighted with the service, a most profound impression had been made, and evidently much useful data had been gathered. The number of visits made was 253,169, by 4,609 workers. Needing over five thousand, we fell short of covering the entire city on the one day; yet the other five hundred have been secured since, and the final report shows that the total number of visits made was 283,811. It should be borne in mind that some of these visits were to single boarders and servants, but most of them represent families. From the figures on the cards the indication is that nearly 1,200,000 persons were reached. Of the 283,811 visits made, 75,490 were to Catholics, 38,804 to Methodists, 31,075 to Presbyterians, 30,184 to Episcopalians, 27,293 to Baptists, 8,538 to Jews, 6,223 to Reformed, and so on down until we find thirty-one Atheists, ten Mormons, and one Mohammedan, while 17,388 had "no preference," and 5,180 "refused information." An item of interest causing surprise to many is that in this "Quaker City" there were found only 1,925 Quaker families.

The benefits from these visitations are very apparent. Multitudes of people who have proclaimed the churches "dead," and closed their doors against church workers, have become interested in a visitation, and so welcomed the visitor, soon to find themselves again interested, and today they are

actively connected with church work. Church members who have been heretofore doing nothing have become interested in the one day's work, and not a few pastors have reported that many more now share the burdens they and a few others have heretofore carried. Church letters, given sometimes years before, have been found — in one house eight — and deposited in the church where they should have been long before. One Sunday-school reported ninety additions, another over one hundred, another fifty, some twenty-five, and so on. By systematically following up the work, one school raised its membership in eleven months from 240 to 650. Many churches report a decided increase in attendance soon after the visitations. One pastor secured five members immediately, another nearly a hundred in less than a year.

The greatest value of the work has been the data placed in the hands of the various pastors. As soon as the reports were all in, the cards were classified by denomination and local church, and put into the hands of the pastors. One pastor who said he knew all the people of his denomination around his church found to his surprise that ninety cards were handed him, representing nearly as many households of which he knew nothing. Another found one hundred and five cards containing his own name, given by persons who were strangers to him, and in the vicinity of his church were two hundred and three families that preferred his denomination but were unknown to him.

In this day, when men are trying to see what a dollar will bring forth, surely this work commends itself as a paying investment. In the Philadelphia visitation 20,000 leaflets and nearly 475,000 cards of all kinds were used. Outside of the superintendent's salary, which was given by the state Sunday-school association, the total cost of setting to work over 5,000 persons to reach nearly 1,200,000 was less than $1,200.

HOUSE-TO-HOUSE VISITATION

UNDER AUSPICES OF THE

County Sunday-School Association.

District No...... *Sub-District No.*.....

Name of Family.....

Residence .....

Language..... *White* ☐ *Colored* ☐

No. in Family Attending S. S.	No. in Family Communicant Church Members	No in Family 15 years old and under.	Total No.—All Ages—in Family.

CHURCH PREFERENCE.

Put a X opposite the Church preferred.

Advent		Mennonite	
Baptist		Methodist Episcopal	
Christian (Disciple)		Methodist Protestant	
Church of the Brethren		New Jerusalem Church	
Church of God		Presbyterian	
Congregational		Reformed Presbyterian	
Cumberland Presbyterian		Reformed Church	
Dunkards		Roman Catholic	
Episcopal		United Brethren	
Evangelical Association		United Evangelical	
Friends		United Presbyterian	
Jews		Universalist	
Lutheran		Unitarian	

No Preference ☐

If their denomination is not named above write it here:

Write name of Pastor of Church attended or preferred:

Are any of family members of Churches in other places?.....

Visitor .....

Visitor's address.....

Put any remarks on the back of this card.

[The success of experiments in cities has led to attempts to take the religious census of an entire state. Iowa is the first state to undertake house-to-house visitation on this larger scale. Two canvasses have already been made, the first in 1894 and the second one year later. The third canvass is now being organized for the 25th of this month. In 1894 fifty counties undertook the work, and nearly one hundred thousand families were visited. Seventy-five per cent of the counties have taken up the work in one of the two years. As a result of the visits made many Sunday-schools have increased in attendance from ten to fifty per cent, and within three years there has been a net gain of 1,354 Sunday-schools. It is expected that this year's work will be more complete than that of either 1894 or 1895. The organization of the work in Iowa is similar to that employed at Philadelphia. In each case the object is to invite all non-church-going people to attend church or Sunday-school, and to gather "information that will enable each church and Sunday-school to accomplish the most good in the shortest possible time." It is reported that in one county in Indiana thirty new schools were organized, 4,000 added to the Sunday-school enrolment, and three churches built. From two years' visitation in a county in Missouri, the first year showed a net gain of 1,904 scholars; the second, 1,704; two years ago the enrolment was 2,564, while this year it is 6,172, making the increase for two years 3,608 — 167 per cent upon a basis of school age in the county.— EDITOR.]

THE KING OF BEAVER ISLAND.

BY HENRY E. LEGLER.

NOT far from the bold headland of ancient Michilimackinac, at the foot of Lake Michigan, is a cluster of small islands collectively known as the Beaver group. Here, half a century ago, a community of recusant Mormons dispossessed the rude fishermen who sparsely inhabited the archipelago, and established a kingdom that flourished for seven years. Its downfall was not due to interference on the part of the republic whose laws were being violated, but to internal dissensions which resulted in the assassination of the king. The story of this little kingdom revolves principally around its ruler, James Jesse Strang—King Strang, as he came to be called.

RUINS OF KING STRANG'S CASTLE.

Strang was a restless young New Yorker, who had been successively schoolmaster, journalist, lawyer, office-holder and temperance lecturer in his native state. In 1843, accompanied by his young wife, he removed to Burlington, Wisconsin, and engaged in law practice. The following January itinerant elders from Joseph Smith's Mormon community at Nauvoo fired his imagination and his ambition, and he espoused the doctrines of the Latter Day Saints with the fervid enthusiasm and energy characteristic of his erratic career. In January he was converted; on the 25th of February he visited Nauvoo and was baptized; less than a week after baptism he was made an elder with authority "to plant a stake of Zion" near his Wisconsin home. The following June the new but ambitious convert was struggling with Brigham Young for the mantle of Joseph Smith.

Strang had succeeded in gathering around him at a place later called Voree, in Walworth county, Wisconsin, several hundred persons who looked upon him as leader, when word came to him that the seer and his brother Hyrum had been riddled with bullets by a mob in Carthage jail. Before the Nauvoo Mormons had recovered from the shock of the tragedy, Strang was in their midst exhorting them to follow him to the city of promise at Voree. He exhibited a letter purporting to have been written by Joseph Smith the day before his assassination, prophesying that event and appointing James Strang as his successor:

> "And now behold my servant, James J. Strang, hath come to thee from afar. . . . To him shall the gathering be, for he shall plant a stake of Zion in Wisconsin. And the name of the city shall be called Voree, which is, being interpreted, garden of peace; for there shall my people have peace and rest and wax fat and pleasant in the presence of their enemies."

Brigham Young and the Council of Twelve denounced Strang as an impostor and the letter as a forgery. They summoned him before a conference to defend himself. There Strang made a vigorous and ingenious appeal for recognition as the one chosen for the prophetic succession. The council rejected his pretensions, and, according to the usual church formula, the aspirant was "given over to the buffetings of Satan, until he do repent."

Undaunted and followed by a few hundred followers whom his fervid oratory had attached to his cause, Strang returned to Voree, prophesying that the Nauvoo Mormons would be driven into exile unless they heeded his warning. He established a press that turned out thousands of pamphlets, and a monthly paper, the Voree *Herald;* he planned the erection of a great temple; and organized his church on the pattern prescribed by the sacred books of the Mormon faith, with a council of twelve and quorums of elders and priests, over whom he exercised chief authority. Like Joseph, he had visions, and one of them enabled him to find, buried in a hill, a series of ancient copper plates, with strange characters transcribed thereon. These he claimed were the long lost Book of the Law of the Lord, writ-

ten on metallic plates long previous to the Babylonish captivity. By means of the urim and thummim* he translated the hieroglyphics, as in like manner Joseph Smith had translated the plates dug out of the hill of Cumorah, in the state of New York. This smacked strongly of imitation, but in no manner could he have appealed more forcibly

OLD MORMON HOUSES ON BEAVER ISLAND.

to the religious delusion entertained by the followers of Joseph Smith. Brigham Young's party in their Nauvoo paper, *The Times and Seasons*, and in *The Millennial Star* of Liverpool, bitterly assailed Strang, and he retorted savagely in his Voree *Herald*. These are the head-lines of a four-column article in *The Millennial Star:*

SKETCHES OF NOTORIOUS CHARACTERS.

James J. Strang, Successor of Sidney Rigdon, Judas Iscariot, Cain & Co., Envoy Extraordinary and Minister Plenipotentiary of His Most Gracious Majesty, Lucifer the I., etc.

The great exodus of Mormons across the Mississippi began early in February, 1846. As they started on the journey whose long trail was to be marked by hundreds of skeletons, Strang's prolific press turned out thousands of copies of what he called "the first pastoral letter of James, the prophet," concluding in this wise:

"Let not my call to you be vain. The destroyer has gone forth among you, and has prevailed. You are preparing to resign country and houses and lands to him. Many of you are about to leave the haunts of civilization and of men to go into an unexplored wilderness among savages, and in trackless deserts, to seek a home in the wilds where the footprint of the white man is not found. The voice of God has not called you to this. His promise has not gone before to prepare a habitation for you. The hearts of the Lamanites are not turned unto you, and they will not regard you. When the herd comes, the savages shall pursue. The cloud which surrounds by day shall bewilder, and the pillar of fire by night shall consume and reveal you to the destroyer.

*"Sacred instruments used by seers under divine direction in translation of lost languages and for receiving revelations from God."

"Let the oppressed flee for safety unto Voree, and let the gathering of the people be there. . . . Let the filth of Zion be cleansed, and her garments of peace put on."

By the exodus of the Brighamites across the Mississippi, Strang's followers at Voree alone remained, in the northwest, of the thousands who had embraced the faith of Joseph Smith. Sidney Rigdon had led a small contingent into Pennsylvania; Lyman Wight a few followers to Texas; Smith a little remnant to a corner of Illinois; but these were offshoots that came to naught. At Voree the numbers constantly increased.

It soon became evident to Strang, despite seeming prosperity, that conditions were such as to threaten a repetition of the Nauvoo calamity, and he determined to remove his community where Gentile influence could not undermine it. He visited Great Beaver Island, near the door that divides the inland seas of Huron and Michigan, and found it a spot of great beauty and fruitfulness. Here was an ideal seat of power, remote from the obtrusiveness of civil officers, yet not so distant from the line of travel as to render profitable traffic impossible. The waters teemed with excellent fish; the forests would furnish an abundance of timber; the soil needed but to be scratched to yield in multiplied plenty. To this land of promise he could lead his saints, and here would they wax fat and strong. Strang's dream of empire, as subsequent events indicated, doubtless also prompted this new exodus.

Voree was deserted, and Beaver Island was appropriated without much regard to the claims of the resident fisherfolk. Like the children of Israel, the Mormons believed they were directed to go into a land overflowing with milk and honey, and that they were justified in smiting the Lamanites, or Gentiles. The Mormons gave a new nomenclature to the physical characteristics of the island. The beautiful land-locked harbor was called St. James. The cluster of houses that they reared on the ancient mounds along the shore — in the eyes of the Mormons the evidences of an extinct race alluded to in the Book of Mormon — they dignified by the name City of St. James. A hill in the interior was called Mount Pisgah. The river Jordan discharged into the lake the waters that poured into its bed from the sea of Galilee.

Under Strang's guidance they built houses and a large tabernacle of squared logs, began the construction of a schooner, built

a steam sawmill, and made a road to the interior, where the land was excellently adapted for agriculture. Their elders traveled to the east, and sent proselytes. Soon several thousand men, women and children comprised this new stake of Zion.

Strang now felt strong enough to realize his ambitious plans. His press printed in book form the Book of the Law, one chapter of which prophesied that a man whose name was James was destined to become king:

"He (God) hath chosen His servant James to be king: He hath made him His apostle to all nations: He hath established Him a prophet above the kings of the earth; and appointed him king in Zion: By His voice did He call him, and He sent His angels unto him to ordain him."

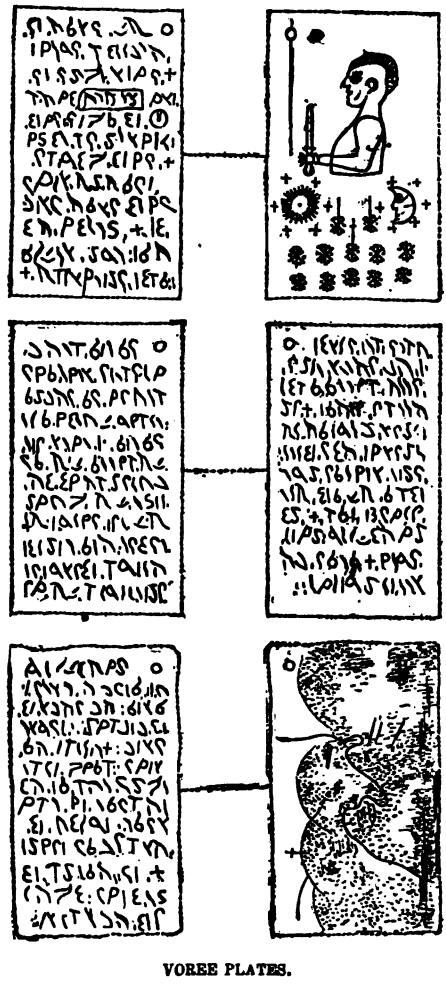
The 8th of July, 1850, was set for the coronation of King Strang, and great preparations were made for the event. In the meantime a plot had been hatched which threatened the extinction of the budding kingdom. There had been many conflicts between the Mormons and the Gentiles of neighboring islands and of Mackinac, and several persons had been killed. Word was passed among the fishermen to gather at Beaver Island on the Fourth of July for a patriotic celebration — to be consummated by the expulsion of the Mormons. The night previous to Independence Day the harbor was a forest of masts. Armed men manned the fleet, and they prepared for the next day's onslaught by a tremendous carouse that lasted all night. In the morning, the fishermen were aroused by the booming of a cannon and the splash of cannon-shot in the water but a few rods distant. They sent a messenger to inquire what the Mormons meant. The facetious retort was made that it was a national salute in honor of the day. As the cannon-balls came nearer and nearer, the fishermen in alarm sent a party under a flag of truce to negotiate with Strang. The Mormons informed the messenger that the plot to kill the Mormons and destroy their temple and homes was fully known, and that the first gun fired would be the signal to blow every boat in the harbor into kindling-wood.

With customary energy, Strang had prepared for the emergency, a hint of the intended raid having been conveyed to him. A general assembly of Mormons was called, and all the saints assembled under arms. Secretly, a cannon and stock of powder were purchased in Chicago, a large schooner was secured and anchored in the harbor and in the night filled with armed men who kept below deck.

It had been planned by the fishermen to fall upon the Mormons while they were in their tabernacle, but the demonstration chilled their martial spirit. The Mormons met within the unfinished walls of the tabernacle; eight men mounted guard, with their guns shotted; the cannon unlimbered in front, in charge of twelve artillerists, with a fire in which heated balls were continually ready; and two patrols and a water guard were constantly on the lookout for the enemy.

The non-arrival of fleets expected from Gull Island, Seuil Choix and the East Shore completed the discomfiture of the fishermen, and they set sail and departed.

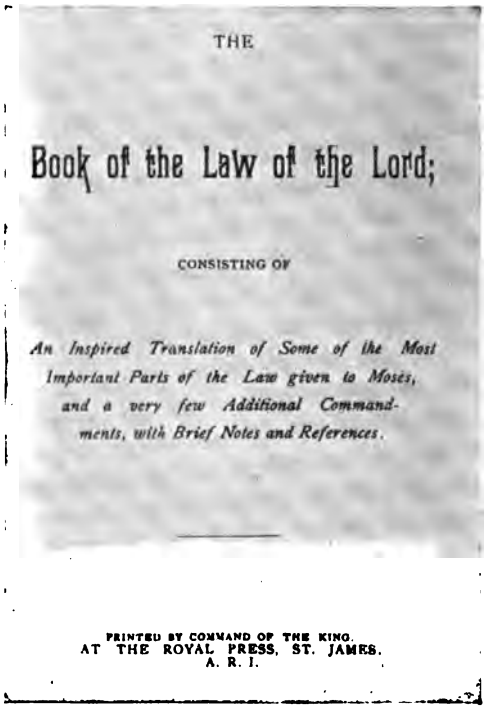
Four days later Strang was crowned king according to program. It was an elaborate ceremonial. At one end of the tabernacle was a platform, and towards it marched the procession of elders and other quorums, es-



VOREE PLATES.

corting the king. First came the king, dressed in a robe of bright red, and accompanied by his council. Then followed the twelve elders, the seventy, and the minor orders of the ministry, or quorums, as they were called. The people were permitted to occupy what space remained in the tabernacle. The crown was a plain circlet, with a cluster of stars projecting in front.

It was July 8 that this ceremony occurred, and every recurring 8th of July was known as the King's Day and was celebrated as a holi-



THE

Book of the Law of the Lord;

CONSISTING OF

An Inspired Translation of Some of the Most Important Parts of the Law given to Moses, and a very few Additional Commandments, with Brief Notes and References.

PRINTED BY COMMAND OF THE KING,
AT THE ROYAL PRESS, ST. JAMES.
A. R. I.

TITLE-PAGE OF "THE BOOK OF THE LAW."

day with many festivities. The entire population of the island would gather at a place in the woods to go through prescribed ceremonials — the hewers of wood and the drawers of water making proper obeisance to the king. There were burnt offerings to begin with. The head of each family brought a fowl, and a heifer was thereupon killed. Its body was dissected without breaking a bone. After these ceremonials there was feasting and rejoicing, and the people danced on the greensward.

King Strang was now supreme on Beaver Island, and bade fair to soon control the entire group of islands. His policy was to [illegible]r the fisheries as a source of profit to his colony, and to use the power of political machinery to secure immunity for infractions of the law. He secured his election as a member of the Michigan legislature, and thus was enabled to obtain local legislation that strengthened his power. By having his island and the adjacent territory included in one county, he obtained control of the legal machinery. A Mormon sheriff would arrest those who displeased King Strang and his council, bring them before a Mormon jury and have them sentenced by a Mormon judge — all apparently in conformity with the laws of the state.

As the population of the island multiplied and the power of the Mormons with it, the hatred of the traders and fishermen on the opposite coasts became more intense. The border feud grew so bitter that the newspapers of Detroit, Cleveland, Buffalo and New York devoted considerable space to its incidents. Strang published an elaborate defense in the New York *Tribune* of July 2, 1853. The center of the hostile camp was old Mackinac. A price was set on Strang's head, and several hundred armed men, including the Irish fishermen and Indians, hunted for him for weeks to earn the reward of three hundred dollars offered for the body of Strang, "dead or alive." On one occasion they surprised him on a neighboring island. It was a cold April morning. They captured his boat and thought they had bagged their game, but the Mormons found a leaky fish-boat at the other end of the island and escaped in it.

While visiting a brother in the city of Detroit, President Millard Fillmore was informed that among the remote islands of Lake Michigan a person named Strang had established what he termed a kingdom, but that actually it was a nest of freebooters engaged in robbing the mails and counterfeiting the coin. The president despatched the armed steamer *Michigan* to the insular kingdom, and ordered the arrest of the king for treason. The trial was held in Detroit and attracted attention all over the country. The indictments against Strang were on twelve counts, including mail robbery, counterfeiting and treason. He conducted his own defense with such skill and shrewdness as to result in his acquittal. His speech to the jury was highly dramatic. He pictured himself a martyr to religious persecution. He was a master of emotional oratory, and on this occasion distinguished himself. His acquittal gave him an immense prestige, and he so shrewdly manipulated politics that the

solid vote of Beaver Island became of great concern to the politicians of Michigan.

The power of King Strang was now at its zenith. He proceeded to put into effect plans he had long cherished. Plural marriage was advocated, and the king took five wives for himself. The use of intoxicants was prohibited, and likewise of coffee, tea and tobacco. Tithes were required of every husbandman, and the firstling of every flock and the first fruits of the harvest went to the royal storehouse. Schools were established, and from the royal press were issued books and pamphlets in great number, all of them the product of Strang's prolific pen. *The Northern Islander* was published weekly and then daily, a marvel of journalistic enterprise. The Book of the Law was dated the year 1, signifying the first in the reign of the king. The date "A. R. I." (Anno Regis I.) may be seen on the title-page of the few copies of this book that have survived. Strang was a busy pamphleteer. The Smithsonian Institution found in him a contributor; his paper on the "Natural History of Beaver Island" was printed in its ninth annual report.

King Strang soon developed an autocratic sway that dictated not only the ecclesiastical customs of his subjects, but everything connected with their daily life. Women were required to wear bloomers; men were required to be as decorous in their conduct as women; gaming was prohibited as strictly as was the use of intoxicants and narcotics. Murmurs of discontent arose among his subjects. Some of them fled and stirred to renewed activity the Gentile fishermen on the mainland. Before their plans for a second invasion could be carried out, the king was assassinated by two rebellious subjects. One of them had been publicly whipped for the offense of upholding his wife's refusal to wear bloomers.

About the middle of June, 1856, the *Michigan* steamed into the harbor, and King Strang was invited to visit the vessel's officers. As he was about to step on the pier, two pistol-shots were fired from behind, both taking effect. The men ran aboard the steamer and gave themselves up. They were taken to Mackinac, but released without trial.

The wounds of Strang proved fatal. He called his elders to his deathbed, gave them instructions for the government of his Mormon kingdom, and as a last request asked to be taken to the city of refuge which he had founded in Wisconsin. There he died July 9, 1856, and there his bones rest in an unmarked grave.

The kingdom fell with him. The Gentile invasion came soon after his removal to Voree. The fishermen came with torch to burn and with ax to demolish. The printing-office was sacked; the tabernacle was reduced to ashes; the Mormons were exiled. On the islands of Green Bay and its adjacent peninsula a few of them built new homes; some sought the land whence they had followed their prophet; the rest were scattered to the four points of the compass. Like that of the prophet Joseph, the life of the prophet James ended in a tragedy and the exile and dispersion of his people.

PIGEON POST.

BY JAY LINCOLN.

White wing, white wing,
  Lily of the air,
What word dost bring,
  On whose errand fare?

Red word, red word,
  Snowy plumes abhor.
I, Christ's own bird,
  Do the work of war.

EARLY HISTORY OF MATERNAL ASSOCIATIONS.*

BY MARY LOUISA BUTLER.

IN palace or hut, in crowded cities or on desert plains, on the heights or in the valleys, motherhood is always the same. While time lasts, Hannah will be a sweet memory of faith and consecration to Hebrew and Gentile mother alike. The *Magnificat* of Mary will be sung through countless ages. Paul's tribute to Eunice in the training of Timothy will serve as text for discourses in all years to come. Since the beginning of things motherhood has been exalted, and there may have been maternal associations in the long bygone days; there probably were mothers' meetings whether so called or not, but I have found no records of such organizations previous to the advent of the century just closing.

The first maternal association was formed in Portland, Maine, by Mrs. Edward Payson in 1815. It was immediately after the loss of a very dear friend, that, as she sat one day thinking of the comfort and strength this friend had been to her when oppressed with household cares and her responsibilities as a mother, of tears checked and burdens lifted as they bowed together in prayer asking God's blessing on the children, she said to herself: "If sympathy from one has given *me* such strength, what good might result if a *band* of mothers should thus join their sympathies and prayers!"

Looking into the face of her babe then lying in her arms the thought grew, and the plan of a maternal association seemed to suggest itself so vividly to her mind that it was at once unfolded to her husband, whose quick reply was: "My dear, it is of the Lord."

With Mrs. Payson, to think was to act, and a circular was immediately prepared and sent out inviting mothers to avail themselves of the advantages of associated prayer and effort in the responsible work of rearing and training children in the fear of God.

The warm welcome and hearty response to this appeal speedily resulted in an organized association. Its influence was like a tidal wave, not to be restrained by local boundaries; so a few months later, in 1816, the second organization was formed in Boston in the Old South Church by Mrs. Huntington, wife of the pastor. Thus was added another feature to the historic interest of this old landmark that still annually draws to its portals hundreds of pilgrims.

The onward moving wave of influence soon reached New York City, and in February, 1817, seven mothers met to form the New York City Maternal Association. From certain other records it would seem that about the time of the Portland association's beginning one was also organized in Utica, New York; that the New York association in its formation was a branch of this one in Utica, and that one of the seven was Miss ———, afterward Mrs. Hastings.

The work now rapidly extended, taking root in many parts of New England and reaching not only to some of the southern and western states, but to most of the Indian tribes where missionaries were located, and to many foreign lands as well.

In the main, the associations were closely allied to the church. While the regular meetings were usually held at private residences, the quarterly meetings were of a more general character and were held either at a church or some public hall where the father and children were expected to be present, and addresses were made by the pastor or the schoolmaster, or by both. As a rule the program was of a religious nature, dealing with the spiritual life of the child and the parents' relations and responsibilities in its development.

The constitutions of these early organizations are so similar in outline that the following, adopted by the New York association, will serve to show the general character of all:

CONSTITUTION.

Deeply impressed with the great importance of bringing up our children in the nurture and admonition of the Lord, agreeably to our covenant engagements, we, the subscribers, agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to promote this object we agree to adopt the following rules:

The association shall meet on the last Wednesday of every month at two o'clock P. M.

II

Every meeting shall be opened and closed with prayer.

*From a study of original documents the writer here records, for the first time, a chapter of history which is of especial interest to the reading public, in view of the sessions of the National Congress of Mothers to be held this month.—EDITOR.

III

The time allotted to our monthly meetings shall be spent in reading such books as relate to the object of our association, in conversing on the subject, and in prayer for divine assistance and a blessing upon our exertions, especially that God would condescend to qualify our children for future usefulness in His church.

IV

The members of this association shall have the privilege of bringing to the place of meeting their children once in three months—males not over the age of twelve years.

V

Each member of this association shall be considered as sacredly bound to pray for her children daily, and with them as often as convenience will permit, and to give them from time to time the best instruction of which she is capable.

VI

It shall also be considered the indispensable duty of every member to qualify herself by prayer and, as opportunity will allow, by reading, for performing the arduous and important duties of a Christian mother; and to suggest to her sister members such hints as her own experience may furnish or circumstances seem to render necessary.

VII

When any member is removed by death it shall be the duty of the association to pay as particular attention to her children, in furnishing them with religious books, bringing them to the quarterly meetings, etc., as circumstances may render proper.

VIII

The officers shall be a first and second directress and secretary. The duties of the first and second directresses shall be the same as in similar societies. The secretary shall keep a list of the names of all the mothers belonging to the society and of the children, together with the date of their birth, in a book prepared for this purpose. She shall also take minutes of every meeting of the association.

IX

No person shall be admitted to this association without the consent of two-thirds of its members and having been previously proposed.

X

It is recommended to the members of this association to spend the anniversary of the birth of each child in fasting and prayer with particular reference to that child.

XI

Should any member, after being tenderly admonished, persist in transgressing any of the above rules, she shall be excluded by a vote of the association.

XII

No alterations shall be made in the above articles without the approbation of two-thirds of the members.

May He "who giveth liberally and upbraideth not" ever preside in our meetings and grant each of us a teachable, affectionate and humble temper, that no root of bitterness may spring up to prevent our improvement or interrupt our devotions.

The promise is to us and our children,—we have publicly given them up to God,—His holy name has been pronounced over them. Let us see to it that we do not cause this sacred ordinance to be treated with contempt. May Christ put His own spirit within us so that our children may never have occasion to say: "What do ye more than others?"

When Article X. was appended, recommending that the mothers in the association should devote the birthday of each child to fasting and prayer for that child in particular, one of the mothers present, while she entirely approved of the proposition, thought it would be impracticable for her, as she had a large number of children and many domestic cares. The next month the birthday of her second child occurred. She had a strong desire to devote it to that important and interesting object, and, after a struggle, she was enabled to overcome every obstacle and accomplish her wish. She found it a very profitable season and ever after continued the practice as far as circumstances would permit.

That Article VII. was not a mere form is shown by the secretary's book of one of the New England associations, where a most touching incident is related of the care bestowed by the members upon the children of one of the mothers whom death suddenly snatched from their midst.

A powerful adjunct to this movement, and one that had much to do with the multiplication of associations, was *The Mother's Magazine* started in Utica, New York, in 1833, by Rev. and Mrs. Samuel Whittlesey. It was reprinted in England. Early copies of this periodical are still cherished by children and grandchildren of the women who were often obliged to sacrifice something to save the subscription price of one dollar. A recent donation to my library was a copy of No. 4, Vol. I., bearing date of April, 1833. Its size is nine by six inches; number of pages sixteen, exclusive of cover. This must have turned a cold shoulder to advertising agents, for the space is largely utilized for short instructive articles and maxims. The only approach to an advertisement is a note of about thirty words concerning some theological and other educational books, and the following list of books for maternal associations:

Babbington on Education, Hamilton on Education, Miss Edgeworth's Works, Jane Taylor's Works, Hannah More's Works, James' Family Monitor, Barker's Parent's Monitor, Pike's Persuasives to Early Piety, Payson's Sermons to Christian Families, Mason on Self Knowledge, Memoirs of Mrs. Huntington, Memoirs of Mrs. Graham, Memoirs of John M. Mead, Memoirs of Mary Lathrop, Memoirs of Nathan W. Dickerman, Durant's Memoirs of an Only Son, Dick's Christian Philosopher.

It would be interesting to quote freely from this magazine, but we must be satisfied with the table of contents.

TABLE OF CONTENTS.

Extracts from a Mother's Common-Place Book. (Analysis of Miss Hamilton's Letters on Education.)
The Christian Mother.
The Forsaken Child.
An Eastern Story.

Letters from a Clergyman to a Widowed Friend.
The Great Helper.
Consistency.
Filial Obedience.
Religion, Woman's Best Ornament.
Prayer not Answered.
Praying in Secret.
Poem. On Seeing an Infant Prepared for the Grave.
Poem. Prayer for the Children of the Church.

In the closing words to correspondents the editor says: "As the great object of this publication is to do good, we do not hesitate to say we wish it may be the medium of communication to mothers from the wisest heads and warmest hearts and ablest pens that can be enlisted in this object."

In 1835 the "Mother's Hymn Book" was published by Ezra A. Collier in New York City. In size it was nearly three by two and one-half inches, and it was bound in red morocco with gilt edges. The title-page was as follows:

THE MOTHER'S HYMN BOOK.

Compiled from various authors and private manuscripts for the use of Maternal Associations and for special occasions of Social and Private Worship, by Thomas Hastings.

I am constantly receiving so many letters asking for suggestions on the organization and conduct of mothers' meetings that I think we may profit by looking somewhat in detail at the history of an association formed in New Britain, Connecticut, in 1836.

It was organized at the home of Mrs. Dr. Hart, where its meetings were held for ten years. After this they were held for thirty-five consecutive years with Mrs. Samuel Rockwell, who for forty-one years was its directress. There were no summer vacations. Before its organization Mrs. Hart drove, sometimes with her husband as he visited his patients, sometimes alone, to see different mothers in New Britain, and talked with them of the advantage of maternal associations; and to her personal efforts the association owes its existence. From the secretary's book we have some very interesting extracts:

"Monday, April 19. Fourteen were present. The Scripture read was Ex. 10:1–10, and was followed with reading Scott's notes on same."

Only a few members of the association owned Scott's commentaries; so, whenever occasion required, some one went about carrying copies to lend to persons who wanted to study them. The constitution, modeled after the one already given, was adopted at this meeting.

"May 25. Mrs. Orpha Hart conducted the meeting. A portion of Matt. 19 was read, also selections from the *Mother's Friend* and the *Sailor's Magazine*."

"Oct. 26. Psa. 127 and tract, 'Children to be Educated for Christ,' were read, also a piece on the subject of 'Discipline.'"

The author did not deem it necessary nor desirable that the rod should be frequently used, but probably there were occasions when it could not be dispensed with.

"Nov. 13. Scripture reading, Eccl. XI. The question proposed elicited some profitable remarks upon the utility of cultivating in our children a mild and equable frame of temper. The question for the next meeting was: 'How far ought children to be restrained on the Sabbath?'"

Records of this meeting show the general thought to have been that children ought not to indulge in noisy plays or their usual playthings, nor be allowed to ramble in the fields or amuse themselves in the garden. When old enough to read, pains should be taken to select suitable and interesting reading, that the day might not be tedious or irksome.

"September 12. Very rainy. Only four present, but enough to claim the promises."

Following the records in detail through several years, we find the same general outline, many references being made to Scott's observations and the *Mother's Magazine*.

Reading from the diary and other papers of Mrs. Hart, we find she had one test for all questions, viz., "What saith the Scripture?" In one place she says:

"If we would have a Christian community we must have Christian homes; and if we have Christian homes the wife and mother must radiate Christian influences. The conscious and unconscious influences that go out from her must be based upon 'Thus saith the Lord.'"

The New Britain association still lives and is among the foremost in present work and programs.

In the spring of 1897, through the courtesy of Mrs. Haskell, daughter of Chautauqua's much-loved Mr. Sherwin, I was present when the maternal association of the First Congregational Church of Woburn, Massachusetts, celebrated its seventieth anniversary, and later was permitted to study the secretary's book, beginning in 1827. The constitution was similar to the one given, though in one article it was a bit more specific:

"Once in three months, January, April, July and October, the members shall be allowed to carry to their place of meeting such of their male children as are between four and ten, and such of their female children as are between four and fourteen."

A few extracts from the records will give us a glimpse of this group of mothers.

"July, 1827. Met at Deacon Richardson's. Had four prayers and read in Mrs. Cornelius' tract on Christian Education."

"Had an interesting meeting at Deacon Johnson's. Read in Scott's Bible."

"Had four prayers and read in *Nursery Hints*."

"Read in the *Family Monitor*. Prayed as usual."

"Enough came together to secure a blessing. Read a tract on religious education."

"Two mothers united together."

"Several present. Read *Mother's Magazine*."

In other places reference is made again and again to the reading from *Mother's Magazine*, Witherspoon on Education, Sermons by Dr. Edward Payson, and Dr. Doddridge on "Training up a child in the way he should go."

For 1832 the total record was: "But few met during the year, two or three composed the whole number, but we resolved not to give up." Did *ever* a consecrated New England mother give up? It is because of this vigorous "holding on" by praying mothers that New England could swing her lanterns in steeple-tops to speed her Paul Reveres with warning notes on swift steeds along the highways; could call her Putnams from the fields; could send forth her Sumners and Beechers and Deweys and Moodys and hosts of other heroes in time of need. Space forbids the opening of hundreds of other records, where the story would be almost the same. The foundation of these associations was prayer, and by prayer they have lived.

In 1845 there was a backward swing to the pendulum, and the work began to decline. It was, however, only for a time.

"In 1860 the interest was revived in Brooklyn, New York, and Rev. Mr. Reylea, then editor of the *Mother's Magazine*, sent a letter to Mrs. Albert Bowker of Boston, asking her coöperation in securing an interest in New England. Mrs. Bowker responded heartily, and enlisting the sympathies of Mrs. Samuel Hubbard, a meeting of the Congregational churches was called, at Mrs. Edward Lamson's, 5 Beacon street. Every Congregational church in the city was represented and intense interest prevailed. Resolutions favorable to the spread of the work in different parts of the land and to the formation of a Union Maternal Association were adopted. Arrangements were made for a public meeting at Park Street Church, and held April, 1861, more than five hundred mothers being present."

At its close a business session was held, which resulted in the formation of the Boston Union Maternal Association, the strongest and most far-reaching of any association for mother's work in the world. Its auxiliaries are all over the land, from Canada to Santa Barbara, and in mission stations in China, India, Turkey, Japan, Mexico, Spain, and the isles of the sea. For twenty years, from 1870 to 1890, Mrs. Bowker was president. Since then Mrs. S. B. Shapleigh of Allston, Massachusetts, has filled this position. It is impossible to measure results of all this consecrated work in our universe today. The seed sown is yielding harvests many hundred-fold. There are thousands of independent organizations, besides some state organizations and the recent National Congress of Mothers. Parents and educators of today, realizing that the best spiritual and mental development must be found in sound bodies, are varying the old-time programs and adding the study of many phases of physical development.

"Mrs. Payson herself little dreamed of the effects which would follow the publication of her circular to Christian mothers to a union in prayer for divine help in the training of immortal souls for eternity."

One can never tell how much fruit a seed will produce. She probably never thought that her little Lizzie, for whom so many prayers were offered, would some day write a book giving help to thousands of mothers and teachers in being more patient and loving and Christlike; but this is what Elizabeth Payson Prentiss did in writing "Stepping Heavenward." Who would dare estimate the number of souls that have been and will be made stronger because Mrs. Prentiss wrote that matchless prayer-hymn, "More Love to Thee, O Christ"?

A sister of the late George F. Root recently wrote: "The *Mother's Magazine* of these days (1835) was on my mother's table in North Reading, Massachusetts, as long ago as I can remember." Who can doubt the unconscious influence its pages had, through the mother, in molding the character of this boy who was eventually to be choir director and organist in the church in New York where Dr. Prentiss, the son-in-law of Mrs. Payson, was pastor? It was this same North Reading boy whose war songs in the early sixties moved the whole nation.

Among the seven who met together in 1817 to form the New York City association were Mrs. D. L. Dodge and Mrs. Anson G. Phelps. Mrs. Phelps had with her the little seven-year-old daughter, who later became Mrs. William E. Dodge, who is still living in New York and has just celebrated her ninety-first birthday. In speaking of that meeting a few days since, Mrs. Dodge said: "I remember, as if it were but yesterday, being taken there and sitting on a stool and looking up at the lady who presided. The influence of that meeting has never left me."

When Mrs. Phelps signed the constitution that obligated her to spend each anniversary of her child's birth in fasting and prayer for

the child's spiritual growth, could her faith have been sufficient to claim the promises for the third generation? Did she for a moment dream that the little girl on the stool gazing into the leader's face would some day be the grandmother of a Grace Dodge who is so nobly devoting her time, her money, herself in trying to help working girls solve their problems? But there is another link in this chain of influences. Mrs. D. L. Dodge was also here. It was for her son, who afterward married the little girl on the stool, that in signing the constitution she also promised to make a yearly fast and offer prayer. The written and unwritten records of the American Board for Foreign Missions, besides many other organizations and individuals, could furnish ample testimony as to the fruits of these consecrated prayers.

But we cannot touch foreign missions without touching the Gulicks, and of course that link brings us to Dr. Luther Gulick, who led the School for Parents at Chautauqua last year.

After Mrs. Hastings moved to New York in 1832 she was for many years directress of that association, and was active in trying to form such organizations in the different churches. Her son, Dr. Thomas S. Hastings, of Union Theological Seminary, recently wrote:

"I can remember my mother's taking me with her, when I was a child, to attend mothers' meetings. Then she had such meetings in her own house. I have a small hymn book which my father published for use in mothers' meetings. The first edition was for the pocket and was about two and one-half inches square. There were several subsequent editions. My mother lived to be ninety-two years old."

Mrs. J. B. Grinnell of Grinnell, Iowa, writes:

"From my earliest years I remember my mother's interest in maternal associations. We then lived in Springfield, Massachusetts, and the mothers of Dr. Osgood's church held regular monthly meetings. At what were called quarterly meetings they took their children, who were instructed in the catechism by Dr. Osgood. I remember them well, though only eight years old. Our home was one and a quarter miles distant from where the meetings were held, but mother never was absent when able to attend. My husband moved to Iowa in 1854, where he founded the town of Grinnell. As soon as we had a room in our house ladies' meetings were established, and soon after a maternal association formed."

For many consecutive years these meetings were held at this same place. Can we wonder that Mrs. Grinnell's daughter, Mrs. D. O. Mears, is president of the New York State Assembly of Mothers? Is it a significant fact that the first meeting of the National Congress of Mothers outside of Washington, D. C., is to be held next month in Des Moines, Iowa, in close proximity to Grinnell?

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

THE ONE WHO WATCHES.

Through each moment of the day
There is one beside me who
Listens to the words I say,
Watches everything I do.

O to hear him, as I rest
At the setting of the sun,
Say: "Today you've done your best—
There is naught I'd have undone!"

Day by day I rise to plan;
Every night he censures me:
He beside me is the man
That I know I ought to be.

—*S. E. Kiser.*

BOOKS AS TOOLS.*

BY JULIA B. ANTHONY.

IN every household there is the useful person who remembers the birthdays of all brother Dick's children, and the marital connections of the Peterkins and the Newcomes; in a city, the corner drug-store is the purveyor of all kinds of information, from the legal rates of postage to the complications of street-car transfers. Such a position in literature is held by the reference book. Those forbidding looking octavos and quartos cherished of the librarian hold, the inexperienced reader knows, treasures of information; nay, he has been told they are themselves the tools which shall separate for him the one fact of vital importance at that particular moment from the boulder of the world's accumulated knowledge. But expertness in the use of tools does not come at one's bidding, and it is the purpose of this article to suggest how to choose and how to use books regarded as tools. What do we wish to be informed about? On the answer to that question depends what reference books we shall find necessary, even for our private library. To answer broadly, we wish to know about facts, of history, geography, science, etc., and about the words in which man has recorded these facts. That is, we need at least an encyclopedia and a dictionary.

If we are to buy but one dictionary, which shall it be? It is as difficult as deciding on that "one good dress," and the choice must depend on what the book is to be to us and how much we can spend. There is that noble monument of American scholarship, the "Century Dictionary," in six volumes (New York, 1889–91), at $60, which has at once the scope of lexicon and encyclopedia. With its supplementary volume, "The Century Cyclopedia of Names" (New York, 1894), at $10, it is a dish of knowledge fit to set before a king, even though he be a monarch of capacious intellectual appetite. Less encyclopedic is the "Standard Dictionary," which has been pronounced by Dr. Albert S. Cook of Yale University, as unexcelled in the art of definition among English works of its class. Users of this lexicon will do well to notice that it inverts the usual dictionary order, giving the latest accepted definition of a word first, and proceeding backward through its former definitions to its etymology. Its compilers assert that this arrangement best suits the need of the average consultant. There are also the old standbys, "Webster's International Dictionary" (Springfield, Massachusetts, 1891), strong in its definitions, supplemented by illustrations literary and pictorial, or Worcester's (Philadelphia, 1878), the standard for pronunciation and spelling, whose creed is that a dictionary should be a kind of literary academy, admitting only such words as have the sanction of usage by classic writers; that is, that it should be exclusive rather than inclusive, chary to admit the claims of newcomers, even though they be the *nouveaux riche*.

Our choice of an encyclopedia is easier, for the best for "all around" use is "Johnson's Universal Cyclopedia" (second edition, New York, 1895), eight volumes, at $48. It is said to have originated in Horace Greeley's appreciation of the need of a business man's reference book in the *Tribune* office. Its editors, with Charles Kendall Adams at their head, are specialists; its articles are, as a rule, signed; its maps and illustrations are numerous and clear; it is almost a gazetteer of the United States, and is especially strong in the field of science and inventions. Its full biographical sketches include living persons.

If we can add to our list we will buy "The Graphic Atlas and Gazetteer," J. G. Bartholemew, editor (New York), for $3.75. Though its maps are not large they are recent, full and clear; and we shall choose for a help in Bible study, "Young's Analytical Concordance to the Bible" (New York, 1882), costing $2.50, which is newer and fuller than the Cruden of honored fame on our fathers' bookshelves.

Let no one be discouraged if his reference table hold only a dictionary, for, says England's late prose-laureate in "Sesame and Lilies," "You might read all the books of the British Museum (if you could live long enough), and remain an utterly illiterate, uneducated person, but if you read ten pages of a good book, letter by letter — that is to say with real accuracy — you are forevermore, in some sense, an educated person." Nor

*Practical Life Series, No 8.

need this study be relegated to Mr. Dry-as-dust. Delightful games may be improvised with dictionary material,— the old-fashioned spelling-bee, word-making and taking, literary salads (from quotations given in definitions), misplaced adjectives, furnished by individuals in the party as one member reads a previously prepared story of adventure in which all took part; or, all words relating to one subject may be sought out, a plan suggested by "A Cruise through the Dictionary," published by the Century Company. The dictionary serves both to tell the meaning of a word which another uses and to teach us how to make that word our own. We learn the value of the coin, and taking it from the mint, we send it on our own errand. And here it is delightful to notice that "there is that scattereth and yet increaseth," for the more we share our new-found treasure with our friends in conversation, the more closely we hold it.

It is not only for our private collection that we are seeking to know reference books. The wind of progress will blow over our village some day and we may be asked to help in the selection of books for its public library. We are empowered, let us say, to spend $150. No list is ideal, especially not one made for an imaginary community. The one following, however, attempts to give the best under the heads enumerated:

REFERENCE BOOKS FOR VILLAGE LIBRARY.*

Cyclopedias —

General.

Johnson's Universal Cyclopedia, 8 vols.,	$48.00
Champlin, J. D., ed., Young Folks' Cyclopedia of Persons and Places,	2.50
Young Folks' cyclopedia of common things,	2.50

Biographical.

Lippincott's Pronouncing Dictionary of Biography and Mythology,	8.00
Appleton's Cyclopedia of American Biography, 6 vols.,	30.00

Historical.

Larned, J. D., ed., History for Ready Reference, 5 vols.,	25.00

Dictionaries —

Standard Dictionary of the English language, ½ morocco,	15.00
Adams, W. H. D., Dictionary of English Literature,	2.50
Bartlett, John, Familiar Quotations,	3.00
Riemann, Hugo, Dictionary of Music,	3.75
Young, Robert, Analytical Concordance to the Bible,	2.50

Handbooks —

Gayley, C. M., Classic Myths in English Literature,	1.75
Channing, E., and Hart, A. B., Guide to the Study of American History,	$2.00
Brookings, W. Du B., and Ringwalt, R. C., eds., Briefs for Debate,	1.25

(Subjects, outlines, references, for debates.)

Hodgkins, L. M., Guide to the Study of Nineteenth Century Authors,	1.25

If an atlas seems imperative, Rand, McNally & Co.'s Indexed Atlas of the World, two volumes, ½ leather, at $23.50, may be bought.

If we have $250 entrusted to us we shall omit the Standard and buy the "Century Dictionary," Allibone's "Dictionary of Authors," with supplement, bringing the work down to 1892, in five volumes, $37.50, and we shall add either Webster or Worcester.

This list may seem overweighted in the matter of biography, but, after all, people are most interested in people. Some of the books merit special word. Larned's work is unique in plan: instead of a summary by an editor it gives a complete system of history in the words of the historians themselves, so that the reader gets his information at first hand, with the additional advantage of securing various points of view. The Channing and Hart handbook gives methods as well as material for study, and in connection indicates readings drawn from the fields of fiction and poetry. Gayley's "Classic Myths in English Literature" is suggested instead of Smith's or Harper's "Classical Dictionary," not only on account of its lower price, but because the consultant gets here at once the facts and literary atmosphere; Hindu and Teutonic myths are also given. "But why," I hear some objector say, "do we miss from this list the encyclopedia of encyclopedias, the Britannica?" First, from its cost, $145; next from its lack of adaptability to the needs of the average reader. Its articles are treatises by authorities, technical, exhaustive. In its own field it has no compeer, yet it is not full in biography, including no living persons, and as a rule none but British subjects.

Of course, all encyclopedias grow old as they are printing. Their information may be supplemented by "Appleton's Annual Cyclopedia," which chronicles the year's events in history, science, art, commerce, finance, literature; by the annual almanac now published by all the large daily newspapers, and by the current numbers of the *American Monthly Review of Reviews*, and for young readers, *The Great Round World*.

The scholar, like a strong swimmer, longs to plunge into the deep waters of a large reference library, but what of the unhappy landsman cast upon that friendless sea of books? Either he sinks ignominiously, or,

*For an excellent list of the best fifty reference books for a village library, priced and annotated, arranged as "The First Twenty-five," "The Second Twenty-five," see that of Miss Eleanor B. Woodruff in the *Pratt Institute Monthly* for January, 1898.

weary and spent in the struggle, he makes for familiar shallows. But courage! "They who would search for pearls must dive below." But where to dive? Aye,—that's the question. He must learn the use of indexes, tables of contents, prefaces. In the preface the author states the scope, and usually the point of view of his book. No book is complete without an index, a fact which all publishers, even of cook-books, are beginning to realize, and no reader can afford not to consult this guide. For example, the entry under "Lincoln" in Curtis's "Orations and Addresses," Vol. I., points us to a passage to which no clue is given by the title of the speeches. It is that fine summing up, "and well for us in this solemn hour that they [absolute powers] are given to one who unites Washington's integrity to the democratic faith of Jefferson," etc.

Every library now has a card catalogue of its possessions, usually of authors, titles and subjects. In looking over the subject catalogue you will sometimes meet what is known as a "cross-reference;" *e. g.*, under "Sumner, Charles," I find no entry but a direction, "See Biography, Sumner," whence I turn to the volume with the "B's" and hunt through the "Individual Biography" for the "Su's." Sometimes the cross-references are not very full and I must try to retrace the cataloguer's mental processes. For example, shall I look for Mary Queen of Scots, under "Scotland, Queens of," or under "Mary," where she will appear with other historic Maries; or, remembering her family, under "Stuart, Mary"? Under each of these three heads I find her in as many encyclopedias. Sets of encyclopedias always have an index, and when one wants to look for a single fact in an encyclopedia like the Britannica he will, if wise, turn at once to the index volume. He will often find it there when a smaller book knows nothing about it.

Since the rise of the great English quarterlies many essays of current and permanent value have appeared in magazines, and it is "Poole's Index to Periodical Literature" which has solved the problem of how to find a needle in a hay-stack. Dr. Poole's generous labors have been supplemented by those of Wm. I. Fletcher of Amherst College and his collaborators of the American Library Association, so that now one may find entered under the proper heading all magazine articles from 1802 to the present date. The A. L. A. (American Library Association) Annual Index now includes also an index to essays published in a collection, to chapters in books, to reports of health boards and other societies, to bibliographies published during the year, with list of the year's necrology and of its important dates; it will be seen that this last serves as an index to newspapers.

Many books nowadays contain valuable bibliographies; that is, lists of the literature treating on a particular subject. For example, C. R. Henderson's "Social Spirit in America" has lists for reading on "Better Houses for the People," "Public Health," "Friendly Circles of Women Wage-Earners," etc.

Notable bibliographies are those in the appendixes of the books of the "Great Writers Series." These are made by a worker in the library of the British Museum. They comprise: 1. A bibliography of the editions of works published by the subject of the memoirs. 2. A list of books and essays in criticism upon his works. 3. A list of music set to his songs, if so be he was a poet.

There remain to be noticed some bibliographical helps found only in fairly large libraries; *e. g.*, the great work on British biography, "Dictionary of National Biography" (now in sixty-two volumes, and down to Wor), edited first by Leslie Stephen and later by Sidney Lee. Like the "Encyclopedia Britannica" it includes no living persons. Both are supplemented by "Men and Women of the Time," published once in three or four years, which includes only living persons.

The great foreign encyclopedias are Larousse's "Dictionnaire Universelle," the most exhaustive in any language, and Brockhaus's "Konversations-lexikon," fully illustrated with excellent maps and sometimes colored prints.

There are certain signs that recur continually in reference books, which may help some reader if inserted here, viz.:

cf. or *cp.*, Lat. *conferro*, Eng. compare.
seq., *et seq.*, *ff.*, Lat. *sequitur*, it follows; *i. e.*, read not only the page indicated but what follows.
ante, before; *i. e.*, see reference and a preceding page or volume.
ib., *ibid.*, the same.
fl, flourished; used before a date in a biographical account.
cir., *circa*, about; used for an approximate date.
e. g., Latin, *exempli gratia*; *i. e.*, for the sake of example.
vide, see.

It is an excellent plan to keep the references one finds useful in one's own reading. This may be done either on cards, properly

filed — an outfit may be home-made or secured from the library bureau — or in indexed blank-books, or on the fly-leaves of the volume upon whose contents they throw light. Some time since the *Sunday School Times* suggested a plan for annotating one's Bible, which is as applicable to other books. On a fly-leaf write the names of books consulted, numbering them in the order of consultation. Reference may then be made to this list on the margin of your page; thus, 1:3 indicates that information or comment on this passage will be found on page 3 of book No. 1, on the list of "Books Consulted." References should be absolutely accurate, and should include the following items, always in the same order:

1. Author (full name or initials).
2. Exact title of book.
3. Place and date of publication.
4. Volume number, if more than one, and page number.

The reason for giving the place and date of publication, known as the imprint, is that paging varies in different editions and the age of a book may determine its value for the purpose of the bibliography. If the reference is to an article in a magazine, the name or proper abbreviation of the periodical should follow, thus:

"International Arbitration."
Low, Seth. From an American Standpoint.
In N. A. Rev., Nov., '99.

This paper can do no more than indicate the use of books as tools. Dexterity and quickness come here, as always, with practice alone, until we come to regard the oft-used tool with something of the affection a boy feels for his old jack-knife.

READING WITH A PURPOSE.

BY AUSTIN BIERBOWER.

There is as much need of system in using literature as in studying chemistry.

One may read to know, read to think, or read for entertainment. For the first, truth is necessary; for the second, originality; and for the third, novelty. In the first case a reader must bring his wits to the reading; in the second he gets them there; and in the third he often disposes of them there.

We may read ourselves full, or read ourselves empty, according as we merely take in what we read, or use our reading to stir us into thinking or saying something. Reading should wake a person instead of putting him to sleep, and should always set him to doing something else than reading.

Men can often do something better than get more information, and reading should not be a means of escaping work. We should never do a duty which prevents us from doing one that is greater; reading for entertainment may be no better than drinking for entertainment.

We should consider whether we want another's thoughts in our head instead of our own. Some writers dispossess us when they are read, and we should admit the thoughts of others as guests, not as masters. Reading ought to help us to think instead of preventing thought; a man should make his thought greater than anything he reads, and so appropriate what he learns for his own uses. What we do not master is likely to master us. Many are followers of an author because they do not understand him. He who thoroughly understands another, differs from him. No two minds can be alike in much, and it is a question how far we should let another enthrone his thoughts over us.

He who reads with too full a mind gets nothing, and he should empty it by thinking. Only by working up what we have learned, are we usually ready for anything more. Many writers say simply what we would say if we thought; and to think, we should write instead of read.

Men ought to look where they read, as well as where they leap, and not go in thought where they do not want to be. Not everything true is worth knowing. One should not take in knowledge that is worthless, any more than food that is worthless; for not everything one can get is worth having. There is good knowledge, better knowledge, and the best knowledge, and we ought to aim at the last.

Things are not worth reading merely because they are new. What is not valuable when old is seldom so when new; and everything we learn will be old soon, so that we should not let our knowledge become worthless by the time it is well in our possession. We ought to get knowledge that will last, as well as goods that will last, and not have our attainments grow less with their age.

THE EXPANSION OF THE AMERICAN PEOPLE

By Edwin Erle Sparks

CHAPTER XXIX.

A TRANSCONTINENTAL RAILROAD.

Required Reading for the Chautauqua Literary and Scientific Circle.

IT was one of the most remarkable triumphs of the infant railways to suggest the possibility of spanning the continent. In 1834 newspapers were proposing a railway from New York City to the mouth of the Columbia, with an estimated length of three thousand miles, a cost of thirty million dollars, and a journey to be made in twelve and one-half days. Thus "time and space would be annihilated!"

Visions of a Pacific railroad.

In 1849 Asa Whitney, a New York merchant, returned from China impressed with the necessity of securing the trade of that country by a transcontinental railway. He saw a means in the vast wealth of the public lands through which the road would pass. He therefore petitioned Congress for a strip of land thirty miles wide on each side of the proposed railway from Lake Michigan to the Pacific. He braved all ridicule, held public meetings in various cities, secured favorable resolutions from the legislatures of several states, but made little headway in Congress.

Whitney's plan.

It was a period of great national prosperity. The public debt was being reduced rapidly, the accession of California and the discovery of gold furnished new arguments for Whitney's scheme, but sectional interests prevented a consummation. Five routes had been surveyed under the direction of the War Department. The northernmost lay between the

Summary of Preceding Chapters.

[Chapters I.–IV. appeared in the October issue. They treated first of expansion as a necessary law of human progress; the dispersion of mankind from the place of origin; the birth of nations; and the governing principles in mankind, as applied to our history, and disclosed in the expansion of the American people in all aspects. Chapter II. described the preparations of Europe in the fifteenth century for expansion — the overflow to the Western Hemisphere. Chapter III. described Spain's part in the western expansion, and the early partition of the western world by Spain, France, England and Portugal; the English speaking colonies proving the fittest to survive. Chapter IV. described the alien races in the English colonies and suggested the evolution of a new type of people from them.

[Chapters V.–VIII. appeared in November. Two chapters described colonial life in the English colonies. Chapter VII. set forth the elements in and the results of the French-English struggle for the Mississippi Valley. Chapter VIII. described the national boundaries after the revolution and the influence of a "public domain."

[Chapters IX.–XII. appeared in December. The beginnings of Kentucky and Tennessee, pathfinding across the Allegheny barrier, and the civilization of embryonic states were described in Chapters IX.–X. Chapter XI. covered the organization and influence of the system of "public lands." Chapter XII. dealt in detail with the peopling of the Northwest Territory.

[Chapters XIII.–XVI. appeared in January. Journeying to the Northwest Territory, the process of state making, and typical pioneer life in the Ohio valley, formed the subject of two chapters. Chapter XV. gave a review of the evidences of the higher life among the American people. Chapter XVI. presented the story of the establishment of the national seat of government at Washington.

[Chapters XVII.–XX. appeared in February. The difficulties with Spain about the southern boundary and the navigation of the Mississippi, the transfer of New Orleans to France, and the ensuing acquisition of both Louisiana and the Floridas occupied three chapters. The assimilation of the foreign element introduced by these expansions of territory was described in Chapter XX.

[Chapters XXI.–XXIV. appeared in March. The development of means of transportation and communication was described and illustrated in detail, and the importance of these factors in nation-making was shown.

[Chapters XXV.–XXVIII. appeared in April. They described the territorial expansions of Oregon, Texas and California, together with the remarkable increase of western population owing to the discovery of gold.]

The government surveys.

forty-seventh and forty-ninth parallels of north latitude, from St. Paul to Vancouver; the next along the forty-first parallel from Council Bluffs by the Black Hills, Fort Badger, and the Great Salt Lake to San Francisco; the third along the thirty-eighth parallel from the mouth of the Kansas river to the Sevier river in the Great Basin, where the route was abandoned; the fourth followed the thirty-fifth parallel, but lay in a desert country for the larger part and was not considered possible; the southernmost lay near the thirty-second parallel along the Red river, the Rio Grande, and the Gila to southern California, and thence up to San Francisco.

Sectional feeling.

Each route found its advocates in the people living near its eastern terminus. When the northern route seemed about to be chosen, Senator Benton of Missouri worked against it and fathered a route which should begin in his state. Senator Houston of Texas tried to have substituted a route from Galveston along the Red river to southern California. A great convention to assist the northern route met in Chicago, but a counter-convention was called in St. Louis and another in Memphis.

Opposition to the project.

Not sectional prejudices alone worked against the project during the decade from 1850 to 1860. Many favored a canal instead of a railroad, whether it were dug across the Panama, Nicaragua, or Tehuantepec isthmus. Others opposed any great expenditure in behalf of California because of the supposed barrenness of the country to be crossed in reaching it. A prominent writer said:[1]

"We may as well admit that Kansas and Nebraska, with the exception of a small strip of land upon the eastern borders, are perfect deserts, with a soil whose constituents are of such a nature as forever to unfit them for the purposes of agriculture. . . . . We may also admit that Washington territory and Oregon and Utah and New Mexico are, with the exception of a few limited areas, composed of mountain chains and unfruitful plains."

Whitney spent a fortune in the agitation of the subject, but to no immediate avail.[2] Nothing was done until the withdrawal of the representatives of one section of the United States in 1861 left the other free to act on this as on other questions.

The land grant acts of 1862.

During the progress of the Civil War there were frequent rumors that the people of the isolated Pacific slope intended erecting an independent republic. For ten years they had been vainly demanding overland communication. This rumor, together with the invasion of New Mexico by a Confederate force, caused the continuing Congress in 1862 to give bonds amounting to $55,082,192 as a subsidy to two railroad companies known as the Union Pacific and the Central Pacific. Perhaps no undertaking ever had such liberal inducements. The government loaned it money to begin the road, allowed it to borrow as much more, to issue stock for twelve hundred million dollars, and in addition presented to it 12,800 acres of public land for every mile of road constructed.

The Union Pacific began to build westwardly from the Missouri river, to which point the Hannibal & St. Jo road had been extended in 1859. The Central Pacific, organized largely in California, began to build eastwardly from Sacramento, where connection was already made with San Francisco. Under guard of United States troops the lines advanced, occasionally harassed by Indians, and gathering a vicious crowd of gamblers and robbers at the temporary termini, where murder and lynching were only too frequent.

Racing to the junction.

By special action of Congress the meeting place for the two lines was abolished and a race began for a stake averaging $75,000 per mile. More than ten thousand laborers were employed, four thousand being imported from China, and the construction of the rapidly approaching

[1] In the *North American Review*, vol. XLIV.

[2] It was said that Whitney supported himself in his old age by selling milk.

JOINING THE TWO PACIFIC RAILROADS.

lines went on, sometimes at the rate of ten miles a day.[1] At last, after some difficulty about the lines overlapping, a junction was formed near the Mormon city of Ogden, the only town originally on the road. State and national dignitaries witnessed the driving of the last spike, the blows being recorded by telegraph in many cities and struck upon the city hall bell in San Francisco.[2] Celebrations followed in that city and in Omaha, Chicago, Philadelphia and New York. Although this was but the first of the many transcontinental railroads, it meant that geographic union was now to be supplemented by a union of business and of common interests. The wires of the magnetic telegraph running along the railroad would mean the bringing of distant parts together. Hereafter there was to be no sectional east and west.

Ogden.

Joining the oceans.

The engagement of the national government with private corporations to construct the road marked the end of new "internal improvements" built directly by the government, and the beginning of private capital sufficiently accumulated to engage in vast enterprises, if aided by the government. Many people had grown disgusted with the old method because it bred a spirit of jobbery and "log-rolling" which saw in every public undertaking the chance for personal gain. They hailed with delight the advent of private companies organized for public enterprises, but were soon forced to realize that public plunder is a danger from which the republic is never free. The rich prize held out by the government in its emergency brought a swarm of vultures. Patriots for revenue only possess a keen sense of smell.

No more "log-rolling."

The Credit Mobilier,[3] first organized by some of the officers of the Central Pacific, was given contract after contract for building sections of the

[1] The chorus of a popular song among the men working upon the railroad ran as follows:

"Then drill, my paddies, drill, Drill all day, no sugar in the tay,
Drill, my heroes, drill, Workin' on the U. P. railway."

[2] See Bret Harte's "What the Engines Said," written on the completion of the transcontinental railway.

[3] French: *kra-dé mo-be-lya*, but often Anglicized to kred'it mo-be-lier. Named from a speculating company organized in France in 1852.

Public plunder by contract.

road. It was simply part of the company letting contracts to itself under another name and at the price set by the latter. On an expenditure of less than ten million dollars this gigantic fraud realized probably twenty-five million dollars from the public. Many members of Congress were besmirched even beyond the redeeming power of the whitewash which was liberally applied. Smaller steals like Wendell's were overshadowed by the Credit Mobilier. No doubt the abuses on the Central Pacific were as flagrant, although never exposed so clearly. The later "wrecking" of the roads in the interest of rival corporations can never be forgiven.

MONUMENT TO THE BUILDER OF THE UNION PACIFIC RAILROAD.

Such experience, humiliating as it is, simply shows that national character is not born perfect even in a new people; but that, notwithstanding the remarkable growth and exceptional environment of the American people, they must encounter the evils with which men have been perplexed heretofore.

The perils of a republic.

A higher type of civic conscience must come by the slow process of evolution. Eternal vigilance is the price of public honesty. It is often said that the difficulties of a transcontinental railroad would have forever discouraged capitalists but for these opportunities of "spoils." Yet no benefit conferred can ever atone for the debauching of the government.[6]

The peopling of the west was aided not only by the railroad but by the contemporary Homestead Act. Under the first system of land sales, heretofore described, the United States by 1827 had disposed of only nineteen million acres of the two hundred and sixty-one million it had owned. At that rate five centuries would be required to get it all sold and in use. The speculation of 1836 brought the sales up to twenty-four million dollars, but in 1848 they had fallen to a little over half a million. In order to protect settlers who had gone into unsurveyed lands and made homes, the Preëmption Act in 1841 assured each adult resident of his one hundred and sixty acres, and allowed him from twelve to thirty-three months in which to pay for it.

Small sales of the public lands.

Such protection had become necessary in the extensive grabbing of the public lands, which was inaugurated most innocently in 1835. Congress first allowed some canal lands to be transferred to a railroad, and then gave a strip thirty feet wide on either side of a proposed road through the public lands. The next year it "aided" another road by blocks of not more than five acres of land on the right of way, and in 1850 gave to the Illinois Central railroad alternate sections of land on either side of the road for six sections in width. Between 1850 and 1870 over one hundred and fifty million acres of land were given to aid the building of railroads.

Wholesale disposal of the lands.

So enormous grew these and kindred draughts on the public domain that one political party declared "the public lands belong to the people

[6] The true merits of the many controversies involved in building and operating these roads can be gained only by a study of the numerous Congressional reports and the various decisions of the courts. Due allowance must always be made for political bias in the conflicting opinions expressed.

and should not be sold to individuals, nor granted to corporations, but should be held as a sacred trust for the benefit of the people and should be granted in limited quantities, free of cost, to landless settlers." Such a "homestead law" was agitated from 1850 to 1860, but the conflicting views upon the power of the union prevented action until 1862. The act of that year made a uniform rate of $1.25 per acre, in quantities from sixty to one hundred and sixty acres, to adults who actually settle upon and improve the land. Upwards of a hundred million acres have been purchased and thousands of homes erected under this act. It prevents foreign landlordism, insures the continuance of rural democracy, and under the easy system of transfer of land adapts itself to the present needs of the agrarian.

"Free Soil" platform of 1852.

The United States has failed to realize the hope entertained by Hamilton that the public lands would prove a source of revenue to the government. The opposite of a direct return has been the result.[1] This vast heritage has frequently tempted legislation for the sake of vested interests. It has made most unequal the contest between corporate powers and the people. It has enriched the few. But it has also evoked certain legislation for the people. It has given a home to many a poor man who could never have earned it in any other way. It has converted many a European tenant into an American landlord. It has contributed largely to the well-being of the masses so especially characteristic of this new world. It has produced a resident landed democracy inclined, it is true, to indulge in political vagaries and visions, but thoroughly honest and virile, and giving a certain assurance of the perpetuity of a government by the people.

The true value of the public lands.

CHAPTER XXX.

SEEKING UTOPIA IN AMERICA.

Plato put in words the universal longing of man for a better state than he has known; for a brotherhood of kindly coöperation to replace a competitive strife but little above the beasts which rend and devour each other. The teachings of Christ tend to the same end, and the Christian monks who lived in poverty and in communities tried to exemplify His theories. Sir Thomas More's "Utopia," and the numerous similar writings since, imagine such coöperation and harmony on an extended scale. The discovery of a new world created many hopes that these dreams might at last be realized on soil untainted by the greed and tyranny of past civilization. Columbus is pictured as a "dreamer," but Ponce de Leon, Oglethorpe, Pastorius, the Puritan, the Quaker, and countless others sailed in hopes of realizing a dream. Poets sang of a Utopia in a land untrammeled by the conventionalities of old-world life. The wilds of the Susquehanna presented charms surpassing those of England's fairest lake region.[1]

Possibilities of the new world.

Coöperation from necessity, such as marked the first Virginia colony, whose members were controlled by the London company, and such features of communism as the land-holding of the Pilgrims at Plymouth, are but imperfect forms of an ideal communal life as realized later under the enthusiasm of religious zeal. The desire to separate from the world in order to practise the tenets of some religious faith has caused men to forsake comforts and to endure privations. It has laid the foundation of

Religious communities.

[1] Before 1880 the United States had spent on the public lands $121,000,000 more than had been realized from their sales. Much of this was spent on Indian treaties. In 1898 there were about 580,000,000 acres yet unsold, but most of it mountainous and waste land.

[1] The poets, Coleridge and Southey, planned a "Pantisocracy" on the banks of the Susquehanna, but nothing came of it. Cowley also longed to retire with his books to a cottage in America.

FROM AN ENGRAVING IN THE UNIVERSITY CLUB, NEW HAVEN, CONN.

many American Utopias. Germany, in the various opinions growing out of the Reformation, contributed most of these religious sects and communities.[2]

Pietists and Labadists.

John Kelpius and forty other members of the German sect known as Pietists[3] came to America in 1694 and established a brotherhood on the banks of the Wissahickon near Philadelphia. They called themselves "The Society of the Woman of the Wilderness." They lived the ascetic life of hermits, and attracted much attention by their peculiar dress and habits. The community lasted about ten years. Peter Sluyter's temporary colony of Labadists,[4] near the head of Chesapeake Bay, was another of these German sectarian associations transplanted to American soil.

Among the German Dunkers who came to America was Johann Conrad Beissel (Beizel). He adopted the seventh day as the true Sabbath, and in 1728 founded a community of believers. A few years later he established at Ephrata, Pennsylvania, a monastic order including both sexes, the members pledging themselves to celibacy, a common dress, and lives of poverty. The order was marked by many whimsicalities and passed away soon after the death of Beissel in 1768. He has always had a few believers in his doctrine, but they have not attempted another community.

Monastic order for both sexes.

The oldest purely communistic society and the most successful in the United States is that of the Shakers. Ann Lee, a "shaking Quaker" of Manchester, England, evolved a theory that Adam as originally created included both sexes; but, being dissatisfied, was recreated and supplied

[2] These countless sects were multiplied within themselves. For instance, among the Mennonites in America one may find the true Mennonites, Bruederhoef, General Conference, Amish, Old Amish, Apostolic Reformed, Church of God in Christ, Old (Wisler), Bunders Conference, Defenceless, and Brethren in Christ.

[3] Philipp Jakob Spener, "The Father of Pietism," describes the doctrine as the more practical forms of piety, such as charity, toleration, better preaching, and more activity on the part of the laity. The movement was intended to quicken Lutheranism, but failed of much influence because of its extravagant forms. It has held very slightly in America.

[4] Jean de Labadie, a French Jesuit, forsook the Roman Catholic for the Reformed Church in 1650, and formed a sect of Christian communists like the primitive church. He believed in the direct guidance of the Holy Spirit, the observance of every day as a sabbath, and the unregeneracy of children born outside of the faith. The sect lived about a century, but had few followers in America.

OLD VIEW OF BETHLEHEM.*

with a companion, from which comes "Adam's fall." A life of celibacy is therefore an attempt to return to the original state of creation and must be pleasing to God. With eight followers, Ann Lee came to America in 1774 and settled in the woods near Albany, New York. Being deserted by her husband, she became a spiritual leader, and six years later removed to New Lebanon, near the borders of Massachusetts and Connecticut, where a society was gradually gathered, which at times numbered over one hundred persons. Branch societies were founded in New York, Massachusetts, New Hampshire, Maine, and Connecticut. In the great religious revival in the middle west in 1801, societies were organized in Ohio and Kentucky. The life in the various branches was similar, embracing celibacy, separation of the sexes, constant toil in fields and factories, a common treasury and eating rooms, frequent religious meetings, and guidance by the spirits. In their worship they perform a kind of religious "dance." They call their organization the "Millennial Church," and claim that Christ made His first appearance as Jesus and His second as "Mother Ann." When the world is purified He will appear in His true dual form as God.[5]

The Shakers.

The desire of the Moravians[6] to engage in the mission work among the Indians led them to form a colony first in Georgia and afterwards at Bethlehem, Pennsylvania. Branches were formed at Nazareth and Lititz in the same state. They retained the individual family life, providing only a men's house, a women's house, and a widows' house for those having no family relations. The community also provided churches, houses, shops, and mills. The simple German costume was generally worn but not required. Marriages were arranged by lot. Education shared with missions in their chief activity, and was not confined to the children of members of the community. After twenty years, the coöperative economical system was abandoned. No traveler of early days failed to visit and to praise the peaceful life in the Moravian settlement at Bethlehem.

The Moravians at Bethlehem.

[5] They call themselves the "The Millennial Church, or Limited Society of Believers." The term "Shaker" arose from their "unusual and violent manifestations of religious fervor." In 1890, they had fifteen communities existing in Massachusetts, Ohio, New York, New Hampshire, Maine, Kentucky, and Connecticut. The parent community at New Lebanon, N. Y., of 450 members, was by far the largest. They claim a total membership of 1,728.

[6] See note on next page.

* The largest of the church community buildings at Bethlehem, shown in the accompanying old cut, is the Brethren's House, now occupied by the female seminary. During the Revolutionary War it was used as a hospital by the Continental forces. The next largest building, toward the left, is the Widows' House, and between stands the old company office. The latter was the first building erected, dating from 1743. On the extreme right stands the old Sisters' House and next to it is the building formerly used as a seminary. On the extreme left is the residence of one of the ministers.

Harmonists.

For twenty years prior to 1803, George Rapp preached in Württemberg and was persecuted by the state church as a Separatist. In the year above named, he and some of his advisers came to tolerant America and selected a site for a colony north of Pittsburg, in the state of Pennsylvania. From the thrifty peasant class of Germany, seven hundred and fifty converts were brought out and founded the communal town of Harmony. Hence they are often called "Harmonists."

COMMUNITY HOUSES, ECONOMY, PENNSYLVANIA.

Husbands and wives were not divorced, but voluntarily assumed the new relations of brother and sister. The unmarried men and women were housed separately. The men abandoned the use of tobacco. Mothers gave up their children to the general community. Such departures from the accustomed methods of life could not be continued when surrounded by people living in the usual manner. In 1815 the Rappites purchased 30,000 acres of land in the uninhabited region abutting on the Wabash a few miles above its mouth, and there founded their New Harmony. But fever soon made its appearance, the land was too low, and neighbors began to appear, who looked with suspicion on the new way of living. Finding an opportunity of selling New Harmony to Robert Owen, whose experiment will be described later, they returned to Pennsylvania and founded "Economy" on the banks of the Ohio, a few miles below Pittsburg. Here these celibates throve and amassed great wealth; but prohibiting marriage and fearing discord if they admitted new members, the society gradually became disintegrated by death, and the courts at last declared a division of the property among those who could show claims.

Rapp and the Harmonists.

HARVESTING TIME, ZOAR COMMUNITY.

The community of Separatists at Zoar, Ohio, may be studied as an example of a religious community. In 1817 Joseph M. Bimeler (Bäumeler), a man possessing a good education and sound business qualifications, led some two hundred and twenty-five men, women, and children from Württemberg, Germany, to Philadelphia. Bimeler had purchased more than five thousand acres of land in eastern Ohio, and his people, after many hardships and largely by the charity of the Friends, reached their new home. Their lack of means compelled them

The Zoar community.

[1] When the doctrines of John Huss reached Bohemia and Moravia, they gave rise to the "Bohemian Brethren," commonly called Moravians. They pledged themselves to take the Bible as their only guide in life. Being persecuted, they found refuge on the estate of Count Zinzendorf, in Saxony, from which missions were sent to America. At the last census they had ninety-four organizations embracing 11,781 members, mostly in Pennsylvania, North Carolina and Wisconsin.

to abandon the idea of purchasing individual portions of the land from Bimeler and to merge all their labor and their earnings in the communal "Society of Separatists of Zoar." The organization was both political and religious. Government was in the hands of three trustees elected by all the members. All ceremonies were banished, the head was to be uncovered to no mortal, everybody was to be addressed as "du" (thou), and no military service was to be performed. Sectarianism was abolished, and Bimeler was both preacher and agent for the society. Marriage was at first opposed, but Bimeler having espoused a young woman detailed as his house servant, the idea of celibacy was abandoned.

Politico-religious association.

A DWELLING HOUSE IN ZOAR COMMUNITY.

Each person was allowed two suits of clothes yearly, and shoes upon order of the trustees. All clothing was made in the common tailor and seamstress shops, the material coming from the society's looms and mills. Cradles, baby carriages, and household furniture were made on the same patterns. To the common bakehouse and dairy some member of each family came to draw the daily portion. When cider was made, it was drawn in a cart from door to door to be distributed. Men and women alike worked in the fields when necessary. Sunday work was not prohibited, because God allowed the crops to mature on that day. Children at the age of three were taken from the parents and placed in the society's institution for children, but this plan was gradually abandoned. Attendance on the community school was compulsory, the boys going until sixteen and the girls until fifteen years of age. With the exception of the "palace" of "king" Bimeler, the houses were built of logs or plastered scantling, and roofed with red tile. There was no time for reading. The only amusement afforded the young people was to collect in the public garden on Sunday evenings and sing German songs. These songs were of a religious nature, some of them referring to the religious motive of the community.[1]

Life in the community.

The community prospered for many years. The membership never exceeded five hundred, and the joint property was estimated at one and one-half million dollars. Members withdrawing forfeited their share, this rule being sustained in two cases by the state courts. No Americans ever joined the society.

Bimeler died in 1835. No successor was found. With the coming of a railroad to Zoar and the admission of the children of non-members to the school, a larger outlook was unavoidable. The younger members

[1] Following is a translation of the chorus of a Zoar song:

"Lead me, Father, out of harm
To the quiet Zoar farm
If it be Thy will."

The end of Zoar.

became dissatisfied. The early religious zeal had departed. Modern dress crept in, and the presence of visitors caused the value of money to become known. The desire for possessing one's own, inherent in human nature and the great barrier to communal projects, brought about a vote for the division of the property and the dissolution of the society. In 1898 this was peacefully accomplished, each share approximating one thousand five hundred dollars. This sum represented the life earnings of the older members. Many of the younger members have already left the vicinity and the picturesque Zoar is a thing of the past.[8]

The Iowa Inspirationists.

During the early part of the nineteenth century a number of people in Constance, Schaffhausen, Zurich and adjacent parts of Germany and Switzerland, received "inspirations" during a kind of trance or other physical manifestation. The inspired words were carefully taken down and became a guide for future action. Acting under an inspiration, several of the leaders came to America in 1842 and purchased land near Buffalo, New York. One thousand believers were brought over and upon this land founded the community of Eben-Ezer.

Communism was not at first contemplated but it became necessary in furnishing employment for artisans in the undeveloped country. In 1855 they migrated to Iowa and developed fully the communal society of Amana. Several villages were established, the families living in separate houses but having meals in common. The sexes were kept apart at table and as much as possible, although marriage was not forbidden. The wedding ceremony consisted of reading the fifth chapter of Ephesians. Pictures and music were forbidden as idolatrous. The use of tobacco was allowed. Every man was allowed forty dollars a year for clothing, every woman thirty and every child ten. Farming and stock raising were the chief employments. In later years this society has increased in numbers, and is now one of the most prosperous.[9]

CHAPTER XXXI.

SEEKING UTOPIA IN AMERICA—(CONTINUED).

Communism based on economic and altruistic rather than religious grounds has experienced two great revivals in the United States, in one of which it took the form of Owenism and in the other Fourierism.

Robert Owen at New Harmony.

Robert Owen, a wealthy cloth manufacturer who had instituted model factories at New Lanark, Scotland, came to America with high ideas of a coöperative plant in an untrammeled and untainted new world. He was received with profound interest and was given a respectful hearing when he lectured and exhibited his models in the hall of the House of Representatives before President Monroe, the justices of the Supreme Court, and many members of Congress. A western state seemed to him to present the most natural advantages, and he accepted the offer of the thirty thousand acres at Harmony, Indiana, from the Rappites, when they decided to go back to Pennsylvania. Restless and improvident people by the hundred flocked to New Harmony, as Owen renamed it, allured by free land and the prospect of getting something for nothing. The desirable could not be winnowed from the idle and vicious. So long as the capital of Owen and his backers lasted, the community flourished. Seven different "constitutions" were put forth in the search for a workable basis

[8] The Ohio Archeological and Historical Society's publication for 1899 contains an illustrated monograph on the Zoar community prepared by Hon. E. O. Randall, of Columbus, Ohio. It has been reprinted separately.

[9] Amana is a Hebrew word signifying "faithful." They style themselves "The True Inspiration Congregation." In 1890 they had 1,600 members living in seven villages in Iowa county, Iowa. See the United States Census of 1890, vol. L., part 7, page 325.

and to secure some kind of harmonious action. Finally, in order to purge the community, Owen was obliged to tear down some of the log cabins occupied by the hangers-on. He found it was one thing to direct a manufacturing community in the old world, where classes were acknowledged, but quite another to manage a group of democrats on the American frontier, where each felt himself the equal of his neighbor and refused to be ordered by any head.[1]

During the few years that New Harmony (or New Lanark in America) lived, it furnished inspiration for the founding of at least eleven other communities located in New York and the states immediately west. The most prominent were at Yellow Springs, Ohio; Haverstraw, and Coxsackie, New York; Forestville, Indiana; and Kendal, near Canton, Ohio. At Neshoba, in Shelby county, Tennessee, an experiment was made by Fanny Wright to gradually emancipate the negroes and to teach them to be self-sustaining.[2] The average life of these experiments was about one year. There was no avowed creed and no form of religious worship. Dissensions arose constantly on such questions as the proper observance of Sunday, legitimate amusements, and the kind and quantity of food. But the impossibility of abolishing the inherited feeling of social classes with the abolition of property was the standing grievance among those who testified to the causes of failure.

OLD ASSEMBLY HALL, NEW HARMONY COMMUNITY.

Offsprings of Owenism.

About the time that Owen was making his experiment at New Harmony, Morris Birbeck and George Flower purchased sixteen thousand acres of land in Illinois near the Wabash river and founded the towns of New Albion and Wamsborough. Although much interested in Owen's attempts, they did not contemplate any communistic features, but simply a colony of Englishmen who would be secure in individual ownership as soon as each was able to pay for the land he purchased of the founders. The failure of the project was due largely to dissensions among the proprietors themselves.

The English settlement in Illinois.

FREE NEGRO COMMUNITY, NESHOBA, TENNESSEE.

Another and more nearly communistic colony came from France to Texas thirty years afterwards to carry out the theories of Etienne Cabet, as exemplified in his romance, "Icare." Sixty-nine of these Icarians went

[1] A sketch of Owen's work at New Lanark and of the plans of Fourier, with a drawing of an ideal phalanstery, may be found in Kaufman's "Utopias from Sir Thomas More to Karl Marx."

[2] On Neshoba, see the *Atlantic Monthly* for July, 1874. Fanny Wright was a native of Scotland, who was associated with many reform movements of America. Her extreme views prevented many followers. At one time she was the wife of D'Arusmont, a French philosopher, but is seldom given his name by writers.

French Icarians.

to the company lands near the Red river to prepare the way for the general exodus the following year. But in the meantime the Republic of 1848 was declared in France, much of the discontent disappeared, and when Cabet started he was accompanied by eighteen followers instead of the anticipated thousands. At New Orleans they were met by the remnant of the Texan colony, emaciated by sickness, suffering from lack of sufficient funds, and recounting with horror the stories of their experiences. Texas was abandoned and the united colony went up the Mississippi to the recently deserted Mormon town of Nauvoo, Illinois. As so frequently happened, dissensions followed and the colony divided, part going to Missouri and the remainder to Adams county, Iowa. The Icarians prospered at the latter place, and an offshoot founded Icaria-Speranza at Cloverdale, California. The original community idea has been gradually modified so as to allow each member private property to the amount of fifty dollars. In 1890 they had been reduced in numbers to twenty-one. The usual form of coöperation is that of a general partnership. The Icarians owed much of their success to ignorance of the English language. They were necessarily bound together and are pictured as living in harmony and in simple ways.[3]

OLD ENGLISH HOUSE, ALBION, ILLINOIS.

A peculiar form of association was evolved by John Humphrey Noyes, who had studied theology at Yale, and had become convinced of the possibility of living a sinless life. He gathered a number of followers who abolished private property, cured sickness by simple faith, and attempted to scientifically regulate marriage and birth. They were called "Perfectionists." Driven from Vermont by their neighbors because of their "free love" tendencies, they found refuge on Oneida creek, New York. Branches were formed at Wallingford, Connecticut, and elsewhere, but few prospered as did the parent community. The members depended on agriculture and the manufacture of baskets, traps, and silk twist. The reluctance of parents to abandon their children to the community, as well as pressure from public sentiment, finally forced them to make marriage conformable to the general usage. In 1880 the communism of property was changed to a joint-stock company.[4]

The Oneida experiment.

One of the most celebrated attempts at community life was made in Massachusetts, largely by Unitarians. Headed by Dr. Channing, a little group of scholars inaugurated a movement looking toward the development of a higher spiritual and social life through individual introspection and self-culture. *The Dial*, under Margaret Fuller's direction, was the official mouthpiece, and in 1841 it announced that an attempt would be made to carry out these "transcendental"[5] ideas on a farm of two

The Unitarians in Massachusetts.

[3] Dr. Albert Shaw, of the *American Review of Reviews*, has written a monograph entitled "Icaria."

[4] Noyes has written one of the most complete descriptions of communities in America, "The History of American Communism." See also Nordhoff's "Communities in America."

[5] This word was derived from their belief that "there is an order of truth that transcends the sphere of the external senses. Their leading idea is the supremacy of mind over matter. . . . . They look forward to a more pure, more lovely, more divine state of society than was ever realized on earth."—Rev. George Ripley in *The Dial*.

ONEIDA COMMUNITY HOUSE.

hundred acres, about nine miles southwest of Boston. It was not so much a community as a joint-stock company of laborers. It promised a five per cent annual dividend to stockholders if all other claims were waived. The charter members of this Brook Farm Association for Education and Agriculture were George Ripley, Nathaniel Hawthorne, Minot Pratt, Charles A. Dana, William B. Allen, Sophia W. Ripley, Maria T. Pratt, Sarah F. Stearns, Marianna Ripley and Charles O. Whitmore.[6] Payment was made for labor by the hour, the orders being exchanged for goods at the company warehouse. Yet the chief thought was to have "leisure to live in all the faculties of the soul." To this end none were to be employed wholly in bodily labor, but at noontime the garb of the workman was exchanged for that of the philosopher, teacher and poet, and the remainder of the day devoted to culture and amusement.

Plan of Brook Farm community.

Four years the experiment continued, not, indeed, without some ludicrous happenings to these poet farmers.[7] The school was crowded and additional buildings were built to supplement the original farmhouse called "The Hive." As the inevitable end drew near, Horace Greeley, the founder and editor of the popular New York *Tribune*, offered a refuge, and four of the best known "Brook Farmers" found reportorial positions with him.[8] The community was reorganized under the influence of Albert Brisbane, and dedicated to Fourierism.[9]

The end of Brook Farm.

Brisbane, who returned from Europe in 1841 filled with the communal ideas of Fourier, had secured a column in the New York *Tribune* in which to explain the new doctrine. Remembrance of the panic and distress of 1837 was still fresh; the restlessness of the people had not wholly abated,

[6] George Ripley was the minister of the Purchase Street Unitarian Church of Boston, and at Brook Farm became the teacher of intellectual and natural philosophy and mathematics. His wife, Sophia W. Ripley, was teacher of history and modern language. Minot Pratt was a printer and became one of the hardest workers on the farm. His wife, Maria T. Pratt, assumed control of the domestic life of the community. Charles A. Dana was a Harvard graduate of twenty-four, and taught Greek and German in the school. Hawthorne remained on the farm but a few months. William B. Allen was superintendent of the farm and carried the milk nine miles to Boston to sell. Margaret Fuller was but a temporary resident and never a stockholder. See Codman's "Brook Farm Memoirs."

[7] In a letter to Lydia Maria Childs, George William Curtis apologizes for delay in writing by explaining that whilst sharpening his scythe one day he cut his thumb so deeply he had not since been able to hold a pen.

[8] George Ripley, Charles A. Dana, George William Curtis, and Margaret Fuller.

[9] Francis Marie Charles Fourier was a merchant of Lyons, France, who, about 1800, devised a system for social reform. He recognized in man certain fundamental passions and these were to be treated as are the natural sciences. He obtained his nomenclature of phalanxes, etc., from the organization of the Macedonian army.

LONG HOUSE OF THE CERESCO PHALANX.

Beginnings of Fourierism.

and it was a fruitful season for exploiting a new method of life. Public meetings were held in the principal cities, phalanxes organized, lands purchased on which to found phalansteries, and the hegira to better things began. Manufacturing was not considered; agriculture was to be the chief dependence. Owen had planned a great hollow square something like a city block, where true communism should be practised; Fourier contemplated a central building with wings, which was to be occupied by a joint-stock company.

Land craze of the Fourierites.

Thirty-four Fourier phalanxes were organized in various states, with a total membership of some eight thousand, and an average of one thousand acres of land was purchased for each phalanx. This amount was far in excess of their need or ability to buy. A phalanx usually lived until the first mortgage fell due. Twelve died during their first year, although one at Ripon, Wisconsin, called "Ceresco," is said to have survived for seven years.

Sylvania as an example.

The experience of Sylvania phalanx, of which Horace Greeley was treasurer, may be taken as typical. A prospecting committee, consisting of a doctor, an artist, and a cooper, was sent out from New York whilst the snow was yet on the ground, and selected two thousand acres of land in Pike county, in northeastern Pennsylvania, a short distance from the canal. They engaged to pay nine thousand dollars for the tract, which was but little cleared and very stony. Twenty-eight married men, twenty-seven married women, twenty-four single men, six single women and fifty-one children came out in the spring. Although the children averaged less than two to the individual family, they were felt to be burdensome. Maternal love found difficulty in yielding to the common good. A farmhouse and an old mill constituted the home or phalanstery. The first four and one-half acres of new land were planted in buckwheat and produced but eleven and one-half bushels. Seventeen acres of newly cleared land planted in wheat yielded only as much as the seed planted. After a trial of less than two years, the original owner "good naturedly" took back the land on which two thousand dollars had been paid and canceled further obligations.

Phalanxes in various places.

Many of the other phalanxes may be grouped about some city. From New York there came not only Sylvania but also Peace Union, McKean county, Social Reform, Goose Pond, Leroysville and One Mentian — all located in northeastern Pennsylvania. About Rochester, New York, were grouped Mixville, Ontario, Clarkson, North Bloomfield, and Jefferson county phalanxes. In Pittsburg were organized Trumbull, in Trumbull county, Ohio; Brook Farm, near Wheeling (now West Virginia); and Ohio at Pultney Bottom. Influences at Cincinnati gave birth to Clermont in Clermont county, Ohio; Integral at Middletown, Ohio; and Prairie Home,

in Logan county, Ohio. Alphadelphia was located at Kalamazoo, Michigan; and Washtenaw at Ann Arbor in the same state. Indiana had a phalanx in La Grange county. Illinois had one in Bureau county and another in Sangamon county. The phalanx in Wisconsin has already been mentioned.

Radical minds in reform movements.

Separatists must have ideas at variance with the mass of the people, and hence they are often at variance with each other. Possibly no such aggregation of peculiar people was ever brought together as could have been found in one of these American communities. Some were vegetarians and taunted those at the meat table with having been to the graveyard and with eating a dead body. Some would not use pepper and salt because they were not foods; others would eat no bread save that made of Dr. Graham's flour. Some lived entirely on bread and molasses. One community was described as "No God, no government, no marriage, no meat, no salt, no pepper," and its members not as Fourierites but as "Furyites."[10]

One cause of failure.

Since the decay of Fourierism, a number of spasmodic communities have been tried, such as Greeley, Colorado; Esperanza in Kansas; and New Odessa in Douglas county, Oregon. It is estimated that fully fifty of these experiments have been made in the last half of the century. The feeling of individuality which is breathed in with the air in America, as well as the unusual strength of home ties, will probably continue to act against such communities in the United States. But those who have sought a Utopia in individual happiness and the approval of conscience have not sought it in vain in the western world.

CHAPTER XXXII.

AMERICAN REFORMS AND REFORMERS.

Why reforms flourish in America.

America would seem to offer a fertile field for reforms. A new people, bound by no old customs, possessing freedom of speech, a low per cent of illiteracy, unbounded resources, recruited from the discontented of all nations, so happy that they become sympathizers — small wonder that every reform has found a hearing and some followers. Some of these, like divesting the church of an official secular sanction and turning her activities into lines of charity and social well-being, have been accomplished so quietly that they are seen only by contrasting the former with the present condition. Others, like the temperance reform, are frequently associated with "movements" which cause a temporary excitement.

Religious revivals.

The first widespread religious "revival" in America, about 1740, was accompanied by violent physical rigors commonly called "the jerks."[1] The revival which marked the end of the century was most manifest in the newer region beyond the Alleghenies. Churches had not yet been erected of sufficient size to accommodate the crowds, and preachers were compelled to resort to the open air. Since travel was so arduous, the meetings were continued at the same place several days. The people came in covered wagons or brought tents in which they lived. In this way in Kentucky the meeting became a "camp" meeting.[2] The revival

[10] There came to a communistic society in Indiana in midwinter a man wearing a straw hat, wooden shoes, and cotton clothing. He would wear nothing which an animal had furnished and, of course, would eat no meat. He would not sleep on a feather bed or feather pillow. Being an Abolitionist, he refused to eat rice, cane sugar or molasses, and would not have indigo used in washing his linen, lest he might encourage slave labor. For the same reason he would not use tobacco and, from temperance principles, abjured liquor.

[1] See Chap. V. of this series.

[2] In his "History of the People of the United States," vol. II., p. 579, McMaster gives an interesting description of the early camp-meetings, the first of which he says was held at Gasper River church, Kentucky, in July, 1800. The accompanying illustration of the camp-meeting at Sing Sing, New York, is from an old lithograph in the Congressional Library.

CAMP-MEETING IN 1838.

of 1858 originated in New England, and spread not only through the United States but to England as well. It was marked by no special demonstrations, unless by the quickening of church agencies through the various reforms pending at that time, and a greater harmony among the various church denominations. The fourth revival appeared about 1870, under the influence of the preaching of Moody and the singing of Sankey, first in England and then in America. Its prime aim was to repopularize the study of the Bible.

Extremists in reforms.

In a few instances enthusiasm led to such extremes as the "anti-fire" movement, in which people refused to use fire since it was reserved for the punishment of the wicked. A reform such as vegetarianism was based on the humane ground of not destroying brute life to sustain human life. Again, such changes as Dr. Graham advocated, the making of flour from the entire grain of the wheat, were based on hygienic principles.[1]

The Abolition reform.

No reform movement in America is comparable with the abolition of slavery, since it was connected with the most discordant element in the national life. The Society of Friends or Quakers had urged the abolition of slavery in colonial days, and soon after the Revolution the different northern states abolished slavery, some by immediate and others by gradual emancipation. But few seemed to think that the national government had a right to interfere with the custom in any state which favored it. Following the adoption of the constitution there were forty years of quiet, broken only by an occasional petition of the Friends to Congress to abolish human slavery. Many persons agreed with Jefferson in thinking the system wrong from an economic standpoint, but saw no method of disposing of the negroes if they should be freed. The American Colonization Society was organized in 1816 to export them to Africa,

[1] The use of a purely vegetable diet was advocated as early as the time of Pythagoras, a Grecian philosopher in the sixth century before Christ. It is extensively followed by the Hindus and other peoples of the east. Sylvester Graham, a Presbyterian minister of Connecticut, in his work as a temperance lecturer, conceived the idea that the use of meat as a food produced habits of intemperance. He therefore advocated a vegetable diet and the making of wheat bread from unbolted flour, thus preserving the bran as well as the white portion. Flour made according to this process is called Graham flour, and the bread Graham or "brown" bread. Graham's book on "Bread and Bread-Making" appeared about 1840.

ABOLITION MEETING IN BALTIMORE, 1845.

and under various forms and during forty years sent over about ten thousand freedmen, many of whom returned disheartened to America.[4]

But the question was to assume a new and more disturbing aspect. In 1821 in the little Quaker village of Mt. Pleasant, Ohio, a saddler named Benjamin Lundy issued the first number of *The Genius of Universal Emancipation*, and thereby inaugurated an agitation against slavery from an ethical standpoint. Removing from place to place with his paper, he came eventually to Boston, where he met a practical printer and editor, William Lloyd Garrison. Garrison had the reformer's instinct and had already connected himself with the temperance movement; but the abolition work seemed more pressing, and he formed a partnership with Lundy. The latter had been content to advocate emancipation as a gradual process, to secure the freedom of children born hereafter, and to ameliorate the condition of the slaves, recognizing slavery as fixed in America.[5]

Lundy, the pioneer Abolitionist.

But Garrison was an impetuous, militant reformer. He argued that if the emancipation of a child was right, then the emancipation of its parents was right; that if freedom after twenty years' servitude was just, then immediate freedom was just. He also accused the clergy of fostering slavery because they did not openly attack it. He therefore, in 1831, started an independent paper, *The Liberator*, having for its motto "Unconditional emancipation."[6] His first editorial contained a challenge. "I am in earnest — I will not equivocate — I will not excuse — I will not retract a single inch — and I will be heard."

Garrison founds *The Liberator*.

Conducting his paper under great hardships, Garrison was able in three years to launch the American Anti-Slavery Society at Philadelphia. Branches were organized all through the north, and thousands of members were secured. Petitions poured into the various legislative bodies. This agitation disturbed the business relations between the north and the south, and the Abolitionists were often roughly handled and their places of meet-

Opposition to the Abolitionists.

[4] The negro republic of Liberia, on the west coast of Africa, whose independence was declared in 1847, owes its foundation to the Colonization Society. Abraham Lincoln was always strongly in favor of colonization as a solution of the great problem.

[5] Lundy, after many efforts in behalf of the negro, both slave and free, and after suffering frequent persecution, went to the little village of Lowell, Illinois, to revive his first abolition paper. His death prevented a consummation of the plan. Mr. Roger Williams, of Streator, Illinois, is heading a movement to erect a suitable monument over Lundy's grave in the Quaker cemetery at Clear Creek, Putnam county, Illinois.

[6] This motto was due to the fact that most of the northern states in abolishing slavery had provided for gradual emancipation; for the freedom of all children born hereafter; and for prohibiting the introduction of more slaves. Whittier supported Garrison in his attitude toward the clergy. See his "Pastoral Letter," written when the clergymen of Boston protested against holding abolition meetings in the churches.

The Abolition split of 1840.

ing mobbed and burned. But as is always the case, the movement throve on such opposition. About 1840 it reached its largest proportions; but just as it seemed to promise some results, dissensions arose among the reformers themselves. To such radicals as Garrison, Wendell Phillips, Lewis Tappan, and the two Mays, the national government seemed dominated by the slavery interests, and they assumed the position of "non-Resistants," refusing to take any part in civic life. Another wing composed of men like the poet Whittier, Birney, Gerrit Smith, Arthur Tappan, and Holley, thought abolition could be accomplished only by the formation of a third political party. They declared that moral action without political action was an absurdity in a republic.[7]

CARTOON ON WOMAN'S RIGHTS.

The results proved the wisdom of the attitude of the conservative or anti-Garrison wing. Their Liberty party led, after numerous vicissitudes, to the Free Soil party, and this in turn to the Republican party.[8] The Garrison faction continued to revile the government, to refrain from taking any part in it, and to educate the people until the end came in the Civil War. *The Liberator* suspended publication in 1866, at the age of thirty-five years.

Triumph of the moderates.

Mingled with the disturbing political division among the reformers was the annoying woman's rights question, the Garrison following favoring and the others opposing the participation of women in the abolition meetings. The question was brought up by the Grimke sisters, "the inspired Carolinians,"[9] although it assumed national proportions when women were excluded from the World's Abolition convention in London in 1840. These women resolved to hold a meeting after they returned to America to secure the right of being heard in public places, and also to gain reforms in the right of married women to property. A convention was held eight years later at Seneca Falls, New York, which adopted a declaration of

BRIGHAM YOUNG'S FIRST RESIDENCE, SALT LAKE CITY.

[7] When John Brown made his demonstration at Harper's Ferry, the Garrison wing approved. Wendell Phillips went to North Elba, New York, to speak at his grave. But Whittier in "Brown of Ossawatomie" says:

"Perish with him the folly that seeks through evil good!
Long live the generous purpose unstained with human blood!
Not the raid of midnight terror, but the thought which underlies;
Not the borderer's pride of daring, but the Christian's sacrifice."

[8] and [9] See notes on next page.

independence. It was modeled after the document of 1776. The word "man" was substituted for "George III." in enumerating the wrongs they suffered at his hands. From 1830 to 1870 this agitation of the rights of women continued in various forms, participated in by Fanny Wright, Elizabeth Denton, Betsy Combs, Lucy Stone, Lucretia Mott, Harriet Noyes, Elizabeth Cady Stanton, Susan B. Anthony and Olympia Brown. Mingled with the main reform were such kindred subjects as the abolition of imprisonment for debt, hygienic and sensible dress, homestead laws, the carrying of the mails on Sunday, temperance, bankrupt laws, and the education of women.

The kindred question of woman's rights.

BRIGHAM YOUNG'S TOMB IN THE ENCLOSURE, SALT LAKE CITY.

It is not difficult to connect the rise of Mormonism with the other reforms of 1840. Credulous people of that time believed that the age of miracles had not passed; that revelations were yet vouchsafed to favored persons through various media; and that prophets were raised up for the ruling of the people. The divining rod was firmly believed in; the search for gold was almost incessant. Although Joseph Smith found his metallic book of Mormon and his reading glasses in some deserted "gold diggings" near Manchester, New York,[10] thirty years before this time, he and his followers were so driven from place to place by persecution that it was not until the great year of reforms that the movement, then in progress at Nauvoo, Illinois, assumed sufficient proportions to attract general attention. Mormonism offered an oligarchical religious community, with tithe-paying instead of profit-sharing. No attempt was made to abolish individual property or the individual family. The "separatist" feature appealed very strongly, since it was coupled with religious direction through the revelations of the prophets.

The Mormon reform movement.

Nauvoo was laid out on a magnificent scale, covering an area six miles square, on the bluffs fronting the Mississippi. The erection of a vast temple or house of worship was begun. The city became a refuge for the dissatisfied and those who were aroused under the influence of the various reform movements. The number of inhabitants soon reached ten thousand.

The destruction of Nauvoo.

[8] The Abolitionist or Liberty party in 1840 nominated James G. Birney of New York, and Francis Lemoyne of Pennsylvania, for their ticket. Four years later they named Birney and Thomas Morris, of Ohio. In 1848 they united with the Free Soilers or Free Democrats in nominating ex-President Van Buren of New York, and Charles Francis Adams of Massachusetts. This same combination named John P. Hale of New Hampshire, and George W. Julian of Indiana, four years later. In 1856 they went in with the new Republican party, nominating John C. Fremont of California, and William L. Dayton of New Jersey.

[9] Sarah Moore Grimke and her sister, Angelina (Mrs. Theodore D. Weld), were daughters of a prominent South Carolina jurist, and emancipated their slaves after his death. Coming to Philadelphia they threw themselves into the abolition cause and insisted upon participating in the public meetings. The older sister was one of the first lecturers claiming the equal rights of woman.

[10] According to the Book of Mormon, one people crossed to America at the dispersion after the building of the tower of Babel. For its wickedness this tribe was destroyed, but buried certain "plates" containing its history. These were found by one of the lost tribes of Israel which also crossed from the old world. Dividing into two factions, one lapsed into barbarism and formed the American Indians. It destroyed the other branch but not before its prophet, Mormon, buried the plates where Joseph Smith found them. The printed book, as translated from the plates, is about one-third the size of the Bible, and is divided into sixteen "books," and these into chapters and verses. Some critics assert that the whole was written by Rev. Solomon Spaulding.

Illinois was at this time undergoing a transitional state of border lawlessness, and depredations by organized bands of desperadoes were not uncommon.[11] Under pretense that the Mormons were counterfeiters, that they sheltered thieves, and that they planned to arise and kill their neighbors, the people of the surrounding country attacked Nauvoo, murdered Joseph Smith, and pillaged and destroyed the city of Nauvoo.[12]

The exodus from Nauvoo.

A small portion of the Mormons followed "King Strang" to Wisconsin,[13] but the larger number, under Brigham Young, successor of Smith, bowed to their fate.[14] Preparations were made to follow "the track of Israel into the west." The unfinished temple was turned into a workshop from which six hundred wagons were turned out. Homes were traded for horses. In 1846 preparations were complete, the great temple had been finished in order that prophecy might be fulfilled, and about twelve hundred of the faithful migrated amidst great hardship to a temporary camping ground on the Missouri, opposite Council Bluffs. One thousand were left behind, as they were too poor to go with the others. Upon these luckless Mormons their neighbors fell with redoubled fury, burned the temple, sacked their dwellings, and drove the inhabitants into Iowa.

Founding the city of Zion.

In 1847 Brigham Young headed a party into the boundless west in search of a retreat far from his persecuting fellow men. Unguided by compass, they came at length to the shore of what was called the Great Salt Lake, and with shouts and hosannas established the stakes of the holy city of Zion. A new temple was to occupy a prominent site. Everything was marked by religious zeal. Beyond the Dead Sea was the desert. Into the sea flowed the river Jordan. Beyond the Sea of Galilee rose the Mount of Olives. A century would certainly elapse before persecuting civilization could reach this isolated spot.

JOSEPH SMITH'S MANSION AT NAUVOO.

Before word could be sent back to the Missouri, the "first immigration," embracing 1,553 people and 580 wagons, left the wretched huts which had constituted their temporary homes and set out with rejoicing, dancing, and singing, to the "promised land."

The migrations to Utah.

They knew not where they were going nor what new hardships were to be endured; but no future condition could be worse than their past and they had sublime faith in their prophet. The next year the "second immigration" brought 662 persons and 226 wagons. In time the wretched remnant left at Nauvoo also reached Utah, making in all about one-fourth the total number of exiles from that place. A shipload came

[11] No doubt justice was tardy in these outlying communities, but that cannot pardon these "regulators" who assumed the guise of preservers of the peace and in their lawlessness exceeded those they would suppress. One Illinois band known as "Flatheads," organized to punish horse-stealing, used its power to avenge personal wrongs.

[12] Joseph Smith was more of a visionist than the vagrant that he is usually described as being. He had his first visions during a great religious revival. Some of his most influential followers at Nauvoo were antagonized by his revelation authorizing him to take spiritual wives. From these troubles arose his arrest by the state authorities. He was in jail at Carthage, Illinois, when his brother and himself were killed by the mob.

[13] See "The King of Beaver Island," in this number of THE CHAUTAUQUAN.

[14] Brigham Young, a Vermont carpenter, was converted and joined the church of the Latter Day Saints, at the age of thirty. He rose rapidly, and in three years was chosen one of the twelve apostles. On the death of Smith he was chosen head of the church.

MORMON TABERNACLE AND TEMPLE, SALT LAKE CITY.

around from the eastern states by San Francisco. Zion prospered, but the unexpected discovery of gold and the building of the Pacific railroad brought the persecuting Gentiles and resulting conflicts with the United States government. It is now difficult to imagine where a spot may be found in the future to which non-conformists may retire. America offered many promises, but Americans have proved as intolerant of radical movements as people of the old world.[15]

It is insufficient to say that the adoption of the polygamist relation in the family has caused all the persecution of the Mormons; that it has made the people of the United States insensible to their previous cruel treatment and unmindful of the service they rendered in the Mexican war.[16] The original cause of persecution lies back of that. It is in the un-American principle of "separation." The political equality of man, the common schools, business relations, the village church, the open railway cars, the mingling on the streets — all point to man associating with his fellow man. They breed hostility and suspicion toward any group separating itself from the others. Self-reform by separation is also repugnant to the larger outlook of the reform of the masses. In America the absence of class by birth produces a general coöperative feeling and a faith in humanity as such. Yet it cannot be said that any reform movement, however small, has been without influence in promoting the general happiness of the people. Reformers have died in despair because their individual hobbies failed of adoption; but a larger outlook might discover that each has had his influence in promoting a general happiness probably surpassing that of any other people.

Why the Mormons are persecuted.

[15] In 1890 the Church of Jesus Christ of Latter Day Saints had 424 organizations and 144,352 communicants scattered through twenty-two states and territories, chiefly in Utah, Idaho and Arizona. Since Young's death, John Taylor and then Wilford Woodruff have been first presidents. The latter in 1890, by a revelation, forbade further polygamous marriages. A reorganized branch of the church recognizes Joseph, the eldest son of Joseph Smith, as the true prophet. Its headquarters are at Lamoni, Iowa, and it has 431 organizations and 21,773 members, principally in Iowa and Missouri. This branch has always rejected polygamy.

[16] While waiting at their temporary home on the Missouri, the Mormons were asked by President Polk to furnish a force to invade Upper California in the Mexican war then just begun. They sent 520 men fitted out at their own expense, who formed Cooke's expedition in connection with Kearny's. They served through the campaign, were discharged in California, and joined their families at Salt Lake when the tidings reached them that the site of Zion had been found.

Review Questions.

CHAPTER XXIX. 1. What petition did Asa Whitney present to Congress in 1849? 2. Why did his plan meet with opposition? 3. What other projects were agitated? 4. What reasons led Congress to yield in 1862? 5. What companies were formed and what inducements were offered by Congress? 6. What new method of making internal improvements was thus inaugurated? 7. Describe the building and completion of the road. 8. What gigantic fraud did the Central Pacific road perpetrate? 9. What state of things in our national life did this reveal? 10. What was the first system of land sales? 11. What large gifts of land to corporations led to the passage of a "homestead law"? 12. What was that law? 13. What advantage has it been to the nation?

CHAPTER XXX. 1. What were the settlements of Pietists and Labadists? 2. Describe the origin and customs of the "Shakers." 3. Of the Moravians? 4. Of the Harmonists? Of the Inspirationists? 5. Give the history of the Zoar community.

CHAPTER XXXI. 1. Give an account of Robert Owen's experiment. 2. What other communities sprang up at this time? 3. Describe the Icarian experiment. 4. Who were the Perfectionists? 5. Describe the Brook Farm community. 6. How was Fourierism tried? 7. Why were these experiments so short-lived?

CHAPTER XXXII. 1. What great religious revivals have taken place in this country? 2. What early attempts were made to deal with the slave question? 3. Into what two branches did the later reformers divide? 4. How did each exert its influence? 5. Describe the rise of the woman's rights question. 6. Give an account of the Mormons.

Search Questions. 1. Who was Laurence Oliphant and with what community was he associated? 2. When was the Washington monument begun? 3. What was the Geneva tribunal of arbitration? 4. Why was this tribunal of great importance? 5. What states now admit women to full suffrage? 6. In how many states are they admitted to some form of school suffrage? 7. In what states do they exercise municipal suffrage?

OUTLINE VIII.

CHAPTER XXIX. A TRANSCONTINENTAL RAILROAD.

Long agitation of the project.
- Efforts of Asa Whitney. Government surveys for routes. Sectional jealousy prevents action.

The Act of 1862.
- The two Pacific companies. Construction at each end The race for a prize.

The perils of government contracts.

The railroad creates a demand for public lands.
- Early land acts. The homestead act. Benefits of the public lands.

CHAPTER XXX. SEEKING UTOPIA IN AMERICA.

Utopian dreams of olden times.
- America brings new hopes.

Religious communities originating in Europe.
- John Kelpius. Sluyter's Labadists. Beissel and the German Dunkers. Ann Lee and the English Shakers. The Moravians at Bethlehem, Pennsylvania. The Harmonists under George Rapp. The Separatists at Zoar, Ohio. Ebenezer and Amana.

CHAPTER XXXI. SEEKING UTOPIA IN AMERICA—(CONTINUED).

Communities based on economic grounds.
- Robert Owen at New Harmony, Indiana.
  - Offshoots from the Owen experiment.
- Birbeck and Flower's English colony.
- The Icarians from France.
- The Oneida community.

The new transcendentalism.
- The Brook Farm Community.

Albert Brisbane and Fourierism.
- The phalanx craze. Sylvania as an example. Spread through northern states.

Some reasons for failures of communities in America.

CHAPTER XXXII. AMERICAN REFORMS AND REFORMERS.

A new world ready for reform movements.
- Religious reforms. Extreme ground of certain reformers. Abolition the greatest reform.
- Lundy. Garrison. The schism of 1840.

Abolition gives rise to the woman's rights agitation.
- The Grimke sisters. The world's convention. Attendant minor reforms.

The religious reform of the Latter Day Saints.
- A credulous age. Joseph Smith finds the plates of Mormon.
- Persecution at Nauvoo. Brigham Young founds the new city of Zion.

The un-American principle of reform by separation.

A READING JOURNEY through FRANCE

[Preparations for and incidents of "The Ocean Voyage," in this Reading Journey, were detailed in the October issue. French money, suggestions for living, and a tour of Paris streets and boulevards were covered in November. Domestic and public architecture in Paris, historically considered, formed the instalment in December. Art Life in Paris, from the student's point of view, was described and sketched in detail in January. The picturesque suburbs of Paris were described and illustrated in February. The Paris Exposition was the subject in March. In April, a trip was taken across Touraine.]

Summary of Preceding Articles.

VIII. IN NORMANDY.

BY IRENÆUS PRIME-STEVENSON.

"Kind hearts are more than coronets
And simple faith than Norman blood."— *Tennyson.*

"Normandy is one of the most plenteous countries of the world." — *Froissart*

Some years ago there was played in a boulevard theater in Paris a farce in which part of the fun came in the efforts of a swindling and ignorant South American, arrived for the first time in France, to pass for a Parisian born and bred. One speech that stirred the audience to a ripple of laughter was this pompous reply to a question from his hostess — "Madame, I was born and brought up amid the rugged mountains of Normandy and the ice-peaks of Brittany."

The surface aspect of northern France.

There are no mountains in Normandy, rugged or other; any more than is a single ice-peak in Brittany. Northern France, if you review Department by Department, is a level, often a level tediously monotonous, compared with the varied southeasterly districts. There the geological surface is wondrously changed and you have the grand and the fantastic as your horizon. But far and wide, around Paris, especially going seaward, the country, at its roughest, offers only rolling, hillocky, well-wooded and quietly-watered landscapes. In Artois, Picardy, Normandy, Brittany, Touraine, Isle-de-France, Maine, Champagne and Orléanais, the natural sky-line is low. Fortifiable bluffs, or sudden steeps and gradients, suitable for defense or prospect, are endowed with a dignity not otherwise accepted. As for the most northern portion of French territory (stretching between the German frontier, the borders of Belgium and the English Channel), it is so level that a poplar-tree avenue can be a feature of your view for a mile or so; and you divine, especially in thinking over the affairs of Artois, Luxembourg and Hainault why this part of Europe has been the scene of so many battles. It is the proper place for a charge of cavalry or for a field of cabbages; either of them going on and on until the muscles of a horse or the ambition of sprouts can no farther go.

Normandy, as a land; and its eloquence in history and art.

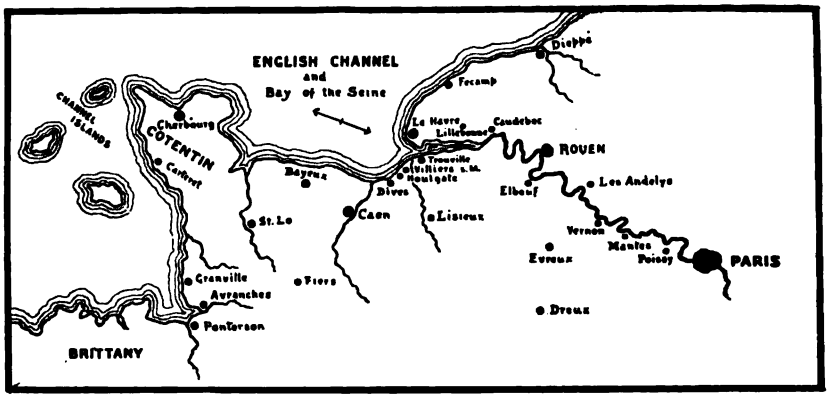
In Normandy, except in particular tracts, you are not restricted to such eye-tiring sort of natural floor. On the contrary, while Norman hills are of not much ambition, you will enter on a most varied, fascinating, undulous variety of surface; a feminine beauty and caprice that seldom is without movement and charm. And where Nature has tamely wrought for the eye, the weakness is forgotten, thanks to everything that man can do to make a region intensely appealing to the student of history and of that art which is most permanent in material expression — architecture. Here history of State or Church, war or peace, keeps pointing you hither and thither.

This paper designates a narrow route, a ramble all too brief, westward from Paris into a province that is thus eloquent. I can empha-

size only a few objectives; those that must be omitted would defy a note-book as sententious as the speeches of Mr. Alfred Jingle. For Norman history, like the annals of Brittany, close by, has the exhaustless overlapping of stirring events. Mere hamlets are as proudly clothed with past dignity as are the populous cities — cities that bear an equally appealing investiture. Even the ephemeral aspects of Paris-made resorts, along the sea-coast, often remind you of a mailed figure in a museum, over the armor of which happens to be cast a foolish drapery of gauze and tinsel. Normandy shares in the first story of the cohering of France into one nation, by the making of wars or the signing of treaties between territories fiercely disunited; whose lords resisted all ideas of the evolution of one central government, unless each felt that he could achieve it by the blood and subjugation of the others. As for English history, only in Artois and Picardy (where Crecy and Agincourt are found) was the perpetual antipathy and, in paradox, the perpetual fusion of Anglo-Saxon and Frenchman so developed. In view of the Conquest, the Norman kings of England, the Hundred Years' War and many other factors which every schoolboy studies, French history in this region is the chronicle of events that mean the making of the British people as well as of the French people, — the definition of British rule in Northern Europe. You have castles and cathedrals and stately houses that have been built by soldier-kings, by saintly ecclesiastics, by great lords, and all the wealth of typical burgherdom, till the long panorama ends with the fishing-towns on the Atlantic. The human interest is limitless. The traveler lives over again the times and deeds of the Gallic tribes to whom this fertile land was dear, of Cæsar's legionaries, of the Merovingians and succeeding dynasties, of Ogier the Dane, of Rollo, of Robert the Devil and his conquering son William, of the kings of England who if they could not be kings of

Share in French history.

A glimpse at the past.



SKETCH MAP OF LOCALITIES IN NORMANDY WITH REFERENCE TO THE SEINE AND COAST.

France would fain be dukes of Normandy; of Jeanne d'Arc, Talbot and Warwick. Yet, if you do not care for all that bustling past, you can forget all history's ghosts in walking about the most fertile, sunny farms ever ploughed; losing yourself in woodland valleys where nothing more intellectual than a cow or a Norman peasant is to be a topic of reflection. And when you have reached the Atlantic, long days of idleness are to be enjoyed, just as a looker-on at the vivacities of French sea-shore existence, stirring around you in a scale that ranges from the stalls and the barks of Norman fisher-people to the elegant frivolities of a casino ball. All these aspects are Norman. Take new and old, at pleasure. Normandy stands for stale history, stale heroes, stale churches; and for fresh fish, fresh butter and — Froissart.

Extent of the province.

The boundaries of this famous province have shifted much, now to its contraction, now to its enlargement, as wars, civil or international, dealt with its extent. But if we turn to the later maps of the Old Régime, one finds that later Normandy included the sweep of territory that since

A NORMANDY FARM.

1790 splits into not less than five northwestern Departments,— the Lower Seine, the Eure, Calvados, the Orne and the Manche. On the east and the south were Picardy, Artois, Isle-de-France, Orléanais, Maine and Brittany. Before its provincial existence, it was a part of Neustria.

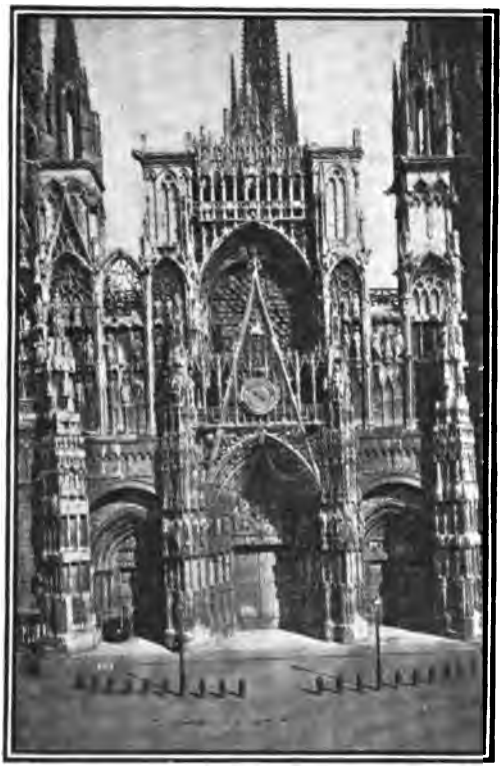
The growth of Normandy into provincial independence, into being one of the great dukedoms of France, begins in 860, with Rollo, the Danish pirate-prince, who wrested it from Charles the Simple; and Rollo is the first titular Duke of Normandy. The last one was a quite different sort of man — the cowardly and feeble John of England. For a good while, the province was more a Danish or Norse district in people, government, faith and tongue. The piratical doings of its seafaring element made it the dread of the eastward neighbors. The Norman dukedom of the ninth century was no more what we understand by "France" and "French" today than Jutland, in many aspects. But Christianity and civilization and the assimilating of new influences came to the intruding folk, whether leaders or led. Rollo was converted. The cities of Normandy multiplied. Other arts than war were absorbed. St. Ouen, the Bishop of Rouen, and Chancellor of Dagobert I., labored for religion in Normandy, as did Saint Maclou for Brittany, and St. Patrick in Ireland. By the tenth century Normandy was no longer pagan or barbarous as a whole; the Norse language had become forgotten save in the coast-towns; and Norman-French was the tongue of the educated. A majestic and simple achitecture had entered into building, whether to the glory of God, or to the comfort and protection of men. The splendors of Gothic masonry were added. Feudalism and chivalry assumed their importance, and accomplished their complex, vehement work, for the mixed races in the province. Royalty in France did not mean rule in Normandy any more than Burgundy or Brittany, however counted to be fiefs. Till 1450 the dukedom was more and more a free factor in the development of Europe, aside from being nominally territory in France. The eleventh century comes on. With the seventh Norman duke, William, the war-lord of the English Conquest, with the obstinate wars by British kings who fought at Agincourt and Crecy and beset the province by sea and land, the tale continues in unbroken movement. Civil struggles, religious ones succeed: till the Old Régime passes.

Normandy's development.

Reckoning that you will take Paris as a starting-point for an excursion

Plan of a Normandy tour.

in Normandy, it will be wise to make as objective points only some eight or ten localities, between your advancing westward and not only fairly reaching the coast, but turning abruptly down it, until the very edge of Brittany checks you. The line so thrown ahead will lead you to Rouen and thence to Dieppe, and Havre, quite directly northwest. From Havre the ocean-side is followed along a route to include Caen, Bayeux and Cherbourg, just beyond which port sticks up into the English Channel the historic, lonely Cap de la Hague. The straight side of the Cotentin projection, with a few of its coast towns, leads the wanderer down to Avranches and Pontorson; where the mysterious rock on which St. Michael is said to have alighted rises over the sands, as at least a semicolon, if not a period to your expedition. The return to Paris may be by an inland line of progress across Central Normandy, or its southward portion. But there will occur more in this tour than can be so much as mentioned here. It will give a clear idea, in its overflowing contents, of Normandy old and new, at prayers or at war, tilling fields that are watered by limpid rivers and brooks, toiling in manufactories that have brought new wealth to its people, fishing in the stout barks that must face the weather of the Channel and of the Atlantic.



PORTAL OF CATHEDRAL AT ROUEN.

Between Paris and Rouen it will be pleasant and informing to make a halt or so; although each stop is relatively "unnecessary." Once started, you will notice that the Seine, flowing swiftly along to the shallows of its entrance into the English Channel at Havre, and the railway line are companions much of the way westward. But it will be good for you to be warned that the railway is not always faithful to your sentimental interests. Of numerous most characteristic and ancient bits of Normandy you will not be aware, by so much as the name of a station; and after you have broken your journey quite particularly, for passing a few days at Rouen, the railway should be deserted altogether. A branch line now and then is necessary to you before you enter Rouen. You should resolve to see the Seine, near its embouchure, in whatever of its old utility and romance can be traced.

Mantes.

Mantes is the city in which William of Normandy caught the fall from his startled horse that brought him (at Rouen) to the sudden end of his magnificent kingly career. Neither Mantes nor Vernon contain significant traces of the epoch of the Conquest; but there are striking bits — a few — of the architecture of the province in the fourteenth and fifteenth centuries, and later periods; while at the same time each is full of picturesqueness and beauty, in general aspect. At St. Pierre-du-Vouvray it is distinctly advisable to take the drop-line for the town of Les Andelys, northward. Les Andelys stands quite on the Seine; a short three-quarters of an hour from St. Pierre. Here are two superb Gothic churches, the curious and

picture-like (if not quite convenient) adjustment of a town that has grown up in two parts. And, not far from its center, one of the most famous ruins of a fortress of old Normandy warfare is to be visited — the Château Gaillard. North of Vernon, by the way of Pont-de-l'Arche, stands Gisors. Here can be found the remnants of another great war-castle, that which Henry II. of England erected. The finely-sculptured church of St. Gervais and St. Protais, the timber houses scattered among the older streets, and the cheerful promenades are occupation for at least a day in Gisors. In Louviers, too — another departure from your main course west — occurs a notable and ancient Norman town, in respect of those same old wooden or half-wooden dwellings, that witness how much more timber was available in France up to the end of the sixteenth century than nowadays. The Church of Notre Dame at Louviers, a Gothic edifice that rose between the thirteenth and fourteenth centuries, has a porch that is so magnificent in floridity of execution as to be among the wonders of that style. Let it be noticed here that the examples of Norman architecture are less plentiful in Normandy now than in England. There the finest types exist in such instances as Exeter, Lincoln, the Chapel of St. John, in the Tower of London, and portions of the noble piles at Durham and Ely. The Gothic, in one or another phase, gives Normandy its most marvelous church edifices. As you go westward, there is more to be met in the way of the church-building named from the province: but war and peace have rather prevailed against the architectural evidence precisely to be expected by the visitor — the Norman mode.

Louviers.

It is not uninteresting to point out here how Froissart's pages touch on this portion of Normandy, in the minute old chronicler's tale of the war between Philip of France and Edward of England. In 1346, Edward and his army coming into the province from the sea "rode to a great town called Louviers; it was the chief town of all Normandy for drapery and riches, and full of merchandise. The Englishmen soon entered, for then it was not closed; it was overrun, spoiled and robbed without mercy; there was won great riches. Then they entered into the country of Evreux, and brent and pilled. . . . The Englishmen left Rouen, and went to Gisors, where was a strong castle: they brent the town and they brent Vernon, and all the country about Rouen and Pont-de-l'Arche and came to Mantes and to Meulan, and wasted all the country about there." It is no wonder that one misses in inland Normandy so many sights that could have stood up staunch in this century. The "brenning" of everything that could be set afire has been a part of these chapters of Norman prostration before victors of all epochs early in the chronicle.

A bit of history.

"Rouen is a fine, large French city, situated on the River Seine," says a battered school geography near the writer's hand. Such bald, disjointed comments amuse us, as we grow in years; to find our primitive travel interests are enriched for us. You enter the capital of Normandy (today its political office is merely departmental) at a high railway level. No preface to a great commercial town, a historic one of such ample dignity, could be more appropriate. The shimmering uplift of the Cathedral, those airy pinnacles and towers of other churches still more beautiful, the expanse of tens of thousands of roofs, smoke-veiled now and then, — the green and gently-rolling landscapes beyond the suburbs — all invite your eyes. Rouen must be taken to your heart without haste. A place to saunter about for days, you are cheating yourself if you give it a few hours. The new and commonplace has not elbowed away the antique so that you are victimized by the active currents of the Norman industrial center. The cathedral, another "Notre Dame" by dedication, stands proudly among the monumental churches of Northern France; though, by the by, it is in an ill situation locally and ecclesiastically, huddled away something as once on a time the mighty bulk of Cologne's cathedral was shut in. And the plan of the Cathedral of Rouen is marred; the two towers are

Rouen.

Cathedral at Rouen.

unfinished; and a cast-iron spire that pierces the soul is a supposititious insult, since 1822. But the irregularity and incompleteness are forgiven in the details that make for the dignity and beauty of the vast edifice. It was begun in 1201; and for the most part of four centuries the process of its embellishment went forward. The nave's perspective is poor as you enter. But in extent it is a nave of nearly four hundred and fifty feet. The transept extends two hundred and seventy; the spacious choir is divided by broad double aisles. If you look upward from some standpoint midway, on and on climbs your eye, past triforium, past two galleries, to a far-off clearstory that seems inaccessible to a workman's devices. The bustle of the narrow but active streets outside scarcely comes to your ear, as you stroll about. And you may be alone, full of the sense of solitude: but the company of the dead, in their tombs, now in one chapel and now in another, adds to the feeling that mere stone carvings outlast the vigor and pride of all human life. Duke Rollo sleeps here, William Longsword, his son (slain by Arnolf of Flanders), is here, and the dust of England's Henry II. is a heap in yonder sepulcher. One splendid monument holds the bones of Georges, Cardinal of Amboise, whom we came to know a little about in connection with the Touraine region; and Cardinal de Croy and Louis, Sieur de Brézé, high-seneschal of Normandy, as the sixteenth century advanced, hold their last state within these walls.

Tomb of kings.

HAVRE.

There are at least two other churches in Rouen so notable in execution that they must not be quickly dismissed by the student; to wit, St. Ouen, often called the pattern Gothic church in France; and St. Maclou,—amazingly delicate and beautiful in its florid embellishment. These are indeed structures where the "builders wrought with greatest care." And the city's secular edifices embrace jewels of architecture; the Hôtel Bourgthéroulde, the Hôtel de Ville, the rich-carved Palais de Justice. The quaint Tower of the Big Clock, a relic of centuries, means, in a way, the cognizance of the city. There are inner streets and courts that are like stage pictures. Excursions, too, into Rouen environs seldom need fall short of an interest. One chapter of Rouen's local history, at the same time a chapter of France's early annals, is not without some effort to be made part of what you see, while you are just where the incidents occurred. A mere fragment exists of the great seven-towered Château de Beauvril, in which Jeanne d'Arc was prisoned, racked and tried. No tomb contains the ashes of that tortured saint and heroine—for they were thrown into the Seine. Here, truly, you are reminded of the fact that Shakespeare's lines record what the men who judged her believed her to be.

Jewels of architecture.

"Scoff on, vile fiend, and shameless courtezan!
Blood will I draw on thee; thou art a witch."

HOSTELRY OF WILLIAM THE CONQUEROR, VILLERS-SUR-MER.

Down the Seine.

The river route between Rouen and Havre is not only in a more historic course through the oldest part of Normandy, but a singularly charming way to reach the Channel coast in pleasant weather. The steamer is neither luxurious nor specially nimble. But, once more, "do not be in a hurry to hasten." The Abbeys of Jumièges and St. Wandrille, Caudebec's noble church, the Roman theater at Lillebonne, ancient Honfleur, Tancarville — where is a tremendous ruin of a war-castle — it is easy to spend a little time in this series. You are getting closer not only to the mouth of the Seine and the English Channel, but also to Norman-English hatred. All these stopping-places have had their shares in it. At Lillebonne, William planned the English Conquest; Honfleur was "brent" by Edward in 1346; and Honfleur was captured by Henry V. in 1415:

> "Once more, unto the breach, dear friends, once more,
> Or close the wall up with our English dead! . . . .
> Now set the teeth, and stretch the nostril wide,
> Hold hard the breath, and bend up every spirit
> To his full height! On, on, ye noblest English!"

Havre and Dieppe.

Havre and Dieppe are probably the two cities of Normandy most universally known. The fact that the town second named has undergone the movement which superposes the traits and vogue of a populous seaside resort, with a vast element of the modish French hotel-season and villa-season of the coast appertaining to it, should not hide what there is of quaint and historic Dieppe from the more reflective minds. Havre has delightful suburbs, as well as a deal of attractiveness not so far away as real suburbs. The bold heights seaward have magnificent outlooks, you can hunt and find curious villages, notable farms; and however modern the "atmosphere" of this toiling French rival of Southampton just across the Channel from it, there is beauty and rural loveliness to be readily enjoyed. As antique and interesting a farm and farmhouse as I have come across in all Normandy lies within a charming walk from all the grime of Havre's docks, shipyards or conventional boulevards.

Trouville.

Trouville — the Long Branch of Northern France — is reached by a short steamer trip, straight across Havre; the passage, by the by, being frequently a good deal rougher than a voyage to New York. With Trouville, and its neighbors of smaller extent but not much less social movement between July and October, you enter on a series of stages of travel appropriately to be named Normandy-by-the-Sea. Villerville, Villers-sur-Mer, Dives-Cabourg, Houlgate are all resorts dear to Paris which can

CRIQUEBOEUF CHURCH, TROUVILLE.

make of hot weather a short holiday or a long one. The coast country rises and falls back of the illimitable beaches and sandy estuaries. The woods and orchards and carefully tilled fields, green bluffs, handsome or humble dwellings are everywhere about you. The Calvados roads are perfection. They wind about in laziness, or a surprising directness of purpose; always white, firm, bordered with verdant hedgerows or pastures or woods, often over-arched with interlaced boughs. All this stretch of the coast — high and open — is the joy of tourists with good legs, to say nothing of the fraternity ruling horse or wheel. (There are wayside refreshments if one be thirsty — Normandy cider is a proverb in France.) Your attention is divided between the water-view and the land view, both so fair. And the fact that towns along this Channel-edge of Normandy are historic, and have clung to their old sites for centuries with a tenacity out of proportion to their size, is already noted. Houlgate and Beuzeval are neither ancient nor important stations. Each has developed by the overflowing of Trouville, and from the desire of a more select social element, as well as a less wealthy class, to be removed from Trouville's ways and works in summer. But Dives is a truly old Norman port, in decadence. Here was assembled in 1066 that formidable array, sixty thousand men, under the flower of Norman chivalry; headed royally by William the Conqueror for the subjugation of England. (At the present time, the configuration of the Calvados coast and the changes in the depth of the little stream known by the same name, Dives, would not make it as helpful a point of departure for transports.) Somewhat farther down the shore occurs a strikingly quaint, typical Norman coast-town — Ouistreham, with the solid Romanesque tower of its church visible far at sea, distinct—geometrically in the flat countryside just behind. Centuries old is the church: but Ouistreham is so ancient a locality, formerly of strength withal, that after the assault of Caen, by Edward III. of England, in July of 1346, the "great riches" won were promptly despatched "by barks and barges," to this place, the key to the River Orne, "whereat all their navy lay."

Coast towns.

A choice of routes.

It is a faithful if ungracious saying that one cannot have his cake and eat it. It is also true that no ordinary and mortal traveler has yet discovered how to go to a place by two different ways at the same time. You are making for Caen, now near at hand. Whether you will be best pleased, as a route, in sacrificing Trouville, Dives and so forth, for the charming and quieter steamer trip between Havre and Caen, by way of

CAEN.

the canal opened across country, let me not decide. Either course is delightful. But, before the progress is too far advanced, either one way or another, must not two of the more inland towns of Norman dignity be passed without a word. Both Lisieux and Evreux are properly a part of a direct route from Paris to Caen, by a frequented line of the Ouest system. If you cannot go farther into Western Normandy than Caen, they will come into notice very happily at your return. Evreux, the center- Evreux.
city seat for the Eure Department, had a Roman and Frankish origin. When Rollo was piratically ravaging what was to become his dukedom, it suffered grievously. It was rebuilt — in time for another general conflagration, when Henry I. of England was permitted to destroy it, by a special understanding with its bishop that the churches in Evreux should be rebuilt — a curious ecclesiastical bargain. Philip Augustus likewise set Evreux thoroughly afire, but without any little private arrangement concerning the sacred edifices. Not all kings go into the insurance business. But however ravaged in old times, abundant interest, as well as activity, marks Evreux nowadays. It has a cathedral begun about the date of the Conquest and worked at until the century before this one. The result is a confused mass of Norman and Gothic solidity and grace,— a church with a most impressive nave and a choir of such carvings as are not common even in Normandy. Lisieux, in Gallic days the capital of the Lexovin tribe, has long been an object of touristic notice. The antique timber and half-timber residences are here seen in peculiarly liberal measure: one notable example to be observed on the old Street of the Paradis. The stately cathedral is dedicated to St. Pierre. One chapel of this church has an expiatory fact hanging about it. It is not generally known that Bishop Pierre Cauchon, of Beauvais, who was an influential and prejudiced judge at the trial of Jeanne d'Arc, died conscience-stricken because of his share in the tragedy. Cauchon built this chapel in Lisieux's church for a witness to his repentance; and very likely the story is true that he passed away calling in anguish to his victim for her succor to his departing soul.

Caen, however strong its Norman rivals, is especially the city of Caen.
William and of his queen, Mathilde of Flanders. It is a large and wealthy community, and by virtue of its canal a seaport also, today. Toward the twelfth century it was a larger town than now; and in the fourteenth century it ranked as a metropolis. William's affection for Caen was early shown, and as he grew in years so did Caen grow in grace in the stern

eyes of the king. When England was his possession and his home as far as sovereignty could make him at home there, he loved to be in Caen; and there he desired to be buried. The castle of the city — which at present cannot be visited by the general public, as it is a barracks — was his contribution to the defenses. Caen also witnesses the Norman prince's early piety. To mark his repentance for having taken to wife a woman whose kinship was so near as to make the union a spiritual offense, he built here his expiatory Church of St. Etienne, endowed it and gave a revenue to an abbey as well; while Mathilde, on her part, caused the noble edifice of La Trinité to rise, likewise on a rich monastic endowment. The two edifices and direction of their clergy were committed to Lanfranc. There may be something figurative in the fact that the respective churches are separated so widely; the breadth of Caen intervening. Of the two edifices, La Trinité, in architecture a Norman-Romanesque church, is lesser in size, and more advantageously placed; but the effects of nobility and simplicity are integral to both. The mortal relics of good Queen Mathilde are presumed to be hidden today in the tomb (far from splendid) that received them in the crypt of her church. The dust of William was thrown into a refuse heap, in the childish rage against everything royal that led the Revolutionists to all manner of desecrations. Modern Caen indeed was a fermenting Revolutionary center. In time, the Girondist party was localized here, triumphantly declaring that "seventy-two Departments stick to us." And when we rush over the centuries between Caen of the Conquest and Caen of the Terror, be it remembered that here in Caen one morning in 1793, Charlotte Corday left her home to go by the diligence to Paris and plunge her knife into the breast of Marat.

Two royal edifices.

Caen in history.

Caen has been so besieged, pillaged, turned into a place of bloody turbulence by the fury of armies, that the military tale of it is long. It was now an English possession, and anon a French one. But in 1450 it became politically a city of France, not Normandy, when Charles VII. captured it. It has been a durable place, as to its streets and houses, because of the prevailing use of the fine, enduring, expressive stone named from it: and the sculptures of its old monuments were easily completed and have lasted well, if left alone. St. Pierre, a church long a-building, reveals beauties and perfections of astonishing grace, if in a mixture of styles; and along with St. Jean (a later structure of curious architectural interest) is in a series of half a dozen churches to be reviewed with leisure. The hotels of famous Caen families of old days are noble dwellings. The place was always one of gentle and elegant Norman social life. Justly does old Froissart characterize it when he states, of the assault of Edward III. in July, 1346:

"Then the king went toward Caen, ... full of drapery and other merchandise and rich burgesses, noble ladies and damosels, and fair churches, and specially two great and rich abbeys, one of the Trinity, and another of St. Stephen; and one side of the town one of the fairest castles in all Normandy . . . . Then Sir Godfrey with his banner rode from street to street and commanded in the king's name that none to be so hardy as to put fire in any house, to slay any person nor to violate any woman. When they of the town heard that cry, they received the Englishmen into their houses and made them good cheer and some opened their coffers and bid them take what they list, so they might be assured of their lives: howbeit there were done in the town many evil deeds,— murthers and robberies." . . . .

Bayeux.

Beyond Caen a short railway trip carries you to Bayeux. Here we find a preferred residence of the bold dukes of Normandy preceding William. Bayeux was a place he found, in his turn, pleasant and valuable. The city has suffered such sweeping disasters between the fourteenth and sixteenth centuries that one is astonished to find one fine structure of its early dignity and elegance spared for our admiration. The cathedral is, in fact, the chief relic of dignity. The phrase "one of the most ancient and important churches in Normandy" has likely become in your ears a formula, since you entered the province; but however blended are

the architectural details of Bayeux's majestic Notre Dame and allowing for offenses by modern hands, it deserves the shibboleth. Bayeux contains a more delicate work of world-wide reputation than its church. The "Bayeux Tapestry" is here, in all the care befitting the most precious "sampler" in existence — the largest one withal.*

Just beyond Bayeux — after you have looked in at the thoroughly interesting city of St. Lo, concerning which Norman chronicles and a long succession of later chapters are not silent, — there starts up from the

FROM THE "BAYEUX TAPESTRY."
(Stigand crowns Harold.)

mainland the abrupt, square-shaped projection of land, rock, sand, marshy pasture and salt meadow known as the Cotentin. According to high and solemn authority the best cows are Cotentin kine: and their milk is supposed to be the most surpassing milk which any honest-minded cow could devote her whole organization to producing. Consequently Cotentin butter is glorious of reputation, and it is even smuggled, like less homely commodities, in its export. The Cotentin district is a root-stock of Norman aristocracy. Proud English names are traced to their origin here with every time-table and local map. Montagu, Carteret, Palmer, — but the list would be one of hundreds. Another point of nomenclature in the Cotentin is the fact that so many towns in it end in "ville" that the affix ceases to possess the least force. There are eighty-two localities ending in "ville" succeeding each other in one single specimen series, fairly straight in line! Cotentin.

This Cotentin peninsula mounts in its historical and practical and picturesque interest with such ports on its east coast as are Valognes, St. Vaast-de-la-Hogue and Barfleur — the latter town being the sailing-place of the fatal "White Ship" in which was drowned the son of King Henry I. of England, in 1120, with all his gay following, only one man being saved from the vessel, a humble butcher of Rouen. At the middle-point of the peninsula is Cherbourg; time out of mind a great and distinguished haven, though all its aspects as a city are modern. More and more Cherbourg, which is now the third in French seaports as to Cherbourg.

* The "Bayeux Tapestry." This remarkable and valuable labor is not a wall-hanging in dimensions, as its name might imply to many readers. It is a strip of linen, 230 feet long, and only about 18 inches wide. Fifty-eight scenes are worked with needle and colored threads along its extent; referring to the events in Normandy and elsewhere that led to the conquest under William. William, Harold, Edward and other chief actors in the incidents are important figures; and though the outlines are crude and feeble as art, the series of pictures has great interest as a historic document. Its inscriptions are in Latin. There are also ornamental borders and divisions, that give uniformity to the whole course of the work. Its authorship is not certain. Tradition has long given the labor of it to Queen Mathilde and her court ladies.

MOUNT ST. MICHAEL.

strategic and commercial consequence, is making its headway as a rival to Havre and Brest. Its actual harbor facilities, almost completely artificial, represent a contest between the plans of man and the will of the sea, without a parallel.

Along the western coast of Cotentin.

But it is time to turn the northwest corner of the isolated Cotentin. Not many Americans, and no great number of English tourists are as conscientious and absorbed; and the whole summer, after all, likely cannot be turned over to the seductions of Normandy. An argument for such a devotion on your part would find this prudent as well as lawful to leave to your specific reading or personal journey the quaintness and beauty of the last stage of your tour. By Coutances and Granville and Avranches you descend the western coast of Cotentin. The Channel Islands are on your left; the port of passage to them Granville. At Pontorson, where the slender stream of the Couesnon divides Brittany from Normandy, you look out across the sands and waves. Your journey meets its exclamation point — unmistakable and sharp. Up against the blue sky shoots the spectacular touch your eyes and nerves demand — the

St. Michael's Mount.

beauty and pride of St. Michael's Mount and its edifices. One may often see that landmark between Normandy and Brittany; its effect, almost of the supernatural, never dulls. And the shining Mount will be either an invitation to you to go across the boundary to another province; or to turn toward the inland Normandy cities and therewith make your way back to Paris, sure of not being bored for a season by the business in hand. Surely you must visit Falaise, where William the Conqueror was born — the unlawful son of a prince and a tanner's daughter; but a man born to rule and to achieve greatness if ever such men are to be pointed out, and the question of what is in them or in their star played with. Bernay, a peculiarly charming old interior city of the province, must not be forgotten; nor Sées, antique in locality, if not relics; nor Alençon, with its picturesque Préfecture — a border-line city on the west of the province. And returned to Paris — by way of Dreux, with its marvelous Chapelle Royale, you should not feel any unwillingness to go over the same ground and more

A life-study.

slowly, some other summer; having found out the truth, that Normandy's people, customs, and activities, not touched on here, as well as Normandy's cities, Normandy's landscapes, Normandy's history can be a life-study; instead of your fortnight's casual or premeditated intimacy.

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Review Questions.

1. What are the physical characteristics of the extreme northeastern section of France? 2. How does the Normandy landscape differ from that of its eastern neighbor. 3. What periods of history are especially marked in the story of Normandy? 4. What departments now include the ancient province of Normandy? 5. What marked contrast is to be noted between its first and last dukes? 6. Who were the early promoters of Christianity in Normandy? 7. What important part did the dukedom play in the development of European history? 8. How is William the Conqueror associated with Mantes? 9. What are some of the attractions of Gisors? 10. Why is there comparatively little of Norman architecture in Normandy? 11. What picture does Froissart give of events in Normandy in 1346? 12. What famous dukes are buried in the Cathedral of Rouen? 13. Describe the cathedral. 14. What other notable churches are found in Rouen? 15. What events in the life of Jeanne d'Arc took place here? 16. What events are associated with various points between Rouen and Havre? 17. What are the chief characteristics of Havre and Dieppe? 18. What famous summer resorts are just across the river from Havre? 19. What attractive features do the roads of this part of Calvados offer? 20. What dignity once belonged to the town of Dives? 21. How is Ouistreham associated with Edward III.? 22. Give an account of the city of Evreux. 23. What buildings give to Lisieux peculiar interest? What story is told of its cathedral? 24. How are William the Conqueror and his queen commemorated in Caen? 25. What was its social standing in the old Norman days? 26. Give some incidents of its history. 27. How was it connected with the Revolutionary period? 28. Describe the famous Bayeux tapestry. 29. What historic importance has the town? 30. What is the Cotentin? 31. What was the story of the White Ship? 32. What importance has Cherbourg? 33. Describe St. Michael's Mount.

Search Questions.

1. What is the Bocage country? 2. What leader of London society died in the convent asylum of Caen? 3. What is the story of the apprentice's window in St. Ouen? 4. What similar tale is told of a famous Scotch chapel? 5. For what was the Abbey of Bec renowned? 6. When were the provinces divided into departments? 7. What events are associated with Crécy and with Agincourt? 8. What struggle is connected with Château Gaillard? 9. What were the characteristics of Norman architecture? 10. What of Gothic?

Glossary.

It is very difficult to indicate correctly in English the pronunciation of French words. In the following glossary the small capital N represents the French nasal sound, which cannot be expressed in English. In the pronunciation of several words the letter r has been used in order to indicate the proper sound of e, but the r itself should not be sounded.

Pronunciation.

Agincourt (a-zhaN-coor)
Alençon (a-laN-soN)
Artois (ar-twah)
Avranches (ah-vrahNche)
Barfleur (bar-fler)
Bayeux (bah-yer. Omit r sound)
de Beauvriel (bo-vreel)
Bernay (bair-nay)
Sieur de Brézé (syer de bray-zay)
Caen (kahN)
Calvados (cahl-vah-dose)
Canchon (ko-shoN)
Candebec (code-bek)
Cotentin (ko-tahN-taN)
Cherbourg (shair-boor)
Coutances (koo-tahNs)
Crécy (cray-cy)
Dives-Cabourg (deev-ka-boor)
Dreux (drer. Omit r sound)
Evreux (ev-rer. Omit r sound)
Hainault (hain-o)
Havre (hahvr)
Honfleur (oN-fler. Omit r sound)
Houlgate (hool-gaht)
Gaillard (guy-yar)
Gisors (je-zor)
Jumièges (joom-yeje)
Les Andelys (lay-zahNd-lee)
Lisieux (lee-zyer. Omit r sound)
Louviers (loo-vyea)
Mantes (mahNt)
Ouest (west)
Ouistreham (wees-trahm)
Orléanais (or-lay-ahn-nay)
Pontorson (poN-tor-soN)
Rouen (roo-ahN)
St. Etienne (saN-tay-tienne)
St. Gervais (saN-zhair-vay)
St. Wandrille (saN-van-dreel)
Sées (say-ez)
Tancarville (tahn-kar-veel)
Villers-sur-Mer (veel-ye-soor-mair)

CRITICAL STUDIES IN AMERICAN LITERATURE.*

V. A LYRIC POEM. POE'S "ULALUME."

BY PROF. FRED LEWIS PATTEE.

(Pennsylvania State College.)

Increasing value of the individual.

THE leading characteristic of the period since the Middle Ages has been the gradual yet steady increase in the value of the individual life. In the days of Charlemagne no one cared about the individual; he had no secure rights at all. The king alone had rights, and the state was the only recognized unit. The people had been taught for generations that there was no earthly glory save the glory of kings and kingdoms, that there were no true joys and dreams and ideals save those that centered in royalty. Why should the individual mention his own paltry troubles and fears and hopes and ideals? The poetry of these ages was therefore epic. The singer lost sight of himself and sang the song of heroes,—of Roland, of Charlemagne, of Alexander,—even as in earlier ages he had sung of Achilles and Ulysses. With the gradual growth of personal liberty and with the increasing enlightenment of the common people, which has been the leading characteristic of the modern period, there has been an increasing attention to the cry of the individual.

Connection with lyric poetry.

Every great period of expansion in the rights of the individual has been followed by an outburst of lyric song. In English literature there had been no spontaneous lyrics before the age of Elizabeth. It was not until the brilliant reign of this queen was nearly over that it dawned upon England that a new era had begun, a "spacious age," in which every man might be heard. Then it was that within a space of ten years England became "a nest of singing birds." The next lyric outburst came at the close of the last century when the new spirit of personal liberty, stirred into activity by the American and the French Revolutions, filled the air. Both England and America shared the outburst and its echoes are still around us. It has been so everywhere. Every gain in individual liberty has been celebrated by a chorus of lyric poets.

The present a lyric age.

Today we live in a lyric age. Lyrics constitute almost our whole poetic product. It is realized as never before that "the proper study of mankind is man," and that there is no better way to understand the man than by listening to his own words, by hearing him pour from his own heart his ideals of life and society, his aspirations, his hopes, his fears. "The lyric poets," says the French critic, Albert, "are the interpreters of the new society. The field that is opened to them is vast, boundless, as the needs, desires, and energies of the people."

Varieties of the lyric.

The lyric has many varieties. There is the sacred lyric, like the hymns of the church or like Whittier's reflective poem, "Eternal Goodness"; the patriotic song, like the various national hymns; the love lyric, like Bayard Taylor's "Bedouin Song"; the nature lyric, like Bryant's "The Yellow Violet"; the lyric of grief, or the elegy, like Poe's "Annabel Lee"; the *vers de société*—or light, graceful song of trivial things in society life, like H. C. Bunner's dainty triolets and rondels; the convivial lyric made "to pop with the corks," like some of Holmes's occasional songs, and there are other varieties.

A study of lyric poetry leads us inevitably to a study of the personality and the life of the lyrist. The two are inseparable. One may read the

*No. I. Longfellow's "Evangeline," by Fred L. Pattee, appeared in January.
No. II. Hawthorne's "Marble Faun," by Albert H. Smyth, appeared in February.
No. III. Emerson's "Self-Reliance," by Fred L. Pattee, appeared in March.
No. IV. Hawthorne's "The Great Stone Face," by A. H. Smyth, appeared in April.

"Iliad" through without a thought of Homer, but one cannot read a single stanza of Herrick or Heine or Poe without being confronted by the poet who created it. His personality is ever before us. It is essential that we know as much as is possible of his life and the environment amid which he lived it. If we know nothing of the poet, his lyrics are human documents that will enable us to reconstruct his life.

The lyric and the lyrist.

In America the most inspired and spontaneous lyrists have been Whittier and Poe; one voicing his fiery indignation at the sight of human tyranny, the other pouring out the fears, the struggles, the despair of his morbidly sensitive soul. Of these I have chosen Poe, since he fulfils most perfectly the conditions required for a perfect lyrist.

Two American lyrists.

Poe was preëminently a lyrist. With a soul as sensitive as gossamer, with nerves that every harsh note jangled and jarred, with an intense longing for human sympathy yet with a nature that was fated by its very elements to be misunderstood at every point, with a pride that forbade explanations, that curled the lip and suffered in silence, Poe early became self-centered and introspective. If ever a man needed sympathy and help it was he, yet he received none. With his abnormally sensitive nature, an indulgence that in another man would have been but a slight misstep was with him a total fall, yet the harsh world made no distinctions. Totally misunderstood, out of touch with normal humanity, he became pessimistic and bitter. He found no companionship save his own soul, no food save his own bitter heart, and this rendered morbid his thoughts, distorted his perspective and made abnormal all his standards of measure. Like Byron, he projected himself into all that he did. At length it became impossible for him to look at life objectively. He must be the hero of all his stories; he must use no scenery, no atmosphere save that found in his own soul. If he sings, it must be a bitter song about his own bitter life. Even his dramatic fragments are lyrics. To him any poetry save the short, impassioned lyric, which, owing to its very intensity must be brief, was impossible. In his "Poetic Principle" he contended that even "Paradise Lost" was but "a series of lyrics."

Poe the preëminent American lyrist.

With this view of the intense and inspired nature of poetry, Poe, who, whatever else he might have been, was a true and consistent artist, took up the lyre only in moments of passion. That these moments came but seldom is shown by the scantiness of his lyrical product. Few poets in the history of all literature have won a commanding place with so small a margin of actual accomplishment. Poe's whole poetic product makes an exceedingly thin volume, but if from it we remove those poems which almost alone establish the poet's fame, we shall reduce it at once to a dozen pages. Poe walks among the great lyrists of the world by virtue of not more than ten lyrics. Roughly in the order of their production these lyrics are "The Sleeper," "The City in the Sea," "Israfel," "The Haunted Palace," "The Conqueror Worn," "The Raven," "Ulalume," "The Bells," "For Annie," and "Annabel Lee." But even with this small list Poe's place is secure. There is an atmosphere about these lyrics that is wholly undefinable; a weird music that is half unearthly; a mysterious force that is allbut irresistible. They seize upon the imagination of the reader and bear it at once "out of space, out of time," through strange regions, with names "which resemble nothing which is ours"; they harrow him with the cadences of despair; they chill him with a fear of he knows not what, and everywhere they follow him with that low, unearthly music that suggests the wild accompaniments of eastern necromancy.

Poe's scanty lyrical product.

To show how closely the lyric is related to the lyrist and how impossible it is "to pluck the heart out" of a song without first understanding the soul and the surroundings of the singer, let us examine carefully one of these perfect lyrics. The most spontaneous of them all, the one that flashes its light into the greatest number of chambers in the poet's soul,

Most spontaneous lyric.

is "Ulalume," doubtless the least understood of all Poe's writings. The average reader gets from "Ulalume" very little save a wild and melancholy music and a vague sense of something terrible that he finds difficult to explain. To some it has seemed actually humorous. Willis, its first critic, classed it as "a curiosity in philologic flavor." To him it was simply a "skilful exercise of rarity and niceness of language." To some critics it is but the wild vagaries of an insane master poet, to others it is a fanciful elegy for an idolized wife, to others it is inexplicable. Within a year a noted university lecturer, after dwelling upon the nameless atmosphere and the unearthly music of the poem, declared as his opinion that no one would ever be able to discover what the poet really meant. It is very sure that without the life of Poe as a commentary "Ulalume" is a hopeless enigma. Read after a careful study of the circumstances that created it, it becomes at once clear, and, what is more, it throws a flood of light upon the poet's inner life. "Ulalume" is not an elegy; it

An honest lyric.

is not a mere wail over a lost wife or an etherealized Lenore; it is not a display of mere verbal dexterity; it is not the incoherence of an insane master,—it is an honest lyric that leads us to a throbbing human heart, it is a cry of utter despair from a man's inmost soul.

Poe wrote this poem in the autumn of 1847, at the lowest ebb of his career. Just one year earlier, in the autumn of 1846, he had found the limit of his physical powers. Constant overwork and unrelieved mental strain had combined with dissipation to reduce him to a state bordering upon total collapse. His brain refused to obey him; it became utterly impossible for him to work, and upon him depended the support of a sick wife and her mother. During the late fall and early winter of 1846–47 this little family suffered all the horrors of extreme poverty. Almost

Circumstances under which the poem was written.

without fire, and covering, and food, Poe saw his wife, who needed the most delicate care, in want of the bare necessities of life, and sinking lower and lower every day. The well-known description of this home, written by Mrs. Gove, who late in January happened to discover the perishing family, is one of the most pathetic in our literary annals:

> "There was no clothing on the bed, which was only straw. . . . The weather was cold and the sick lady had the dreadful chills that accompany the hectic fever of consumption. She lay on the straw bed, wrapped in her husband's great coat with a large tortoise-shell cat in her bosom. . . . The coat and the cat were the sufferer's only means of warmth except as her husband held her hands and her mother her feet."

The end came on January 30, and Poe, after following on foot the coffin to the grave, sank in an almost total collapse. "I did not feel much hope," writes Mrs. Shew, his nurse, who was also a physician, "that he could be raised up from brain fever, brought on by extreme suffering of mind and body,—actual want and hunger and cold having been borne by this heroic husband in order to supply food, medicine, and comforts to his dying wife, until exhaustion and lifelessness were so near at every reaction of the fever that even sedatives had to be administered with extreme caution."

The lowest ebb of Poe's life.

Poe rallied from this first fever only to suffer in March a relapse which for weeks threatened his life. The summer and autumn of 1847 was a period of slow convalescence. He had been near to death, and near to insanity. The extremely sensitive organism had been so rudely shaken that never again was it to be in perfect adjustment. At first a great horror, a darkness and utter despair had settled over him, but little by little he began to lay hold on the threads of life. At length he could even hope for brighter days. Though shattered in body and nerve and mind he began to plan a great prose poem, "Eureka," which was to be the crowning effort of his life. The sympathy and the help of Mrs. Shew, who with his mother had snatched him from death, began to arouse in him the pale, uncertain vision of a new life of love and hope. But such dreams were only for intervals. His old past with its horrors confronted

him at every step. It ruled him like a demon and drove him powerless into despair. Poe lived two and a half years after the death of his wife, and during it all his life was an alternation between brief and feverish intervals of hope, and long periods of half insane delirium, of blackness and blank despair. He yearned with all the power of his nature for sympathy. "Unless some true and tender and pure womanly love saves me," he wrote to Mrs. Shew only a year before the final tragedy at Baltimore, "I shall hardly last a year longer alive." All of those half insane love episodes of this period of Poe's life were but results of this eager longing for some one who could understand, some one who could rescue him from his past that was hurrying him like a Nemesis to his doom.

Yearning for sympathy.

With this chapter of Poe's life perfectly understood, "Ulalume" becomes at once clear. It was written at the close of Poe's year of horrors,—in the October of his "most immemorial year,"—immemorial since it seemed to drag its horrible length back to the utmost bounds of his memory, and since it lay as a vague, half-forgotten dream. The poem, like "The Raven," "The Haunted Palace" and others, is an allegory, though not all of its imagery is symbolic. The poet no longer lives in the old familiar world. He has entered a "misty mid region" that is not life, that is not death,—a ghoul-haunted forest of cypress, a region of unrelieved horror and blackness. His heart is hot and volcanic; it is like a sulphurous current of lava hissing and groaning through an arctic waste of death. He is alone; he has no companion, no confidant, save his own soul; he is driven to commune with himself. But his once active brain has become sluggish and palsied, and at times he forgets his awful surroundings. It even seems at times as if there was to be a morning; to his palsied consciousness there appears a hint of dawn. A pale, nebulous light appears in the east. It is like the rising of a new hope; it is a goddess who has seen his tears and has understood the torment, the never-dying worm in his soul, who despite the horror which surrounds him, has dared to come to him, and to look upon him "with love in her luminous eyes," who will lead him by the hand from the horrors in which he is powerless into the path to the skies. The lines quiver and throb with passion. Oh, the ecstasy of being at last understood, of being in contact with one who could know and sympathize!

True meaning of "Ulalume."

Was it Mrs. Shew who first gave Poe this vision of a new hope? If one reads the poem "To L. M. S———," the first recorded word of Poe after his escape from death, and "To ———" "Not long ago the writer of these lines" written to Mrs. Shew just after "Ulalume," and then reads the despairing letter of June, 1848 (Ingram, II., 157), he will find it hard to believe otherwise. He clearly asserts that it is Mrs. Shew whom he sees at the end of the cypress vista:

Source of his hope.

> "Alas, I cannot feel; for 'tis not feeling,
> This standing motionless upon the golden
> Threshold of the wide-open gate of dreams,
> Gazing entranced adown the gorgeous vista,
> And thrilling as I see, upon the right,
> Upon the left, and all the way along,
> Amid unpurpled vapors, far away,
> To where the prospect terminates—*thee only*."

But the world of despair rushes quickly back upon his soul. A moment of ecstasy and then his sluggish brain remembers. This pale star, too pale to be real, is sent but to increase his torment. It is the work of ghouls, a thing of horror, to shudder at and to fear. In an agony of revulsion of feeling his soul sinks into the dust. But his wavering, palsied brain can not long be constant either to hope or despair. Again the vision beckons him upward; hope and joy and beauty seem about to bloom once more in his blackened life. Eagerly he follows the pale star which is so full of hope and beauty and which "flickers up to heaven through the night," but he is "stopped by the door of a tomb." The star is but a

Hope struggling with inevitable despair.

phantom, the work of a demon who knows how to make his hell complete; after every struggle he is thrown back helpless upon his own blasted soul. There is no escape. Fate has taken every precaution "to bar up the way and to ban it"; he is alone with his dead in the ghoul-haunted cypress, and all visions of hope are but to mock and torment him.

"Ulalume" almost an improvisation.

This, then, is the meaning of "Ulalume." It is a sob from the depths of a blank despair; it is the most pathetic poem in our literature. Everything about it attests its genuineness. It is not finished; it is a spontaneous outpouring of feeling, unpolished, unrevised. Such work was uncommon with Poe, who labored over his lyrics sometimes for years. Mr. Stedman is even inclined to believe that Poe's account of the composition of "The Raven" is more than half true. The more spontaneous the song the nearer we get to the heart of the singer. From the mechanical standpoint "Ulalume" is the most unfinished of the poet's productions. Its monotony of expression; its snail pace; its frequent discords; its cockney rhymes; its abundance of pleonasm are positive blemishes, and yet they increase the value of the poem as a human document. Perhaps the most notable peculiarity, not to say defect, of "Ulalume" is its marvelous repetition. Yet this is significant. It shows that the poet's mind was in a state almost of collapse. It worked feebly. An idea, when it came, was hovered over and repeated with slight change until another idea came to reinforce it.

Marvelous repetition.

That the poem is the work of an abnormal mind is stamped everywhere upon it. For the poet to imagine two personalities within himself, which held converse with each other, which strengthened and fortified each other, is in itself a symptom of insanity. It is this strange separation of the poet into two personalities that is the chief source of ambiguity in the poem. At every point the poem seems remote from ordinary human experience. Its geography is not of this world; its proper names, "Auber" and "Yaanek," belong to another planet; its atmosphere is that of ghoul-land, of the "misty mid-region" that no man has ever actually visited. Its haunting music comes from its abundant alliteration and rhyme, but more from its abnormal repetend, which we have shown to be a symptom of intellectual disease.

Remoteness from human experience.

It was Poe's fate to be misunderstood and misjudged. His own generation looked only at his external life. He was marvelously gifted, they said, but he was an unholy thing, a demon from the tombs, a victim of all the vices and passions. They made no excuse for him, they tried to cover none of his defects, they sought for none of the hidden fountains of his life. The present judges him more kindly, but even now it is not fully understood what manner of man he really was. No one can study to its heart a lyric like "Ulalume" and not feel the deep pathos that lay in its creator's soul. The fatal gift of genius separated him from his fellow men, deprived him of human sympathy, and drove him for companionship to live a hermit with his own soul. What wonder that his perspective became distorted, that he became morbid and unnatural, the companion of strange fancies; what wonder that he could at length write to Mrs. Shew, "For months I have known you were deserting me, not willingly, but none the less surely — my destiny —

Misunderstood and misjudged.

The true Poe.

> Disaster, following fast and following faster, till his song one burden bore—
> Till the dirges of his Hope that melancholy burden bore—
> Of 'Never — nevermore'."

"Ulalume" is the epitome of Poe's last years. It is the picture of a soul hovering between hope and inevitable despair, a soul longing passionately for a sympathy which it can never have, a soul struggling toward the light yet beaten back at every point, a soul that realized as few other mortals ever have the supernal beauty which is possible in human life, yet condemned like Tantalus never to share its joys.

Picture of a soul.

THE INNER LIFE OF ROBERT EDWARD LEE.*

BY CHAPLAIN J. WM. JONES.

IN this age of hero worship there is a natural tendency to conceal the faults and unduly exalt the virtues of great men. Indeed, some attempts have been made to galvanize into Christians men of notoriously immoral lives. This is so well understood that it is very natural that men should discount what is said about the Christian character of our heroes. **Present tendencies.**

In reference to the Christian character of Robert Edward Lee, however, I may say that it was my personal privilege to know him intimately; to have come into frequent contact with him during the "war between the states"; to have been one of the chaplains of Washington College during the five years he was its president, seeing him almost daily; to have been a frequent guest in his home, and to have had him as an occasional guest under my own humble roof; to have been one of that loving band who bore him to the tomb when two continents mourned his death, and to have had freest access to his private letters and papers after he had left us. I am able, therefore, to "speak that which I do know, and to testify to that which I have seen," when I write about the inner life of this great man. **Personal contact with Lee.**

I might write of R. E. Lee as a model man, and speak of his devotion to duty; his modest humility, simplicity and gentleness; his spirit of self-denial for the good of others; his firmness in carrying out his purposes, but respect for the rights and feelings of others; his social character; his love for children, and his beautiful domestic life. But I shall strictly confine myself in this paper to the Christian character of this military chieftain. I think that I can show that he was a humble, devout Christian who trusted in Christ as his personal Savior and tried to follow with firm tread the "Captain of our salvation." **Lee's Christian character.**

I had heard a good deal of General Lee's Christian character, had seen him as a devout worshiper at our camp services, had noted expressions in his official papers indicating his firm trust in an overruling Providence, and had heard many incidents showing that he was a decided Christian. But my first personal interview with him on religious matters was when I was sent as a member of a committee of our Chaplains' Association to ask his help in bringing about a better observance of the Sabbath in the army. He received us with the greatest courtesy, treated us with the highest respect, entered promptly into our views, and reminded us of a previous order he had issued in which he had directed abstinence on Sunday from all duties not absolutely necessary. He then promptly issued a new order in which, among other things, he directed that "none but duties strictly necessary shall be required to be performed on Sunday, and that the labor both of men and animals which it is practicable to anticipate or postpone, or the immediate performance of which is not essential to the safety, health, or comfort of the army, shall be suspended on that day." **Trust in Providence.** **Sabbath observance.**

As we were about to leave his tent, Rev. Dr. B. T. Lacy, "Stonewall" Jackson's chaplain, said: "I think it right that I should say to you, general, that the chaplains of this army have a deep interest in your welfare and that some of the most fervent prayers we offer are in your behalf."

*This is the eighth CHAUTAUQUAN study of the Inner Life of Great Americans. "Stonewall" Jackson, by the Rev. Dr. J. Wm. Jones (one of General Jackson's chaplains during the Civil War), appeared in the October issue. John Greenleaf Whittier, by Mrs. James T. Fields, appeared in November. Phillips Brooks, by Pres. Charles F. Thwing, appeared in December. Mary Lyon, by Rev. Dr. A. E. Dunning, appeared in January. Dwight L. Moody, by Rev. Charles M. Stuart, D. D., appeared in February. Ulysses S. Grant, by Bishop John H. Vincent, appeared in March. Abraham Lincoln, by Norman Hapgood, appeared in April.

His face flushed, tears started in his eyes, and he replied, with choked utterance and deep emotion: "Please thank them for that, sir. I warmly appreciate it. And I can only say that I am nothing but a poor sinner trusting in Christ alone for salvation, and need all of the prayers that can be offered for me."

As president of Washington College.

At one of the meetings of the "Concert of Prayer for Colleges" held at Washington College not long after General Lee became its president, the writer of this paper gave a talk in which he urged that the great need of that college, and of all of our colleges, was a revival of religion in the hearts of Christians as well as among the unconverted; that we wanted a genuine "God-sent revival," not one that man might manipulate and "get up," but such a one as "God alone could send down"; that the Holy Spirit alone could give us such a revival, and that we needed to repent of our sins, come back from our wanderings, reconsecrate ourselves to the service of the Lord, and besiege the "blood-bought mercy-seat" for the presence and the power of the Holy Spirit. After the meeting General Lee came across the chapel to take me warmly by the hand and say, "I want to thank you for your talk, sir. You struck the very key-note of our wants. We poor sinners need to come back from our wanderings to seek pardon through the all-sufficient merits of our Redeemer. And we need to pray earnestly for the power of the Holy Spirit to give us a precious revival in our own hearts, and among the unconverted."

Realization of God's mercy.

Upon several other occasions I heard him express himself in similar terms, and I have never known a man who more fully realized that he was "a sinner saved by grace," a sinner cleansed in the atoning blood of Christ, a sinner whose only hope of salvation was built on "the Rock of Ages."

The Bible was his daily companion, his guide, his comfort, and his trust. The day after his death I was watching alone beside his body when I saw on his table a well-used pocket Bible in the fly-leaf of which was written in his well-known and characteristic chirography, "R. E. Lee, Lieutenant-Colonel, U. S. A."

Love for the Bible.

In the army he daily read his Bible in his headquarters, on the march, or in the bivouac; and he did everything in his power to circulate the word of God among his soldiers. The humble colporteur was always assured of a warm welcome at headquarters and an active helper in the commander-in-chief.

When he went to Washington College at Lexington, Virginia, in October, 1865, he was elected president of the Rockbridge Bible Society, and continued to serve in that capacity to the day of his death. In his letter of acceptance of this position he assigned as his chief motive that he was "desirous of coöperating in any way in his power in extending the inestimable knowledge of the priceless truths of the Bible."

In a letter to Rev. Dr. Geo. W. Woodbridge, president of the Virginia Bible Society, expressing his regret that ill health would prevent his attending their annual meeting, he said:

> "If the managers could suggest any plan, in addition to the abundant distribution of the Holy Scriptures, to cause the mass of the people to meditate on their simple truths, and, in the language of Wilberforce, to 'read the Bible—read the Bible,' so as to become acquainted with the experience and realities of religion, the greatest good would be accomplished."

Gift from English friends.

Hon. A. J. Beresford Hope, of England, and a few of his friends, sent him in April, 1866, a beautiful Bible, and in reply General Lee said:

> "I must ask you to thank my friends most heartily for their kindness in providing me with a book, in comparison with which all others are, in my eyes, of minor importance, and which, in all of my perplexities and distresses, has never failed to give me light and strength. Your assurance of the esteem in which I am held by a large portion of the British nation, as well as by those for whom you speak, is most grateful to my feelings. Though I am aware that I am indebted to their generous natures, and not to my own merit, for their good opinion."

Col. F. R. Farrar, a gallant Confederate soldier and widely-known

lecturer, presented General Lee a Bible for the pulpit of the college chapel, and received from him the following characteristic letter: A characteristic letter.

"LEXINGTON, VA., September 19, 1867.

"My dear Sir:—I beg that you will accept my sincere thanks for the beautiful Bible which you have presented to me—*a book which supplies the place of all others, and one that cannot be replaced by any other.* I will place it in the chapel of Washington College, as you desire, where I trust its simple truths will be daily learned, and thoroughly appreciated by all of the students. Very respectfully,

"Col. F. R. Farrar." "R. E. LEE."

He said to me one day: "There are things in the old book which I may not be able to explain, but I fully accept it as the infallible word of God, and receive its teachings as inspired by the Holy Spirit."

A man of prayer, he had his regular hours of secret devotion, always had his family altar, and neglected no opportunity of joining in the public devotions of God's people. I saw him frequently at our services in the army, as he listened with moistened eyes to the truths of the Gospel or bowed in the dust as some one led the devotions of the congregation. How vividly I recall those scenes at "Stonewall" Jackson's headquarters when thousands of the men in gray would assemble for worship and the ragged jacket of the men of the ranks would mingle with "the bars," "the stars," and "the wreaths" of rank. Among the most notable, but most devout, of the officers were Jackson and his beloved commander, R. E. Lee. Prayerful nature.

When the armies of General Lee and General Meade were confronting each other at Mine Run, Virginia, in November, 1863, General Lee, with his staff, was riding along his battle-line, inspecting his own troops and reconnoitering the opposing lines. In the rear of A. P. Hill's corps he suddenly came upon a large number of men engaged in one of those prayer-meetings which we frequently had on the eve of battle. The general at once halted, dismounted, and joined in the simple service; and when those humble private soldiers arose from their knees they found that they had been leading the devotions of their honored and beloved chief. Prayer before battle.

When Lee was hurrying his troops across the James in June, 1864, to meet the advance upon Petersburg, he turned aside from the line of march and knelt in the dust while a minister present led in fervent prayer. When the lines had been broken below Petersburg in April, 1865, he went with General Gordon and others into a chapel and joined heartily in a service of earnest prayer.

After he went to the college, he was not only regular in his attendance upon the services of his own church, but never missed a service at the college. He was opposed to enforced religion, and never required the students to attend morning prayers. But he always attended himself, used every influence to induce the students to attend, and was rewarded for his efforts by seeing, perhaps, the largest proportionate attendance of any college in the country.

A firm believer in an overruling Providence, his despatches, reports and orders breathed a spirit of trust in and dependence upon "the Lord of Hosts." He began his announcement of the victory at Cold Harbor and Gaines's Mill, June 27, 1862, by saying: "Profoundly grateful to Almighty God for the signal victory granted to us." In his order of congratulation and thanks to his troops after the victories of "Seven Days Around Richmond," he uses the expression, "profoundly grateful to the Giver of all victory." He begins his announcement of his victory at Fredericksburg with "Thanks be to God." And he says in his despatch after Chancellorsville, "We have again to thank Almighty God for a great victory." Religious spirit of despatches.

In his general order to his army at this time he says;

"While this glorious victory entitles you to the praise and gratitude of your people, we are especially called upon to return our grateful thanks to the Giver of victory, for the signal deliverance He has wrought. It is therefore earnestly recommended that the troops unite, on Sunday next, in ascribing unto the Lord of Hosts the glory due unto His name."

Order for fast day.

He closed his order for the observance of the "Fast Day" appointed by President Davis for August 21, 1863, with these ringing words:

"Soldiers! we have sinned against Almighty God. We have forgotten His signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes — that 'our times are in His hands' — and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before Him. Let us confess our many sins and beseech Him to give us a higher courage, a purer patriotism, a more determined will — that He will convert the hearts of our enemies — that He will hasten the time when war, with its sorrows and sufferings, shall cease, — and that He will give us a name and place among the nations of the earth. "R. E. LEE, General."

Effect of the order.

I can never forget the effect produced by the reading of this order at the solemn services of this memorable fast day. A revival was already in progress in many of the commands — the day was almost universally observed — the attendance upon preaching and other services was very large. The solemn attention and starting tear attested the deep interest felt, and the work of grace among the troops widened and deepened, and went gloriously on until over fifteen thousand of the soldiers of Lee's army had professed repentance towards God and faith in Jesus Christ.

Dependence upon God.

The above are given as specimens of his orders and despatches. They might be almost indefinitely multiplied, and copious extracts from his private letters might be given to show that he constantly felt, and in every proper way acknowledged, his utter dependence upon God's overruling Providence.

General Lee fully realized that he was "saved to serve," and was always an active worker for the good of others. He did what he could to promote the religious interests of his soldiers, and the chaplains and missionaries found him always ready to give them his active coöperation.

Interest in welfare of students.

When he came to Washington College he took the most active measures to promote the spiritual welfare of the students. At the beginning of each session he was accustomed to address a letter to the pastors of the town, inviting them to act as chaplains to the college and to do what they could for the religious good of the students. He made out careful lists of the religious status of each student as he matriculated, and turned these lists over to the pastors with the request that each one would look after the members of his church, or those whose parents belonged to his church.

One day when, at his request, I was telling him of a great revival in the Virginia Military Institute, which was also located in Lexington, in which one hundred and ten of the cadets professed conversion, he said to me, with deep feeling: "I rejoice to hear that. It is the best news I have heard since I have been in Lexington. Would that we could have such a revival in our college, and in all of our colleges."

Rev. Dr. Kirkpatrick, professor of moral philosophy in the college, gave the following incident:

"We had been conversing for some time respecting the religious welfare of the students. General Lee's feelings soon became so intense that for a time his utterance was choked; but recovering himself, with his eyes overflowing with tears, his lips quivering with emotion, and both hands raised, he exclaimed: 'Oh! doctor, if I could only know that all of the young men of the college were good Christians I should have nothing more to desire.'"

To Rev. Dr. Wm. Brown, one of the trustees of the college, he said: "I dread the thought of any student going away from the college without becoming a sincere Christian." He used similar language to me upon more than one occasion.

End of Required Reading.

When his last fatal illness struck him, his tongue was paralyzed and he was unable to speak. We have, therefore, no "last words" of Lee. But we need none. His life was "a living epistle, known and read of men," and death to him was but the welcome messenger that the Master sent to call him to "come up higher," to lay aside his cross, and wear his fadeless crown.

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SEEING THINGS.

THE studies in bird life, which C. L. S. C. students are finding so absorbing during these spring months, are also revealing, to some of us the very narrow limits of our powers of observation. We are reminded of John Burroughs's remark that "the mind of an observer is like a gun with a hair-trigger — it goes at a touch; while the minds of most persons need very vigorous nudging." Nevertheless, if our minds are of the "nudging" sort we need not be hopelessly discouraged, for here again is another chance for that most fascinating of pursuits — the art of "self-education."

"What matter that the way is long, if but the height be gained?"

It may take us an æon or so to learn to read the "fine lines and the foot-notes" in the book of nature, but we can certainly make the acquaintance of the title-page without delay. The new education lays much stress upon the value of keeping the child's interest keen. Why may we not apply the same doctrine to our own self-education? Mr. Burroughs notes that we all see quickly and easily the things in which we are interested, and says "if we think birds we shall see birds wherever we go; if we think arrowheads, as Thoreau did, we shall pick up arrowheads in every field." For those who have time and opportunity, we commend Mr. Burroughs's chapter on "Hasty Observation" in "Riverby," or his article on "The Art of Seeing Things" in *The Century Magazine* for last December. Meanwhile, whenever we are out of doors, let us "think birds."

TO THE CLASS OF 1900.

An important circular, the "Report Blank" for the graduating class, will be mailed from Cleveland to all members of this class before the end of May. Every graduate must be provided with this "Report Blank," which gives full particulars regarding all details of graduation, with a list of assemblies and the dates of the various Recognition Days and blanks for report of the four years' reading. Those who have been unable to fill out the memoranda may in this way report the work of the entire four years. It is most important that all graduates, whether they expect to receive their diplomas at assemblies or at their own homes, should be provided with these final instructions. The blank will not be mailed before the latter part of May; those who do not receive it by June 1 should at once notify the Cleveland Office.

C. L. S. C. RALLYING DAY.

C. L. S. C. Rallying Day at Chautauqua will be held as usual two weeks before Recognition Day. The exercises of Rallying Day are devoted especially to the circles, and every circle is invited to send a delegate, to whom special privileges will be extended. Full announcements of the day have been mailed to all circles; any secretary failing to receive the announcement is requested to notify the Cleveland Office immediately, so that the circle may be fully informed. It is hoped that all circles, whether represented at Chautauqua or not, may also be able to send a delegate to the local assembly if there is one in the near vicinity.

KANSAS BEFORE THE WHITE MAN.

The following contribution to the Chautauqua studies in local history is furnished by the Assembly Circle of Wichita, Kansas, whose committee appointed for this purpose have taken great pains to secure both illustrations and text:

WILLIAM MATTHEWSON.

Fifty years ago, before the advent of the white man, the territory of Kansas was an ideal place for wild animals. Situated between the bitter cold of the north and the enervating heat of the south, with constant breezes giving vigor and health, abounding in streams of water, fringed with walnut, pecan, hickory, oak and cottonwood trees, with no mountains to climb nor swamps to encounter, Kansas was a beautiful park, fresh as it came from the hands of the Creator. Over the plains roamed millions of buffalo, elk, deer and antelope, while the Indians were the only human inhabitants of this vast region.

The buffalo was king of the animal world. Wintering in Texas, he followed the growth of the grass to the north in the spring, like a slowly advancing ebony wave. First came herds of the males to test the grass, to be joined some two weeks later by the females with the little red calves. Here and there among them might be seen groups of elk, with their widespread horns, or the graceful antelopes with their spotted fawns. Along the streams great numbers of bronze turkey-gobblers strutted, while their less brilliant mates attended to duties strictly domestic in the sheltered thickets. By a wise provision of nature the spring season was a peaceful one, for the fierce gray wolf, which in winter would attack and kill the largest buffalo, went into summer quarters with the first approach of spring. As an illustration of the great number of buffalo once found here we have the statement of a resident that in the summer of 1863 he passed through what is now Saline county, Kansas, and found it entirely covered with long grass. When the buffalo went south in the fall, in one week the entire county was eaten bare of grass and cut with innumerable parallel trails.

But all this ended with the coming of civilization. The building of railroads into eastern Kansas afforded a market for buffalo hides, and there being no law to protect the buffalo, in one day a noted hunter killed thirty-five within a few miles of the present site of Wichita. The only survivors of this vast host are now the few fretting in captivity. For years the beautiful Kansas prairies looked like a battle-ground; but the farmer lad found a market for the bones, and hence they have disappeared from the landscape.

The Indians of this portion of the west were honest and good-hearted. A trader was visited one spring by eight Indians who came to exchange hides and furs. They desired to take some of his goods off into the Indian country for trading purposes, and although he had never seen any of them before, he permitted them to carry away articles to the value of three hundred dollars apiece, trusting to their honor alone, for they lived hundreds of miles away in an unexplored country. In the fall seven of them returned, bringing pay for their own goods and also for the eighth, who had in the meantime passed to the "happy hunting-ground."

This same trader tells of a visit to the camp of a Comanche chief, a man of commanding presence and a most interesting character. Both the man and his squaw wore their hair in two braids, which when unconfined dragged on the ground. The chief did not know his own age, but said he supposed he was one hundred years old, as he "had grown sons when the fire fell from Heaven," referring to the meteoric shower of 1833, from which the Indians afterwards dated time.

It is difficult in "sunny Kansas" to find monuments of historical interest, because the country was settled at such a recent date, comparatively speaking, that the oldest landmarks were erected within the memory of persons now living.

The cabin shown in the accompanying illustration was built in 1869, of logs hewn from the cottonwood trees which are abundant on the banks of the Big and Little Arkansas rivers. It was the first house built in Wichita, and at the time of erection was considered quite a palace, the only other residences in the vicinity being the teepee of the Indian and the "dugout" of the lonely pioneer — a cave cut in the side of a hill and roofed over. These might have been very comfortable dwellings had not the rattlesnakes and rats claimed partial possession, evidently being glad of shelter, warmth, and, perhaps, of human companionship.

This was the home of the Hon. William Matthewson, the original "Buffalo Bill," an Indian trader, a guide, a scout of renown, and a mighty hunter. He earned this cognomen by following the buffalo after the settlement of the country had driven them west, where they were guarded by hostile Indians, and during a year of famine sending to the well-nigh starving settlers load after load of buffalo meat.

The little log hut has been moved from its original site and in its place now stands a commodious mansion,

A CAPTIVE KANSAS "KING."

where "Buffalo Bill" is passing a peaceful and honorable old age. [This "Buffalo Bill" should not be confused with the well-known organizer of the "Wild West Show," the famous government scout, William F. Cody, whose home is in Nebraska.]

NOTES.

This is the time of year when the diligent Chautauquan looks forward to the proper closing of the year's study, by filling out the memoranda and sending them to the Cleveland Office. Perhaps you have done this little by little, so that the reading of the June CHAUTAUQUAN will find you ready to mail your papers. If so, you are to be congratulated, for you have won a victory in this world of many interruptions. But if you are not one of these fortunate people, don't let that fact cause you to give up the race for seals just at this point. The filling of memoranda is not necessary, but the writing out of the review questions gives a chance for that little retrospect of the year's work which you will appreciate after you have taken it. Answer five questions a day for the next month and you will agree with other Chautauquans that the Membership Book crowns as well as "seals" the work of the year.

Certain members of the Class of 1900 and their, friends who form the Shakespeare Club of Camden, Maine, have devised an interesting and instructive game called "The Study of Shakespeare." The game has proved very useful both to this club and to others, and we commend it to our circles. Circulars can be secured by addressing "The Shakespeare Club, Camden, Maine."

FIRST HOUSE IN WICHITA, KANSAS.

EARLY DAYS OF CALIFORNIA.

The "historical setting" of the Chautauqua Circle of San José, California, is given very picturesquely in the following account of early California days. Our correspondent adds that it may be of interest to some to know that the accepted pronunciation of the name of the town is San Hozā'. The circle sending the report is one of the oldest on the coast, having been organized in 1879, when the C. L. S. C. was inaugurated by Chancellor Vincent at the Pacific Grove Assembly. The accompanying photographs were secured

SANTA CLARA MISSION.

through the courtesy of Mr. I. H. Fickel, who contributed to THE CHAUTAUQUAN some years ago a valuable article upon the famous Lick Observatory, illustrated with his own photographs.

San José has been rich in relics of the early Spanish days, and in by-streets are yet to be seen old rambling adobe houses overgrown with vines and prickly cactus, many over ten feet in height. The occupants are usually half-breed Mexican and Indian, old and bent with age, lingering around the remains of that happy period when Americans had not invaded their quiet, dreamy, lazy existence. Near the plaza, on which now stands a handsome public hall, is still seen the adobe house where it is said Jessie Benton Fremont made her home when her husband commanded the military posts in the early forties, and under its low drooping porch watched the bull-fights and lassoing of wild horses by the Spanish soldiers.

Santa Clara and San José, whose history is so closely interwoven, formed a central point for the Jesuits, the former town as the mission and San José the *presidio* (military post). Connecting the two stations for protection from bands of wild cattle, the fathers planted three rows of willows, which afforded a delightful shade for the Indians, Mexicans and Spanish soldiers attending mission services. This was in 1780. This highway, poetically named "The Alameda" (pleasant way), soon became the favorite residence portion of the growing town and beautiful homes lined each side, leaving the triple row of trees in the center. But alas! those grand old trees had to give place to the wants of modern improvement and were supplanted by an electric railway. Sentiment had to yield to utility.

California is greatly indebted to the influence of the Jesuit fathers preceding its cession to the United States by Mexico. Around the missions were gathered the inoffensive Indians and half-breeds who were in a crude way taught habits of industry and simple truths of Christianity. With the growth of the white population the Indians retreated eastward to the deserts of California and Arizona, and the deserted missions were converted into schools for the children of the settlers.

As Protestant influence increased, educational interests broadened, and today San José, the "Garden City," is proud of the distinction of being called the Athens of the Pacific coast.

The accompanying illustrations are typical of the Spanish period—the Santa Clara Mission, the bells of San José, and the old adobe house, much demoralized but still a stalwart landmark of early California days.

ADOBE HOUSE AT SAN JOSÉ.

READING FOR CONVERSATION.

How to make a practical use of our reading is a problem that is apt to haunt the conscientious Chautauquan at all times. Doubtless we do make use of it oftener than we think, in the broader views that we take and the safer judgments that we pronounce because of minds better poised. But we can render a real altruistic service in other ways, often by a little forethought. One student tells of her experience in utilizing her reading to brighten conversation at the table. Unable to recall the desired anecdote, just when needed, she formed the habit of jotting down as she read, items and incidents that promised to be serviceable. She soon found to her satisfaction that a single anecdote would often galvanize into new life an entire dinner company of tired people. The ball once started was caught up by one and another till the whole atmosphere was changed and a state of intellectual liveliness prevailed, which even the Autocrat might have envied.

THE BIOGRAPHICAL CLUB.

Professor Pattee's critical study of Poe's "Ulalume" lays strong emphasis upon the study of the poet's life as essential to the true interpretation of this often misunderstood lyric. In this connection readers will find of interest a little volume entitled, "Edgar Allan Poe and His Critics," which was published in 1860, the purpose of the author, Sarah Helen Whitman, being to vindicate the poet's character from the unjust statements concerning him, which had become widely current. In Stedman's "Poets of America" will also be found a discriminating yet sympathetic study of Poe's life and art. A monument to Poe was erected in Baltimore in 1877 and the memorial volume published at that time contains many tributes to his genius: among others, letters from Holmes, Whittier, Bryant and Tennyson. In 1883 the actors of New York City placed a memorial bust to Poe in the Metropolitan Museum of Art, Edwin Booth making the address and William Winter contributing the dedicatory poem which closed with these lines:

"Thro' many a year his fame has grown
Like midnight, vast; like starlight, sweet,—
Till now his genius fills a throne,
And homage makes his realm complete."

The latest expression of this homage to the poet is the Poe Memorial Association formed by the students of the University of Virginia, who have presented to the poet's *alma mater* a fine bronze bust by the sculptor Zolnay. The bust was unveiled last October, and now stands in the Poe alcove of the university library. The event was of course a notable one in the history of the university.

BELLS OF SAN JOSÉ MISSION.

A poem was contributed for the occasion by Father John B. Tabb, and the principal address was given by Hamilton W. Mabie. This address, which is an important contribution to the literary study of Poe, will be found in *The Bookman* for December, 1899.

POE'S "ULALUME."

Courtesy of the "Bookbuyer."

ZOLNAY'S BUST OF POE.

We give here the complete poem, "Ulalume," so that students of Professor Pattee's article may have the text close at hand:

The skies they were ashen and sober;
The leaves they were crisped and sere —
The leaves they were withering and sere;
It was night in the lonesome October
Of my most immemorial year;
It was hard by the dim lake of Auber,
In the misty mid region of Weir —
It was down by the dank tarn of Auber,
In the ghoul-haunted woodland of Weir.

Here once, through an alley Titanic,
Of cypress, I roamed with my Soul —
Of cypress, with Psyche, my Soul.
These were days when my heart was volcanic
As the scoriac rivers that roll —
As the lavas that restlessly roll
Their sulphurous currents down Yaanek
In the ultimate climes of the pole —
That groan as they roll down Mount Yaanek
In the realms of the boreal pole.

Our talk had been serious and sober,
But our thoughts they were palsied and sere —
Our memories were treacherous and sere —
For we knew not the month was October,
And we marked not the night of the year —
(Ah, night of all nights in the year!)
We noted not the dim lake of Auber —
(Though once we had journeyed down here) —
Remembered not the dank tarn of Auber,
Nor the ghoul-haunted woodland of Weir.

And now, as the night was senescent,
And star-dials pointed to morn —
As the star-dials hinted of morn —
At the end of our path a liquescent
And nebulous lustre was born,
Out of which a miraculous crescent
Arose with a duplicate horn —
Astarte's bediamonded crescent
Distinct with its duplicate horn.

And I said — "She is warmer than Dian:
She rolls through an ether of sighs —
She revels in a region of sighs:
She has seen that the tears are not dry on
These cheeks, where the worm never dies,
And has come past the stars of the Lion,
To point us the path to the skies —
To the Lethean peace of the skies —
Come up, in despite of the Lion,
To shine on us with her bright eyes —
Come up through the lair of the Lion,
With love in her luminous eyes."

But Psyche, uplifting her finger,
Said — "Sadly this star I mistrust —
Her pallor I strangely mistrust: —
Oh, hasten! — oh, let us not linger!
Oh, fly! — let us fly! — for we must."
In terror she spoke, letting sink her
Wings until they trailed in the dust —
In agony sobbed, letting sink her
Plumes till they trailed in the dust —
Till they sorrowfully trailed in the dust.

I replied — "This is nothing but dreaming:
Let us on by this tremulous light!
Let us bathe in this crystalline light!
Its Sibyllic splendor is beaming
With Hope and in Beauty tonight: —
See! — it flickers up the sky through the night!
Ah, we safely may trust to its gleaming,
And be sure it will lead us aright,
We safely may trust to a gleaming
That cannot but guide us aright,
Since it flickers up to Heaven through the night."

Thus I pacified Psyche and kissed her,
And tempted her out of her gloom —
And conquered her scruples and gloom;
And we passed to the end of the vista,
But were stopped by the door of a tomb —
By the door of a legended tomb;
And I said — "What is written, sweet sister,
On the door of this legended tomb?"
She replied — "Ulalume — Ulalume —
'Tis the vault of thy lost Ulalume!"

Then my heart it grew ashen and sober
As the leaves that were crisped and sere —
As the leaves that were withering and sere —
And I cried — "It was surely October
On *this* very night of last year
That I journeyed — I journeyed down here —
That I brought a dread burden down here —
On this night of all nights in the year,
Ah, what demon has tempted me here?
Well I know, now, this dim lake of Auber —
This misty mid region of Weir —
Well I know, now, this dank tarn of Auber,
This ghoul-haunted woodland of Weir."

BIRD STUDY.

CONDUCTED BY MRS. FLORENCE MERRIAM BAILEY.

PARASITISM.

It is popularly supposed that our cuckoo, like the European cuckoo and the cowbird, builds no nest, but this is true only in very rare instances. Ordinarily it not only builds a nest of its own but shows the greatest solicitude for its young, trying by remarkable posturing and ventriloquial calling to draw supposed enemies from its nest. (See Miller's "Little Brothers of the Air," pp. 190–200.)

SNOWY HERON OR EGRET IN WEDDING-DRESS.

REGURGITATION.

Birds feed their young in two ways, from the bill, or by regurgitation from the crop. "Pigeon's milk" is the regurgitated food the doves give their young, and waxwings, humming-birds, woodpeckers, and probably many other birds give similar food. The parent humming-bird puts its bill down that of the little one and fairly "pumps up" the half-digested milky substance. Where the old birds swallow the bones or berry stones and regurgitate only the soft parts of the food, it is easy to see the advantage in the method.

This power of regurgitation is of use to the old birds themselves when they swallow their food whole, and by its means kingfishers, hawks, and owls rid themselves of fish scales and mammal skeletons. The hawks and owls actually eject pellets, round balls with the rough bones on the inside and soft fur on the outside. (See Fisher's "Hawks and Owls from the Standpoint of the Farmer," pp. 216–217.)

NESTING.

Birds are interesting in winter and in migration, but it is when they settle down to home life that they are most delightful to watch, for then all their intelligence and individuality and all their most charming ways are seen at the best. An excellent plan is for each student to adopt one family, to take one nest and visit it, even for a few minutes, every day to see how matters are progressing.

There are a great many points to notice in making

NESTING STUDIES.

1. Location of nest — in or on the ground, in tree trunks, on branches, or pendent from branches.
2. Form — cup, bag, oven, or retort shaped.
3. Materials — clay, vegetable fibers, grasses, rootlets, leaves, twigs, hair, fur, or feathers.
4. Method of construction — excavating, weaving, plastering.
5. Number of days required.
6. Habits of male during nest-building — works with female, works alone, sings while female works, brings material to female, absents himself from nest.
7. Eggs — number, color, markings.
8. Incubation — length of incubation, habits of male during time (takes place of female on nest, feeds female on nest.)
9. Young — position of feather tracts, time when eyes open, time spent on nest, cared for by both or only one parent, fed by regurgitation, difference between nestling and adult plumage, notes and actions of young.

"AIGRETTES" OF THE SNOWY HERON ATTACHED TO THE SKIN AS TAKEN FROM THE BACK OF THE BIRD BY THE PLUME HUNTER.

EXPERIMENTS.

When watching nests you can win the confidence of your birds so as to experiment on their adaptability, intelligence, and individuality. When they are building, put out different colored worsteds and strings, those that harmonize with the nest and those that are in sharp contrast to its colors, and watch to see which is stronger, their æsthetic sense or their sense for protective coloration in the

nest. If you can reach the nest without disturbing the birds, test them with different kinds of material, such as hair, fur, cloth, paper, cotton, twigs. Offer the mother bird different kinds of foods — seeds, insects, egg. Vireos are particularly good birds to experiment with, as they are naturally tame. (See "Birds of Village and Field," pp. 124–125.)

When the following books cannot be consulted in libraries, information concerning them can be obtained from addresses given:

Local lists: Chapman's "List of Birds Known to Occur Within Fifty Miles of New York City" (L. S. Foster, 33 Pine street, New York City). Stone's "Birds of Eastern Pennsylvania and New Jersey" (Academy of Sciences, Philadelphia; $1). Warren's "Birds of Pennsylvania" ($5. Out of print). Ridgway's "Birds of Illinois" (H. W. Rokker, Springfield, Illinois). Wheaton's "Birds of Ohio" (Geological Survey of Ohio. Out of print). Oberholser's "Birds of Wayne County, Ohio" (Bulletin of Ohio Agricultural Experiment Station, Technical Series Vol. 1, No. 4, Wooster, Ohio). Knight's "List of the Birds of Maine" (University of Maine, Orono, Maine). "Birds of Belknap and Merrimac Counties, New Hampshire" (New Hampshire College, Durham, New Hampshire). Maynard's "Birds of Washington" (Brentano's, Washington, D. C.; $1). Rives's "Birds of the Virginias" (The Newport, Rhode Island, Natural Historical Society, 1890; 60c.). "Ornithology of North Carolina" (Agricultural Experiment Station of Raleigh, North Carolina, Bulletin No. 144). Hatch's "Birds of Minnesota" (Geological Survey of Minnesota, 1892, Minneapolis, Minnesota). Goss's "Birds of Kansas" (George W. Crane & Co., Topeka, Kansas; $5). Cooke's "Birds of Colorado" (State Agricultural College, Fort Collins, Colorado, Bulletin No. 37, Technical Series No. 2, Bulletin No. 44, Technical Series No. 4). Merriam's "List of Idaho Birds" (North American Fauna No. 5, Biological Survey, United States Department of Agriculture, Washington, D. C.). Loomis's "California Water Birds" (Academy of Sciences, San Francisco, California. Proceedings, Series 2, Vol. VI., No. 3). Bryant's "Birds and Eggs from the Farrollone Islands" (Academy of Sciences, San Francisco, California. Proceedings, Second Series, I.).

SEARCH QUESTIONS.*

1. What birds have bills that serve as (a) chisels, (b) hammers, (c) probes, (d) weaving needles, (e) butterfly nets? 2. What bird has a forked tail? 3. What bird has needle-like points to its tail? 4. Name seven common birds that walk instead of hop. 5. What three birds have the habit of oblique flight? 6. Name five birds that sing in flight. 7. Name five bright-colored birds with dull-colored mates. 8. What common bird illustrates the laws of protective, sexual, and directive coloration? 9. What two birds raise their young in tunnels? 10. Name nine birds that build in tree trunks. 11. What two birds are plasterers? 12. What bird glues its nest together? 13. What three birds make no nests?

* These questions apply to birds studied March 12–May 14.

OUTLINE OF READING AND PROGRAMS.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Sunday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING.

APRIL 30–MAY 7—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 29. The Inner Life of Robert Edward Lee.

Required Books: Initial Studies in American Letters. Chap. 7, pp. 189–202. Birds Through an Opera Glass. Chaps. 24, 31, 32, 45, 38, 9 and 53.

MAY 7–14—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 30.

Required Books: Initial Studies in American Letters. Chap. 7, pp. 212–213. Birds Through an Opera Glass. Chaps. 12, 7, 14, 22, 49 and 29.

MAY 14–21—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 31. A Reading Journey Through France.

Required Books: Initial Studies in American Letters. Chap. 7, pp. 214–217. Birds Through an Opera Glass. Chaps. 35, 36, 37, 33, 44, 42, 23, 60 and 61.

MAY 21–28—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 32. Critical Studies in American Literature: Poe's "Ulalume."

Required Books: Initial Studies in American Letters. Chap. 7, concluded. Birds Through an Opera Glass. Pages 184–205 and 208–211.

MAY 28–JUNE 4—

In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 33.

The Beatrice, Nebraska, Circle sends its first report for the current year. For seven years these Chautauquans have been doing commendable work, and, although a large number have graduated from the course, the present organization includes members of all the undergraduate classes.

The Society of the Hall in the Grove of Lincoln, one of the strongest clubs in the west, is making a special study this year of Italian subjects. The following report of a typical meeting shows the character of their work:

"The Society of the Hall in the Grove met Friday afternoon at the home of Mrs. H. B. Patrick. The thorough, thoughtful work done by the members of this club makes all the programs interesting, and enables the discussions to be entered into by all. Mrs. F. S. Stein presented the 'Life of Michael Angelo' in the form of a conversation, to which each member contributed some fact, and which fully covered the subject. 'The Renaissance in Italy' was ably reviewed by Mrs. H. M. Bushnell. The general discussion at the close of the study on Italy was led by Dr. Margaret Sabin, on a topic previously announced, 'Are Women Ready for the Ballot?' The majority answered affirmatively and considered woman's right to vote incontestable, even though, personally, they did not care to exercise that right."

The circle at Oxford, Kansas, report favorable progress. The Assembly Circle at Wichita are giving considerable attention to Bird Study, in which connection "Thoughts on springtime," as a feature of roll-call, was made especially effective. This circle has sent a special local history report, which will be found elsewhere in the Round Table.

The Enid, Oklahoma, Circle, a most enthusiastic body of students, comment with some amusement upon the "point of view" of the Round Table editor as revealed in the statement in the January number that "five in that part of the world count for as many as twenty elsewhere." The leader writes:

"It is the general belief that Oklahoma is inhabited by Indians, cowboys and all the rougher elements of society. . . . We are a progressive people, and there is no semblance of a new country here. I formerly lived at Cincinnati, and coming to this country three years ago experienced all the pleasant surprises, with none of the hardships of the early settlers."

At Collins, Iowa, the circle has increased its membership by one-third over last year. The principal of the high school has kept THE CHAUTAUQUAN on his high school reading table for the past three years and has thus brought the possibilities offered by this "Magazine for Self-education" into many homes. At Knoxville, the Vincent Circle recently devoted an evening to the Paris Exposition, with the following program, each number being assigned to a different member:

1. Roll-call — Description of Birds.
2. The Paris Exposition.
   - The Opening and Site.
   - Grand Entrance.
   - Paris Exhibits.
   - Palace of Dancing.
   - Palais des Congrès.
   - Old Paris.
   - Exhibits in Trocadéro Gardens.
   - The Cosmorama.
   - Eiffel Tower.
   - The Great Telescope.
   - Moving Sidewalks.
3. Conversazione.
4. Parliamentary Usage.
5. Chauncey M. Depew.
6. Current Events.

The Chautauqua League of Des Moines held a French evening also, but of a more Revolutionary character than the preceding, as will be shown by a clipping from a Des Moines paper:

"The March meeting of the Chautauqua League will be held Tuesday evening, March 20, at 7:30, in the Y. M. C. A. parlors, when the following program will be given: 'An Evening in Paris;' 'Artist Life in Paris'; duet, 'Betrothed' (Chaminade); 'Paris Street Scenes'; recitation (Revolutionary songs); 'It Will Succeed;' 'The Liberty Cap;' 'Glimpses of Art in Paris;' 'Three Paris Churches;' solo, 'The Two Grenadiers' (Schumann). The meetings are open to the public."

The quarterly report of the Pierian Circle at Stillwater, Minnesota, shows that the membership has been kept up to an average of thirty-four. Eighteen members read reports on their studies at different times during the quarter, and volunteer exercises for the entertainment side of the program included special papers, debates, solos on violin and piano, choruses and songs by the glee club and quartet. The mock congress keeps its place as one of the most interesting and instructive features of the program.

THE CENTRAL STATES.

Among the many new circles reported this year none seems to have taken hold with more of the purpose to win than the Okaw C. L. S. C. of Windsor, Illinois. Fifteen members have given whole-souled devotion to the American Year, which speaks well for their patriotism. Weekly meetings are held in the pastor's study, as the circle was formed in connection with the Methodist Episcopal Church. The programs as given in THE CHAUTAUQUAN are followed, with some variations, and once a month a combined social and literary gathering is held. The February meeting very properly centered about the personality of Washington.

That for March was "An Evening with France." The fifteen students are all enrolled members of the Class of 1903, and we trust that the zeal of their first year will prove equally "consuming" throughout the three to follow. The Carlinville Chautauquans have kept their circle membership for eight years and expect in the fall to increase their membership, presumably from the ranks of the recent C. L. S. C. graduates. Studies in Shakespeare have been given close attention for some time past, and a graduate of '95 acknowledges the receipt of a seal for this work, which brings her into that select order of the C. L. S. C., the Guild of the Seven Seals. The special Shakespeare courses as arranged by the C. L. S. C. have been very popular among graduates, as they offer variety of methods in the study of this greatest of writers. One course is comprehensive and is supplemented by others which specialize upon certain plays. At Canton the woman's club are taking as the basis of their spring study "The Reading Journey Through France" as published in THE CHAUTAUQUAN. This course has been very popular both with Chautauquans and with those outside the circle, and the unexpectedly large demand for the maps of Paris provided by the C. L. S. C. shows how studiously the work has been undertaken.

At Albion, Michigan, there is "a thriving Society of the Hall in the Grove. We number twenty." The special supplementary courses for this year are receiving attention and plans for next year are already well under way. Benton Harbor has also established a famous alumni circle, and the friendly relations existing between these Chautauquans and the undergraduate circle have given a very strong social tone to the Chautauqua atmosphere of the town. Some glimpses of the history of the year may be happily suggestive to other circles. Early in September the graduates of '99 were most hospitably entertained at the charming home, "Cherry Croft," whose hostess gave a breakfast in their honor. Small souvenir flags and ferns, the class emblems, were provided for each guest, and even the ice cream, which was Neapolitan, took on the colors of patriotism. Conundrums and quotations gave many opportunities for reminiscence and repartee, and following these the Chautauqua delegate presented her report of experiences at Chautauqua. The sixth year of the formation of the C. L. S. C., which has now become the Alumni, was celebrated by an anniversary dinner in the late fall, when the following program was rendered:

Roll-call — "What Has Chautauqua Work Done for Me?"
Address by President.
Class Song of '98.
"Recollections of our first year in Chautauqua," Mrs. Lucy Burwell.
Class Song of '99.
"Our Last Year," Mrs. F. Morley.
Chautauqua mottoes and salute.

In December the social gathering of the Alumni included as guests the undergraduate circle, and in connection with this, as with all other meetings, the spirit of study has been a constant guest. Happily blended with the remarks "in lighter vein" have been animated discussions of the ethics of the South African war, the question of the Porto Rican tariff, and careful reviews of the main lines of study being conducted by the Alumni. A half-hour's lesson in the French language has been a most valued feature of the year's work. In March the undergraduate circle reciprocated the courtesies of the Alumni by a celebration which introduced to them the Class of 1900, soon to be eligible for membership in the Society of the Hall in the Grove. At luncheon each guest found by her plate a sprig of arbor-vitæ, the emblem of the class. A guessing contest of what "Kate" did — abdicate, prevaricate, etc., — promoted the jollity of the feast, following which the Class of 1900 sang their class song composed by Mrs. Travis. The guests received carnations and marguerites as favors, and the ferns of the Class of '99 were prominent in the table decorations. Before departing the class yell from the Alumni was heard:

"Rah! Rah! Rah! who are we?
We are the Circle of the S. H. G.
C. L. S. C.!"

The Lansing Circle have found very great interest in the Expansion articles in THE CHAUTAUQUAN. The Jonesville Literary Club, many of whose members were Chautauquans in the '80's, have enjoyed the Expansion and Reading Journey courses this year, and propose to utilize THE CHAUTAUQUAN still further in their plans for the coming season. The Euclid Avenue Congregational Church of Cleveland, Ohio, held a notable meeting early in April. This circle meets weekly in the church parlors for a two hours' morning session. It is organized as one department of the women's activities of the church, and once a year each department takes charge of the regular monthly literary

program of the society. The circle took its share of entertaining in April, and the Round Table editor, who had the pleasure of being present, saw the practical workings of the Chautauqua plan as they can be developed under skilful leadership. Admirable reports were made of all the various literary activities which had absorbed the circle during the year, and the quality of the papers read showed originality and force on the part of the writers. The circle's first year shows promise of a very successful career in the years to come.

NEW YORK.

The Trinity Circle of Newburgh has added to its interesting series of lectures this year a talk on birds, which awakened great interest not only in the birds of today but in the discussion of bird life in the light of evolution. The secretary of the Binghamton Circle reports the enrolment of the fortieth member in that enterprising society. The secretary has recently succeeded in putting a set of C. L. S. C. books in the Y. W. C. A. library as the gift of her Sunday-school class of young girls, who earned the money for this and other philanthropic purposes by serving as waitresses during the session of the Winter Chautauqua in Binghamton.

The Brooklyn Chautauquans have met with a great loss in the death of Miss Fannie Bunce, who has been connected with the various activities of the Brooklyn Union ever since her graduation as a member of the Class of 1887. For some years she was treasurer of the Brooklyn Union, and at the time of her death was the very efficient chairman of the social committee, whose work did so much to keep the Chautauqua tie strong among the members of the different circles. She was a frequent visitor to Chautauqua and active in all the social life of the Class of '87. The Brooklyn Alumni, of which she was a valued member, attended her funeral in a body, and the April program of the society bears reference to her death and to that of Mrs. Utter, another member of the Alumni, in the beautiful lines from Lucy Larcom:

" I cannot think that any change
Could ever thy sweet soul estrange
From the familiar human ties;
Thou'rt still the same, though inmost *heaven*
Its wisdom to thy thought has given,
Its beauty kindled in thine eyes."

The Chautauqua Alumnæ Association of Syracuse reports an interesting meeting for [illegible] marterly session. At South Onondaga the [illegible] includes chiefly members of the Class of 1903, with several graduates who are reading for seals. This circle is close to one of the Indian reservations and its members include, besides the local pastor and physician, the government agent for the Indians and the superintendent of instruction for the reservation. Such a circle as this might give some important items of "local history." At Springville, twenty members are reported. Particulars of the circle have not yet been received, except that it is well organized under good leadership. The Holley Alumni are always to be relied upon for an annual meeting of no small importance and the report this year proves that their powers have not waned. The graduates were entertained at the home of Mr. and Mrs. Hurd, a mile from the town of Holley. From the newspaper report received we quote the following:

"Improving and invigorating mental gymnastics of various and novel kinds have always been a feature of these Chautauqua Alumni gatherings, and this was no exception. The guests were provided with slips of paper bearing either the name of a capital or of a state, with instructions for each state and capital to hunt up its proper mate and engage in three minutes' conversation. In response to roll-call each member read from a slip furnished a familiar quotation, of which the author was to be guessed, and it was surprising how few of the most common quotations could be properly assigned. Reports of officers were given, letters from absent members read, and the delegate to Chautauqua, Mr. W. H. Westcott, made an interesting report. During the serving of refreshments, with true Chautauqua zeal to improve each flitting moment, cards were passed, each containing a fictitious title and name, the initials of which corresponded with the title and author of some well-known book, the book and author to be guessed from the initials. The next and concluding feature was a railway journey, the stations on the route being a series of conundrums, the name of some city being the answer to each one."

The Canandaigua Chautauquans, always fertile in plans, have made the C. L. S. C. a power in the community ever since 1886, when the circle was established. The report says: "The circle this year includes several new members and we are finding the studies of unusual interest. Socialism was dreaded a little, but proved a most profitable study, as our ideas of Socialism have greatly changed, and for the better. We have added some new features in the way of entertainment given after the regular program. 'Queries' covered three meetings, and while the questions and answers were really a play on the word or name, a good deal of searching was necessary and an increased knowledge of writers was the result." The writer adds, "The secret of the success of any circle is the unwearied devotion and unwavering enthusiasm of some one or more

of its members." This is certainly true of the Canandaigua Circle, and its success is therefore not surprising. As other circles will doubtless enjoy the "Queries," they are here propounded:

QUERIES.

Who was the most warlike of all poets? What poet always walked sideways? What poet lived in a very dirty manner? What poet had a humped back? What writer do the American Indians appreciate? What philosopher is a humbug? What English poet and German painter were always in pain? What poet do monks carry about with them? Who was the gentlest of the poets? What poet would never have been a reliable shepherd? What poet was the only one mentioned by Oliver Twist? What French novelist is partial to the desert and sea shore? What well-known American writer is a church dignitary? What American sculptor always shuns mankind? What celebrated divine made his own clothes? What famous modern actor is always found at out-of-door fairs? What poet was fond of hawking? What poet never had gray hair? What poet was always in good spirits? What poet never smiled? To what poet were warriors partial? To what writer do we send people who offend us? What living English novelist is a negro? What writer made good hedges? What poet was never "blue"? What witty English writer occupied a menial household office? What English poet was an artisan? What poet should have adopted, as his device, an eminence surmounted by an ecclesiastical edifice?

A full report of the circle at Chautauqua itself has not been received since they sent word of the ringing of the bell on the first of October. The silence seems to have been due to the extreme activity of the members, for though Chautauqua is but a village community in winter, Father Time seems to wing his flight there as elsewhere, and the secretary's report shows how well the hours have been filled. The circle was named for Mr. A. M. Martin, its organizer and president of the general Society of the Hall in the Grove, which embraces all local societies of that name and all C. L. S. C. graduates the world over. The members, nearly thirty in all, hold their meetings in the C. L. S. C. office, which is used as a reading-room during the winter. The secretary writes:

"The attendance has been very fair indeed even in our severest weather, and we have had severe weather here this winter. The amphitheater still has a mountain chain of snow and ice on each side, in height but a foot or two below the eaves of the building. Twenty-six members are up to date in their reading and are busy preparing memoranda. The credit system was introduced in the circle, credit being given for presence, promptness, roll-call duty, program duty and up-to-date reading. Partly as an incentive and partly in a spirit of fun — 'All work and no play,' etc., you understand — we divided alphabetically into two equal sections, with the understanding that every two months the vanquished section in credit marks should specially entertain the victors. The result has been two very delightful social functions."

The program of one of these is here given:

COLONIAL LITERATION LUNCHEON.

Honored Guests.

To cleanse — A common suffix — A denomination of weight

Honest of speech — A pool of water — A musical syllable — An inhabitant of fairyland — A Latin conjunction

A nickname for Hannah — The herald of day

To be angry — A personal pronoun — A male child

The nickname of a noted southerner — A covering for animals — The orb of day

A son of Noah — To be sick — A large vessel

A vegetable — A strong barrier — A verb

Beverages.

An accompaniment to a cold — The delight of a lawyer

A noted object of temptation — A nickname for John

Fruits.

A color — To put under the ground

Another name for father — A part of an animal

Vegetables.

The art of drawing with the mouth — A narrow bed — A kind of tree

To hold mastery over — The prevailing fashion — A legume

An American author — The Irish for tea — A part of the foot

A covering for the foot — Relations

Meats.

A favorite resort in Italy — A preposition

An implement for mining — To blunder — A cloth measure

A synonym for cruelty — A letter

A color — A little spirit — The call of a cow

(The short dash lines separate the different words.)

The series of programs which accompany the report show how seriously the work has been taken between these intervals of gayety. The secretary writes that in a recent pronunciation match on the French words in the March CHAUTAUQUAN ten out of twenty held their own successfully. The vision of these twenty-six Chautauquans exercising their wits in the manner above set forth and then burning the solitary midnight oil while they work out their memoranda is one to be cherished by all devout C. L. S. C. members who look forward to a diploma, seals and the Golden Gate.

NEW ENGLAND.

The Hurlbut Circle of East Boston is getting close to the end of its second decade. One of its members writes:

"We have about thirty members this winter. We are studying in THE CHAUTAUQUAN 'The Expansion of the American People' and 'The Reading Journey Through France,' making all our exercises accord with these readings. We organized in 1882 with seven members. We have had the same president through all these years and three of the original members are still constant and active."

In the January CHAUTAUQUAN the editor's chronicle of the Keep Pace Circle of Eastern Massachusetts evidently blundered with the facts of the case, and we are grateful to the committee who have sent a plain statement of this unique circle. Its career is one to be proud of and its example an inspiration:

"In the fall of 1891 two ladies desiring to enter upon Chautauqua work, and learning that the local circles in the cities where they lived were composed of postgraduates arranging for special courses, decided to attempt the forming of a new circle; and with the coöperation of two others whom they invited, organized Keep Pace Circle in Boston, November, 1891. This name was proposed by the vice president, Mrs. L. J. Kent, and was unanimously adopted. The motto chosen was the suggestive monosyllable, 'Work.' The circle was so fortunate as to have in the first addition to its membership list Mrs. A. C. Huston, who had already taken three years of the regular course; and although she graduated the first year of its existence, she never allowed her interest in Keep Pace Circle to wane, but has always been one of its most enthusiastic and efficient workers.

"For years there was no deviation from the original plan of the circle; meetings were held in turn once a fortnight at the respective homes of the members. But after the graduation of its first class, in 1895, several having moved to places too widely separated to permit their assembling as often as had been the custom, they agreed to attempt the organizing of new circles in the towns where they were now residing and call these branches of Keep Pace Circle. These should hold local meetings fortnightly and have a reunion of branches at stated periods during the year.

"Their efforts resulted in the forming of Everett Branch and Waltham Branch in 1895, and Atlantic Branch in 1896. Both Everett and Waltham branches were especially fortunate in interesting postgraduates of energy and talent whose experience and ability have been potent factors in giving Keep Pace Circle the prestige it enjoys today.

"CHARLES O. HOWE, President.
"MABEL C. DOW, Secretary.
"EMILY T. TURNER.
"ARLETIA SLACK.
"Committee on Special Report."

The Roger Williams Circle of Edgewood, Rhode Island, as members of the library association have many literary privileges which they are not slow to share with those about them. A talk on "Our Dependence on Birds," by Mr. George Weston of the Providence Manual Training School, given under the auspices of the circle, was held in the Shaw avenue school in order that the school children of the vicinity might have the benefit of the discussion.

THE SOUTH.

The Jacksonville, Florida, Circle, organized some three years ago, is already planning to send some of its graduates to Chautauqua in 1901. The following report from Texas shows how successfully a progressive circle can carry on its Chautauqua studies, and suggests a very excellent plan for adding to its library, which other circles may be glad to adopt:

"The Southern Literary Club of Ladonia appreciate the Chautauqua course very much. The 'Critical Studies in American Literature' have been a great help to the members, as have the Expansion articles, which as a matter of systematic history of the American people could not be improved upon. The club is doing some splendid reading. In connection with the 'Initial Studies in American Letters,' the old familiar authors, Irving, Hawthorne, Emerson, Longfellow, etc., have attained fresh interest and deeper significance in our minds and are reread with zest. We have adopted a little plan among ourselves, which is a source of great help and pleasure to us: that of every member purchasing one or two late books, which are circulated throughout the club, each member thereby being able to read all at a nominal cost."

The Tullahoma, Tennessee, Circle, which has become a woman's club, is planning to use the special C. L. S. C. courses in Shakespeare next year. They write: "We are still striving after the high ideal set for us by Chautauqua. We love the C. L. S. C. work and look back to the seven years spent in it as the most pleasant and profitable we have ever known."

THE CHAUTAUQUA OF THE TROPICS.

This assembly held its third annual session at Melbourne, Florida, March 2 to 14, this year, for the first time, under the charge of Dr. W. L. Davidson. Dr. H. R. Palmer, so well known to all Chautauquans, had charge of the music. Dr. E. L. Eaton conducted the Sunday-school normal work, gave daily science talks, lectured and preached. The great telescope which he brought was a source of constant profit and enjoyment. Helpful lectures were given by Prof. Charles Lane, Dr. J. W. McGregor, Edwin F. Brightbill and others. Music was furnished by the Centralian Male Quartet, Mrs. Carrie Lockwood, and Mrs. Edna Morrison. The entertainments, including costume impersonations, clay modeling, and sand drawing by Willard Gorton and Paul Smith were very popular. The people of Melbourne and the

Literary Notes.—Some Interesting Booklets Free.

China Ware.

The only safe guide in selecting china is the ability to distinguish a reliable ware by the trade-mark. Certain trade-marks are always recognized as a guarantee of reliability as to style and quality. A great deal of what appears to be good china will "craze" or crackle in use. The Homer Laughlin Company of East Liverpool, Ohio, have an interesting little booklet on China Ware, giving some interesting information. This booklet will be sent free to any CHAUTAUQUAN reader if you will mention you saw this notice in THE CHAUTAUQUAN Magazine.

Makers of History.

Abbott's Biographical Histories provide the way for all to become acquainted with the makers of the world's history. The complete set, thirty-two volumes, well printed upon extra quality of paper, illustrated, durably and artistically bound in buckram, with appropriate design in two colors on cover, will be forwarded for inspection upon request of any person who will state he is a CHAUTAUQUAN reader. If, upon examination, you decide to retain the work, you can remit one dollar a month for sixteen months. The books will be delivered free of charge, and if not satisfactory you return at the publisher's expense. Address Harper's History Club, 142 Fifth Avenue, New York.

The Encyclopædia Britannica.

Too much cannot be said in praise of the enterprise that enables the great public to possess so great a work as the Encyclopædia Britannica. A good encyclopedia is no longer considered a luxury but a necessity for every intelligent household. Among the published works of this kind the Encyclopædia Britannica has become the standard of all English-speaking countries of the world. It is as good as a library of a thousand volumes. The many who have long wanted these magnificent books will now be able to secure them at half price with the easy payment plan of small monthly instalments. For one year, the entire set of 30 volumes to be delivered at once on receipt of the first $2.00 payment. See advertisement on page v. of the April issue, or write for particulars to Henry G. Allen & Co., 150 Fifth Avenue, New York, and state you saw this announcement in THE CHAUTAUQUAN.

Beautiful Etching.

The illustration shown in the advertisement on page 115 of the April CHAUTAUQUAN is a reduced reproduction of Beautiful Artist's-Proof Etchings, of which we have a series of eighteen (14 x 28 inches). A complete catalogue will be sent free upon application if stamp is enclosed. The etchings can be obtained free. Address B. T. Babbitt, 82 Washington Street, New York.

Home, School and Church Entertainer.

In the way of entertainment for the home, the school or the church, the inventive genius of the nineteenth century has produced nothing so wonderful, so practical, and in all respects satisfactory as the Gramophone, the most wonderful, the most novel, delightful and intellectual entertainer. A paper recently referred to it as the greatest contribution made by science to the world's entertainment.

Printed matter, etc., will be sent to any CHAUTAUQUAN reader if care is taken to state in letter that this announcement was seen in THE CHAUTAUQUAN Magazine. Address National Gramophone Company, 874 Broadway, New York.

For Little Folks.

Mother Goose in prose, with several superb full-page illustrations by Maxfield Parish. The most delightful of all children's books. The old familiar nursery rhymes charmingly retold and elaborated into tales of surpassing interest to children. The American Cereal Company, Monadnock Building, Chicago, offer to send the first volume of this book free to the boys and girls in all Chautauqua families, if the boy or the girl who writes for this book will be careful to enclose the three bears cut from one of the Pettijohn Breakfast Food packages, and with these three bears enclose eight cents to pay the expense of mailing the book. You must be careful to state when you write that this announcement was seen in THE CHAUTAUQUAN Magazine.

Art Studies.

For a short time we will send for only 25 cents, to any one mentioning THE CHAUTAUQUAN, a copy of the Art Interchange, containing two design supplements and two superb color plates, Dogwood and Violets and a Landscape. The two color pictures alone sell for $1.00, and to secure them in this special offer you must state you saw this announcement in THE CHAUTAUQUAN. See large illustrated advertisement in the December issue, page xxiii. Illustrated catalogue of over 200 subjects free. Address the Art Interchange, 9 West 18th Street, New York City.

Tissot's Life of Christ.

M. Tissot spent ten years painting the pictures for this work; 500 pictures tell the entire story of Christ's Life as it has never before been pictured. Hundreds of thousands of visitors to the galleries have seen these great paintings. An investment of over $400,000 was made before the work was ready for delivery. Upon request the publishers will forward full particulars of the work, and easy terms of payment (small monthly instalments), if you mention that you saw this announcement in THE CHAUTAUQUAN. Address McClure Tissot Co., 141 East 25th Street, New York City.

surrounding country seem hungry for just such an enterprise, and greatly enjoyed the program. The spot is one of the most beautiful and healthful in Florida. Next year it is hoped a new auditorium will be erected, and plans laid for cheap railroad fares and excursion trains. This assembly is destined to attract multitudes of northern visitors. The opportunities for ocean bathing, fishing and boating on the far-famed Indian river, and excursions up weird Crane creek make it an ideal spot for a winter outing.

ANSWERS TO SEARCH QUESTIONS.

A READING JOURNEY THROUGH FRANCE.— APRIL.

1. Her father was Gian Galeazzo Visconti, Duke of Milan; her mother Isabella, daughter of John II., King of France (1350–64). Valentine was a brilliant woman, born into a court famous for its learning. In 1389 she was married to Louis d'Orléans, brother of Charles VI. of France, and Duke of Touraine. Louis possessed a love of literature and of art, but was ambitious, immoral and unpopular. He was assassinated in Paris by his rival, the Duke of Burgundy, when Valentine retired from the court to her château at Blois, where she taught and cared for her children until her death. 2. Charles d'Orléans, son of Valentine Visconti and Louis d'Orléans. He resisted the English at Agincourt, was arrested and kept in the Tower of London and elsewhere for twenty-five years. During these years he wrote the graceful verses which gave to him the title of Charles the Poet. His deliverance was secured through the friendship of the Duke of Burgundy, the son of his father's murderer. His later years were spent chiefly at Blois, where his son Louis was born, afterward Louis XII. of France. 3. Pourceaugnac and Le Bourgeois Gentilhomme. 4. The Wild Huntsman was an early German myth of the storm, when in the popular belief the wild huntsman could be heard riding past accompanied by his hounds. In the earlier forms of the myth the huntsman was identified with Wotan, the god of battle, thus connecting this deity with the powers of nature. The legend passed through successive stages of evolution, and appears in various forms in different parts of Germany and France. 5. An ancient province of southwestern France corresponding nearly to the department of Basse-Pyrénées. 6. The favorite mistress of Charles VII. of France. She was born at Fromenteau, Touraine, about 1409; died near Jumièges, February 9, 1450. She was brought up with Isabella, the wife of Réné d'Anjou, and remained her friend through life. Charles, who first saw her when she was twenty years old, remained faithful to her till her death, and her influence over him was generally beneficial. 7. Richard Cœur de Lion. 8. Froissart. 9. Last three kings of the Valois branch of the Capet dynasty: Francis II., Charles IX., and Henry III. 10. Anne de Bretagne, at Nantes. 11. Leonardo da Vinci. 12. Ludovico Sforza, called Il Moro, Duke of Milan. 13. The Heptameron of Marguérite d'Angoulême is a collection of stories supposed to have been related during seven days. The exact authorship of this celebrated book is something of a literary puzzle. The general opinion of critics is that it is the result of the joint work of the queen, Des Periers and of a good many other men, and probably some women, of letters. 14. Marguérite d'Angoulême, Queen of Navarre, sister of Francis I. 15. The provost of Louis XIV. of France, famous for his cruelty. He is introduced in Scott's "Anne of Geierstein" and again in "Quentin Durward."

THE EXPANSION OF THE AMERICAN PEOPLE.— APRIL.

1. The peace concluded in 1713, through several separate treaties between France on one side and Great Britain, Holland, Prussia, Savoy and Portugal on the other, and acceded to by Spain. England's possessions in America were defined, and with the subsequent treaties of Rastatt and Baden it put an end to the War of the Spanish Succession. 2. The present boundary between Maine and Canada was established, and provision was made for the suppression of the African slave trade and the mutual extradition of fugitives from justice. 3. Van Buren. 4. It was discovered in 1741 by Vitus Behring, the famous Russian explorer, and settled in 1801. 5. Oregon. 6. Connecticut. 7. David Crockett. 8. San Diego, San Luis Rey, San Juan Capistrano, San Gabriel, Santa Barbara, San Fernando, San Luis Obispo, San José, Monterey, San Francisco. 9. A flag of white cotton decorated with a rude picture of a bear. The flag was raised by a party of Americans at Sonoma, California, in 1846, on the occasion of a raid upon that town. The so-called "bear flag heroes" were concerned in agitations against the government of the Mexican republic. The breaking out of the Mexican war soon after brought California into the dominion of the United States, and further agitations were needless. 10. A Franciscan missionary born in the island of Majorca, 1712. He went to Mexico in 1749, and in 1768 was placed in charge of the California missions, then confined to Lower California. In 1769 he founded San Diego and Monterey, the first missions and settlements in what is now the state of California, where most of the remainder of his life was passed. He died at San Carlos mission, California, in 1784. 11. In 1847–48, because of the hostility to them in the states of Missouri and Illinois, where they had settled previously. 12. Christopher Carson was a famous American trapper, guide, soldier and Indian agent in New Mexico. He was born in Kentucky in 1809 and died at Ft. Lynn, Colorado, 1868. 13. The nucleus of the present city of San Francisco was the little village of Yerba Buena which grew up on San Francisco bay in 1836–46. In 1847 it was by common consent given the name which had been borne for many years by the bay, the mission and the presidio. 14. The first vigilance committee of 1851 consisted of a company of citizens organized for the purpose of checking crime in the newly-populated and unorganized city. The committee of 1856 was formed under pressure of lawless conditions, and included several thousand of the best citizens. The members of this committee served from May to August, 1856, dealing out justice and educating public sentiment. In November of that year a "people's ticket," including the names of trustworthy citizens, was elected by a large majority. The result was that for twenty years thereafter San Francisco established a reputation for being one of the best governed cities in the United States.

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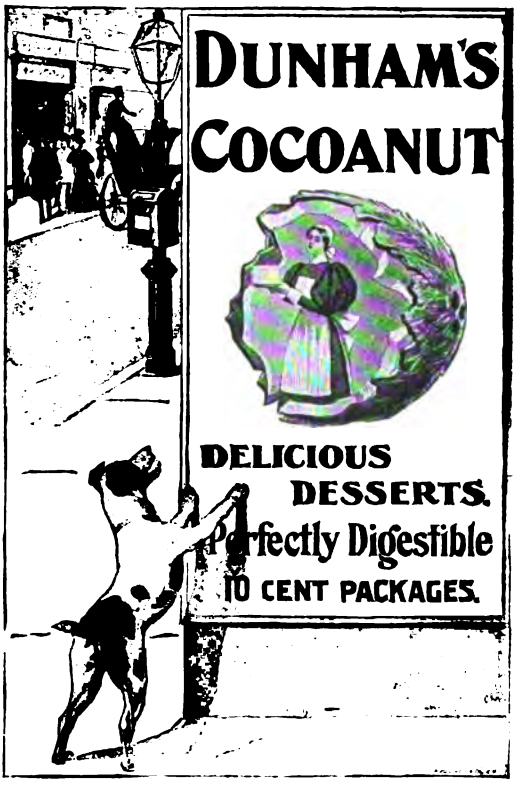

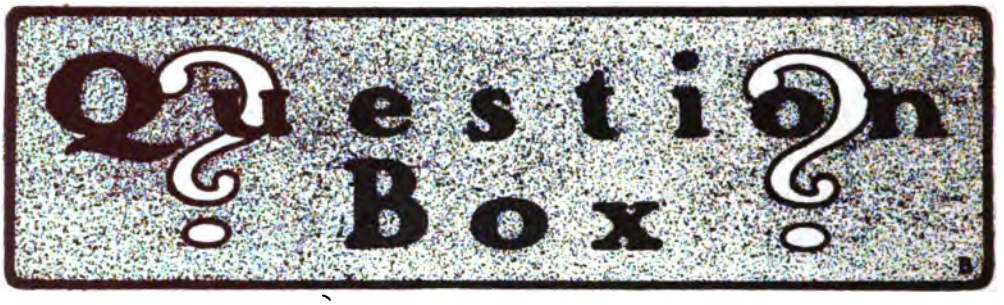

1. On page 114 of "Initial Studies in American Letters" there is this sentence: "His life was a lesson in economy, and a sermon on Emerson's text 'Lessen your denominator.'" As soon as I read it I felt puzzled, and at once took down my copy of "Sartor Resartus" and turned to this sentence of Carlyle's in the chapter on "The Everlasting Yea": "The Fraction of Life can be increased in value not so much by increasing your numerator as by lessening your denominator." Did Emerson say the same thing? I. C. E.

In answer to this query the author of "Initial Studies" writes: "As to 'lessen your denominator,' Carlyle said it first (unless Richter or some other German was beforehand with him) in Sartor. I feel very sure that Emerson quotes or repeats it, though I cannot just now lay hand on the place. But it certainly ought to be credited to its first sayer, and in any future impression of the book I would take it away from Emerson and give it back to Carlyle."

2. (a) Page 51 in "Initial Studies in American Letters" states that Paine's "Common Sense" began with the famous words, "These are the times that try men's souls." This is either a mistake or my copy of "The Crisis" must begin wrong.

(b) Can you tell me why Paine received so little credit for his efforts at the time of the Revolution? Aside from writing "The Age of Reason," was he a worse man than Franklin, Jefferson, Allen, etc., who held the same religious views? E. E.

To these questions the author replies: (a) "The error was pointed out long ago and I supposed it had been corrected. (b) As to Tom Paine, in general, let me refer the inquirer to M. D. Conway's 'Life of Paine.' He was a Deist like Franklin, Jefferson, Ethan Allen, etc. I would not call him a bad man. He gave greater offense than some others of the same way of thinking because he was outspoken, aggressive, irreverent, and sometimes coarse in manner. Moreover, he was an Englishman and an ex-clergyman."

3. (a) Please suggest a standard American poem to be memorized, as in "The Art of Conversation."

(b) In Recognized Reading could special interest in music and daily practice take the place of question 9? W. C. H.

(a) Longfellow's "Hawthorne," "The Light of Stars," "The Bridge," "Fiftieth Birthday of Agassiz," "Morituri Salutamus." Holmes's "Old Ironsides," "The Boys," "The Chambered Nautilus." Whittier's "The Reformer," "The Angel of Patience," "In School Days." Lowell's "The First Snowfall," selections from "The Vision of Sir Launfal."

(b) No, since the plan is restricted to reading which bears a close relation to the required course for the year.

4. I have before me your valuable magazines of January and March of this year, and am interested enough to inquire about your "Chautauqua courses." "What must I do to be saved" from the rudderless ship of general reading and embark on your craft where charts are at hand and obtainable?

In your March issue, page 656, under the sub-head "December," you say: " . . . 'In which state least? Why?' Nevada. A mining region where some of the mines have been worked out."

You will permit me to suggest what may be a better answer. It appertains to your reply to "Why." Perhaps all the water economically attainable for irrigable or mining and milling purposes has long since been appropriated, and the improved machinery, while it has in a large way displaced labor and therefore actual residents, taxes that wonderful state for all the water that nature seems to grudgingly give. Perhaps no other state can boast so many gold or silver prospects, but the lack of water and the unreasonable freight (railroad) haulage charges forbid their exploration and development. Perhaps ninety per cent of your readers would not accept the present unoccupied area of Nevada as a gift, if they were compelled to accept actual residence with that grant; yet there are lands there in those wastes which will compare with any of the prairie states' virgin soil, but which are uninhabited because of the absence of any moisture.

If our correspondent will send us his name, we shall be glad to supply full details of the working plans of the C. L. S. C.

5. (a) Where do you find your authority for the lost St. Louis colony in Texas? Our class located it on the Illinois river. D. D. H.

(a) There were two colonies named Fort St. Louis, which were founded by La Salle. One was on the Illinois river, and the other in Texas. For accounts of both see Parkman's "La Salle and the Discovery of the Great West."

Foot Comfort

In the Spring more than at any time should the item of perfect fit in shoes be carefully considered. The feet are then sensitive and easily distressed. Misfit shoes will tire a woman more than exertion.

Queen Quality Shoes are scientifically modelled. They are made of high-grade leathers and combine Fashionable Elegance with **Foot Comfort** and Excellent Service. Styles for every occasion and all uses; **Street, Dress, House, Outing.** All at one price, $3. (Oxfords, $2.50.)

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If the two volumes included under the title, "The United Kingdom: A Political History," do indeed close the literary career of their distinguished author, as a sentence in the preface indicates, they form a noble monument to his life's work. Few authors command a style of such force, descriptive power, and conciseness. Here, in the remarkably short space of about one thousand pages, he has pictured the splendid drama of England's political history. The limits of such a task are hard to define, but with rare discrimination the scope of the history is kept as nearly within the limits indicated by the title as the nature of the subject permits. Industrial, religious, military, and economic matters are lightly touched, except in so far as they contribute to a proper appreciation of the political aspect of any period. The treatment of the subject is biographical rather than evolutionary. This method may be objected to as not being the most scientific, but it certainly is the most interesting. Associated with every political event the man, or men, must be found to explain it. The self-will of Henry VIII. becomes largely responsible for the Reformation; the power of Parliament and the influence of the Commons rise through the deceptions of Charles I. and the intrigues of his queen; the stupidity of George III. hastens the American Revolution. The biographical sketches are graphic and intense, at times almost dramatic, yet not devoid of humor and a certain picturesqueness of description. The portrayals of the characters of Henry V. and Charles I. and of the life of Cromwell are masterpieces of analysis and judgment. Professor Smith is not a mere compiler of facts; he is a historian in the best sense; one who represents the facts in their true light, and discloses the law that controls them; he grasps firmly the salient events of each epoch and marshals them in their most striking array. Although possessing a strong personality and decided convictions, his superiority to prejudice and personal bias is discernible in the treatment of every topic. Perfectly equipped for his task and a master of English style, his work upon this subject is undoubtedly entitled to a place among the masterpieces of historical literature. A. M. A.

[The United Kingdom: A Political History. By Goldwin Smith. 6 x 8. New York: The Macmillan Co.]

The title, "Democracy and Empire," suggests a timely contribution to the vexed question of colonial policies, which is now agitating the American people. The book itself, however, disappoints these expectations, for it "is the product of a nearly continuous interest for more than ten years," which the author has felt in the problem of democracy and of empire, and so was written without having in view the responsibilities recently assumed by the United States. As a matter of fact, the book consists of twenty chapters which have for the most part been contributed from time to time to literary and economical reviews, and are in themselves rather reviews of the work of other authors than new products of Mr. Giddings.

In the preface it is stated that the first chapter states a thesis, and the last chapter reaches a conclusion. The thesis stated is that a democracy may extend to the proportions of an empire and still remain democratic on the "one inviolable condition that as it lengthens the reach of government it must curtail the functions of government." And, indeed, the author's view seems to be that the lesson of all past history is that the world will come to be divided among a small number of world empires, democratic in form, into which will be absorbed all the smaller and less civilized states and peoples. The practical conclusion is that the doctrine of non-resistance as taught by Tolstoy, with such modifications as conditions may demand, will be the philosophical foundation of these great democratic world empires. The remaining chapters of the book are given to such discussions as "The Costs of Progress," "The Effects of Greater Freedom of Women," "Trusts and the Public," all of these subjects being viewed from the standpoint which is familiar to the readers of Mr. Giddings's "Principles of Sociology." There are many strong passages in the book, stating and demonstrating conclusions as to the tendency of our industrial civilization, which make it profoundly interesting and beneficial. It should be said, however, that the stern adherence of Professor Giddings to his scientific terminology and his abstruse if scientific method of statement make his literary work rather a valuable fortress to be taken by storm than an inviting pasture in which the willing may roam at ease. It is rather the fashion among the schoolmen in these days to look down upon the popularization of economic science, but if the extremely valuable material in this book could be restated in language easier of comprehension, its influence for good would be both more direct and more extensive. N. D. B.

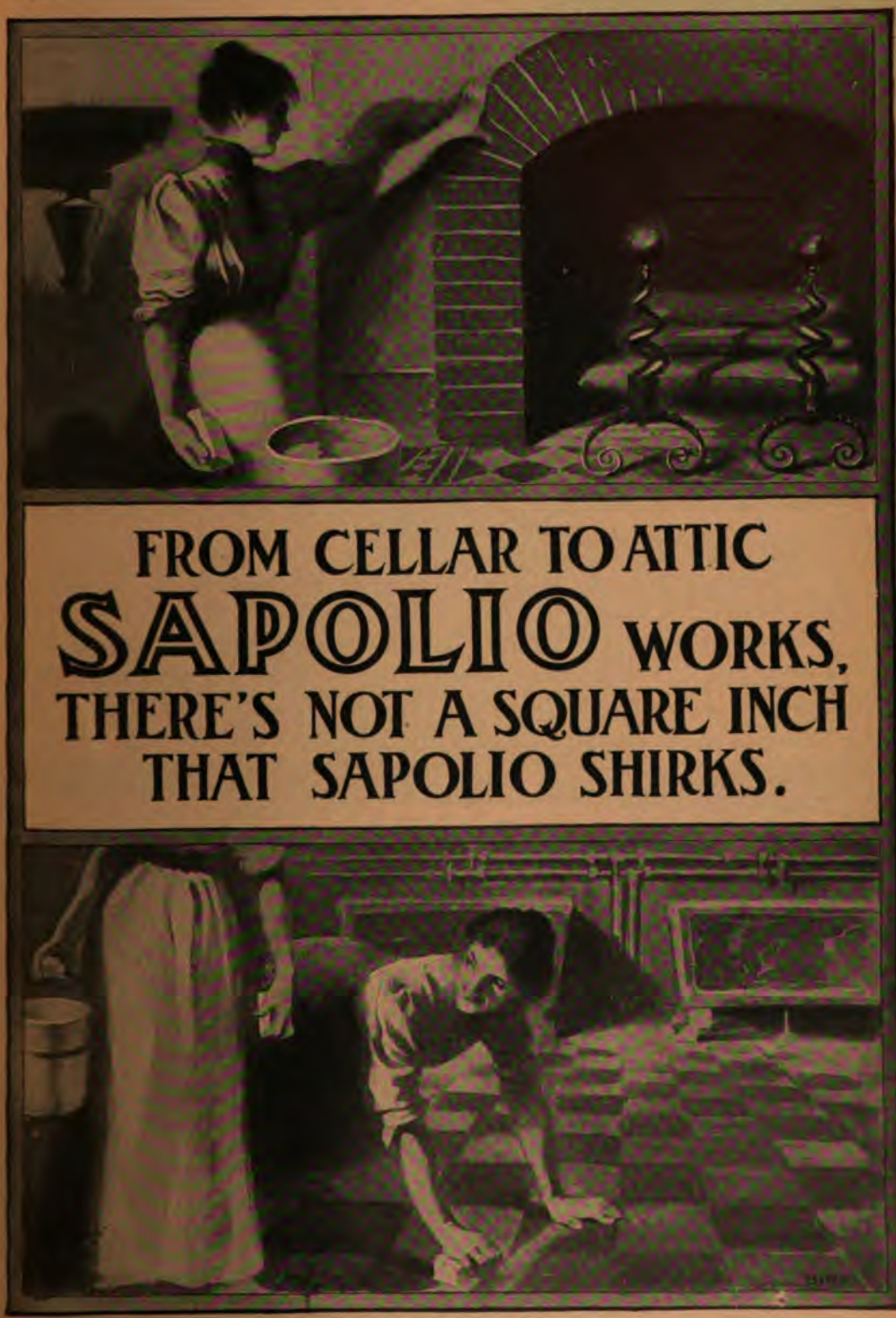
[Democracy and Empire. By Franklin Henry Giddings, Professor in Columbia University. 6 x 9. New York: The Macmillan Co.]

To all lovers of Shakespeare any worthy effort by one of their number to come closer to the personality of the man who dominates serenely, by unchallenged mastery of art, the world-wide republic of letters will be devoutly welcome. There is a winning look about the little volume presenting the results of Professor Goldwin Smith's penetrating study and sympathetic interpretation, which is pleasantly confirmed as one turns the pages in which are set down the author's reasons for the faith that is in him. He believes that the man who was first a poet of the Renaissance and whose spirit was sensitve to the stirring events crowding "the spacious times of great Elizabeth," could not have spoken impersonally through the characters he called into being as a dramatist. Interesting deductions as to his scholarship, tastes, standards of morality, political sentiments, national and religious feeling, are presented with some of the quotations from which they are drawn. A. E. H.

[Shakespeare: The Man. By Goldwin Smith. 4½ x 7. .75. New York: Doubleday & McClure Co.]

There are many young people in our country to whom a position in the civil service of the government seems eminently attractive. The fact that there are more than eighty thousand such positions in the classified service appeals to the imagination, and many ambitious boys and girls will hear with eager interest that between the covers of one book may be found all the information needful to put them in the way of preparing to the best advantage for the competitive examinations, success in which secures a record on the registers of eligible candidates. It would seem that this compilation must contain every item of exact information, complete to the last essential detail and covering the entire range of the civil service, that could be of any service to the intending applicant. Much friendly advice is offered withal. Questions used recently in examinations are given in all subjects, together with answers that would find approval with examiners. A. E. H.

[How to Prepare for a Civil Service Examination: With Recent Questions and Answers. By Francis E. Loupp. New York: Hinds & Noble.]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From an old water-color painting.

See " Forgotten Candidates for President," page 227.

THE CHAUTAUQUAN,

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Vol. XXXI. JUNE, 1900. No. 3.

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Highway & Byways

NO question has excited more interest in the United States and England, apart from politics, than that of the present-day newspaper press and the possibility of improving it. The magazines, serious weeklies and better class dailies have devoted much space thereto, and the discussion is certainly profitable and suggestive. There are, it is now manifest, three parties — the cheerful and optimistic journalistic Pangloss who believes that the modern newspaper is well-nigh perfect; the hopeless pessimist who, with the extravagance of a Carlyle or Ruskin tirade, denounces the whole press as corrupt, degraded and irredeemably bad, and the moderate critic who acknowledges progress in some directions while recognizing distinct retrogression in others.

There has been loose talk about "ideal" newspapers. It is plainly absurd to hold up a standard of perfection for newspapers, which no other activity, profession or business is expected to follow. If we had an ideal political life, an ideal administration of justice, an ideal bench and bar, ideal physicians, ideal business relations, an ideal stage, and so forth, we should have the right to demand an ideal press. As it is, we are only entitled to ask that the press shall conform to the moral law in the same degree that is reached in other branches of human activity. Applying a reasonable test, do we find the press wanting and below the possible plane? The unprejudiced answer must be that we do in certain important respects. The press is better than it ever was, when looked at from some points of view. For example, it is fairer and less biased in politics. The most partisan paper of our day is a model of independence compared to the average paper of twenty years ago. More consideration is shown in the treatment of political opponents, and there is more reliance on argument than on abuse and misrepresentation. The spirit of the age has brought about this wholesome change, but the press reflects and exemplifies it. Again, the press is more alert, more enterprising, more interesting and instructive than it ever was. More intellectual and literary ability goes into its making than at any other period. But it has acquired certain new vices amply justifying those who speak of its degradation. It has become intensely commercial and necessarily unprincipled. Sensationalism is but a corollary of the commercial principle. As Mr. Godkin has said, the question now asked by publishers and editors is not, Is it true, and ought I to say it? but, Will it pay, and can I afford to say it? Commercialism is the enemy of truth, sanity, moderation and proportion. It is responsible for most of the abominations which disfigure the modern newspaper. This is the crying evil, the distinctive evil of our time.

No rational man expects the mirror of life to be better than life itself. No rational man would have the seamy and dark side of life ignored, and no one expects publishers to run papers on purely philanthropic principles. But we have a right to demand due emphasis on the brighter and nobler aspects of life. Crime, vice and vulgarity should not be given a factitious prominence, and the public mind should not be poisoned by constant appeals to low instincts and passions. It is said of juries that they must represent the *average* intelligence and character of the community, and surely it is not unreasonable to subject newspapers to the same test or requirement.

The subject of copyright is under discussion by a select committee of the British House of Lords, and among the prominent

literary men heard as witnesses was Mark Twain. The views of our serious-minded humorist were somewhat original and worthy of attention. Mr. Clemens advocated perpetual copyright. He commended the existing laws of Great Britain and the United States for the protection of literary property, but neither on moral nor on economic grounds could he justify the forty-two year limit. Why, he asked, should there be discrimination against literary property? Why should the state lower the moral standard in the case of one class of producers and deny it a right recognized as existing in all other classes? An amendment making copyright perpetual Mr. Clemens characterized as "commercially trifling, but morally gigantic." Why commercially trifling? Because, according to Mark Twain — and universal testimony, it may be added — but few books outlive the present limit. Perpetual copyright would therefore have no effect on the bulk of literary property, and the cost of books to the public would not be affected, except with regard to the exceedingly small number of great works which live, if not for all time, at least for many generations.

CHARLES H. ALLEN,
Governor of Porto Rico.

Thus the possibility of monopoly prices for the best books was admitted by Mark Twain. As this would be considered a fatal objection to perpetual copyright, Mr. Clemens suggested that such copyright should be granted on the distinct condition that the books were kept in circulation and that a cheap edition thereof were published in addition to the regular one. This condition, it is plain, would prevent the abuses apprehended by the opponents of perpetual copyright. But does not Mark Twain surrender his whole case from the moral point of view? He is willing to accept restrictions on the enjoyment of literary property which would not be tolerated or thought of in the case of other kinds of property. He therefore approves of discrimination and of the lowering of the standard of morality by the state. He rejects the principle in favor of expediency. Wherein, then, does his position differ from those who would adhere to the forty-two year limit? His amendment, after all, would be even more trifling morally than it would be commercially. In truth, few men have had the consistency and boldness to advocate unconditional perpetual copyright. All consider the intellectual and educational advantages of the public paramount. There is not the least likelihood of the adoption of perpetual copyright.

That the American people are essentially materialistic and addicted to the exclusive pursuit of the "almighty dollar" is a charge still frequently preferred in European books and newspaper writing about the United States. It would be interesting to have the comment of the European critics upon the information just published regarding the gifts for educational and charitable enterprises made by Americans in the last few years. Mr. Rossiter Johnson, the editor of "Appleton's Annual Cyclopedia," is the authority for the interesting data. Excluding from his returns all donations and bequests of less than $5,000 — though their aggregate in the course of a year must be considerable — and leaving out of account all denominational contributions for religious, missionary and philanthropic purposes, and all national, state and municipal grants of the same character, and registering only the gifts of individuals, Mr. Johnson presents the following table for seven years:

1893	$29,000,000
1894	32,000,000
1895	32,800,000
1896	27,000,000
1897	45,000,000
1898	38,000,000
1899	62,750,000
Total,	$266,550,000

It may surely be doubted whether any old-world country can show such a record of spontaneous private beneficence. Obviously the idea that the rich are merely the trustees of their wealth, and that they are under a moral obligation to use it in relieving distress and providing the less fortunate with educational advantages and opportunities, is one that is far more generally accepted and acted upon today than it was even a decade ago. The agitation of social and economic questions has not been without good results.

When the election of a distinguished minister, author and student of municipal affairs to membership in a city council occasions

surprise, it undoubtedly reflects upon the state of our civic life. On the other hand, the success of such a candidate may point the way to similar achievement elsewhere. Dr. Washington Gladden is pastor of the First Congregational Church of Columbus, one of the largest and most influential in central Ohio; he is known throughout the country by reason of his contributions to magazines and his books on social topics and municipal reforms; he was elected to the city council of Columbus as an independent candidate in April of this year.

The fight was exciting and interesting. Dr. Gladden lived in the aristocratic seventh ward, and a Republican ring politician was renominated for council. By pen and voice Dr. Gladden had long urged the people to assert their rights against the ring politicians, and he expressed his willingness to run on any ticket as a non-partisan candidate. He was nominated on the independent ticket by petition and was also endorsed by the Democrats. The Non-partisan Municipal Association of the seventh ward made the fight, asserting that Dr. Gladden's election stood for:

1. Non-partisan municipal government.
2. Absolute fairness and justice to all parties.
3. Efficient and economical administration.
4. Placing only competent men in office.
5. Intelligence in city legislation.
6. Publicity in transacting public business.

Dr. Gladden did not take an active part in the campaign, declaring that he would neither spend a penny nor ask a single man to vote for him. Out of a normal vote of two thousand, the average Republican majority in the ward has been six hundred. The result on election day was a majority of seventy-six for Gladden.

WASHINGTON GLADDEN,
City Councilman.

In discussing the victory, Dr. Gladden said, the day after the election:

"The result has one or two lessons for 'practical' politicians. It proves that a candidate does not need to make a personal canvass in order to secure his own election. If I had gone about my ward begging people to vote for me I should have been defeated. There are quite a number of people in this country who greatly prefer to vote for a candidate who will not solicit their votes. I wonder if the time will not arrive when people of this class will be considered in making nominations. Another thing for the 'practical' politicians to chew upon is the fact that it is not necessary to pay for political work. There are plenty of people who are ready to work for what they believe in, without being paid for it. Americans are not all mercenaries. Give them a fair chance to work for better government in the city and they will not need to be hired. The most cheering result of this campaign is the demonstration that elections can be carried even against big odds without the use of money."

GENERAL A. MAC ARTHUR,
Governor of Philippines.

The Cuban census taken by the American military government of the island — the first authentic enumeration ever made, probably — has thrown light upon its political conditions and prospects. Renewed assurances have been made by Secretary Root, Governor-General Wood and other high officials of the intention of the United States to keep its solemn pledge and give Cuba an independent native government at the earliest possible opportunity. There is no annexation sentiment in the island; the desire for a sovereign national status is universal there. Would a native government prove stable and firm and capable of maintaining order? The census figures appear to point to an affirmative answer.

The population of Cuba is larger than many supposed. The total is 1,572,797. Before the last revolt and war it was about 1,631,000. The loss in the five years of devastation and conflict was not as great as the sensational press has represented it to be. The white element is predominant, numbering 1,052,516. The negroes and mixed population, with the 15,000 Chinese, constitute less than a third, or exactly 32.44 per cent. Cuba is not a "negro state," and there is no danger of the horrors of another "black republic."

The statistics of illiteracy are not encouraging. Only 28 per cent of the population can read and write. But one-tenth of the children of school age have attended school. In Porto Rico, however, the percentage of illiteracy is higher. Under the new conditions educational progress is expected to be reasonably rapid. Municipal elections are to be held in Cuba in June, and thus will be inaugurated the first experiment in

autonomy. Successful municipal administration is to lead to self-government on a larger, national scale. A resolution has been introduced in the Senate for the withdrawal of our army of occupation in Cuba by July 4, but it is not likely to pass. The subject of evacuation has not yet received the attention of the War Department and the executive.

FRANK H. CUSHING.

Politicians thrive by directing public attention to themselves, so that the valuable work of unostentatious but quite as important servants of the people in the national government is often overlooked. The life work of one of the latter class, Frank Hamilton Cushing (who died in April), is of special interest in connection with the relations of our government to education, as pointed out by Professor Sparks in this issue of THE CHAUTAUQUAN. It is related that before Mr. Cushing was eight years old he tried to live as the Indians did, making a costume and a bark hut for himself and collecting specimens. He had reached the age of only eighteen, when, in 1875, the secretary of the Smithsonian Institution commissioned him to make collections for the national museum. His work for the government continued for twenty-five years, to the date of his death. The *National Geographic Magazine* gives the following summary:

"The years of 1879–1885 he lived among the Zuni Indians of New Mexico, he learned their language and traditions, and was initiated into their esoteric priesthood and elected their war chief. Thus he was able to learn the character of Indian secret societies. Mr. Cushing discovered the ruins of the Seven Cities of Cibola in 1881, and later conducted excavations among them and the great buried cities of southern Arizona. In 1895 he discovered extensive remains of a sea-dwelling people on the gulf coast of Florida, and the following year led an expedition thither. At the time of his death he was prominently connected with the Bureau of American Ethnology. He was the author of numerous monographs and papers on the myths and the customs of the Zuni and the prehistoric races of New Mexico, Arizona, and the southern states."

Just as the press had concluded that Congress would make no attempt to deal with the trust problem at all, partly because of its complexity and the danger of excessive restriction, and partly because of the alleged evidence that the harmful trusts were crumbling of their own rottenness, the rather startling announcement was made that the special sub-committee on trusts of the House Judiciary Committee voted to report favorably two measures directed against monopolistic combinations in any form. One proposes a constitutional amendment vesting in Congress the power to regulate, tax, control and dissolve corporations doing business in more than one state. The other suggests the following extensions or additions to the Sherman trust law:

(1) Requiring the branding or marking of trust-made goods shipped out of a state, so as to be easily identified as the product of a trust.

(2) Prohibiting the interstate traffic of trust-made goods not so branded, and making them subject to seizure and condemnation.

(3) Requiring corporations having a capital over $1,000,000, or doing an annual business of $1,000,000, to file a report of their affairs with the secretary of state.

(4) Providing the process of injunction against combinations sending trust-made goods from state to state, or to foreign countries.

(5) Prohibiting the use of the mails to concerns and their officials proven to be trusts.

This program is more drastic than any suggested by the Democratic or Populist leaders, and yet it is recommended by a Republican sub-committee of which Judge Ray, the chairman of the Judiciary Committee, is the presiding officer. The press has criticized it severely as reactionary and calculated to hamper and demoralize industry and enterprise. But the program, it is hardly necessary to say, does not lack defenders. The influential men in neither party share the optimism of those editors who believe that the opposition to combinations has disappeared and that a policy of let-alone is the wisest and safest possible. The state conventions have been adopting strong anti-trust planks, and the question will be prominent in the next national campaign. A recent episode has imparted special impetus to the anti-monopoly movement. The American Steel & Wire Company, a trust of the new type, closed twelve of its mills one morning without a word of preliminary notice to its employes or its stockholders. The manager claimed that overproduction necessitated temporary suspension of work, but the general opinion in the iron and steel industry was that the move was a stock-jobbing operation pure and simple, which had for its object the depression of the stocks of the combination. Even conservative

papers denounced the act as an outrage on commercial morality that ought to be punishable by law.

The excessive liberality of New Jersey to corporations of all kinds has become proverbial, as most of the trusts prefer to obtain charters from that state. It is the more significant, therefore, to learn that with respect to such corporations as enjoy special privileges and franchises (the use of the streets and highways, for example) a new policy has just been adopted by it. The legislature, which recently adjourned, *unanimously* passed an act taxing all such corporations two per cent of their gross receipts for the use of public property. This is to be paid in addition to all existing state taxes. The state officials are to collect the franchise tax, but the proceeds are to be distributed upon the municipalities and local communities in proportion to the amount of public property used in each of them. The tax is not heavy, but the recognition of the principle of compensation for the use and enjoyment of public streets is deemed important. This New Jersey act is now regarded as superior to and fairer than the New York franchise tax law passed last year, in the enforcement of which much trouble has been encountered. The New York plan is to tax franchises as real estate and at the same rate. But no method of estimating the value of franchises is provided by the law, and the state tax commission has had to devise one for itself. The result is that nearly all the corporations subject to the new tax have violently protested against the commission's assessments as excessive, ruinous and confiscatory. Corporate property which was assessed at $70,900,000 under the old law is now assessed at $260,573,000, the difference being supposed to represent value which has heretofore escaped taxation, except in so far as certain municipalities have exacted some compensation for the franchises granted by them. Scores of suits are to be brought to test the constitutionality of the law. Various grounds will be alleged, but stress will be laid on the alleged confiscation of the profits, entailed by the excessive rate and the improper mode of valuation. There are newspapers which accuse the tax commissioners with "pillaging the corporations," and denounce the law as an assault upon property rights.

AND NOW THE MIDDLEMAN SHARES THE BURDEN.
—*Cleveland Plain Dealer.*

The Supreme Court of the United States has rendered a decision of importance in the express stamp-tax cases which involved the question of the legal incidence of the tax levied by the war revenue act of 1898 on packages sent by express. The express companies refused to pay for the required stamps, and compelled their patrons to bear the burden. Several state courts decided that the letter and spirit of the act pointed to congressional intent to impose the tax on the express companies. This is hardly a debatable matter. The act provides that every express company shall issue a bill of lading or receipt to any person from whom goods have been accepted for transportation, and that "there shall be duly attached and cancelled" to each such bill of lading or receipt a stamp of the value of one cent. The stamp must be attached, and the company must issue the receipt. Congress intended that the express companies should pay the tax. But it failed to provide against the shifting of the tax, and the companies contended that they had, in effect, simply increased the rates of each shipment by adding to the previous rates the cost of the stamp.

Justice White, in the opinion written for the majority of the court,—a minority of two dissenting—agrees with the companies. He says that "there is nothing in the provision which by the widest conjecture can be construed as expressly forbidding the persons upon whom the taxes are cast from

shifting the same by contract or by any other lawful means." The argument of the shippers amounts to holding that the act is not merely one for levying taxes, but also one determining that the taxes must irrevocably continue to rest where they are primarily placed, and the opinion proceeds: "To add by implication such a provision to a tax would be contrary to its intent and in conflict with the general object which a law levying taxes is naturally presumed to effectuate."

Undoubtedly it is true that there is nothing in the law to prevent the shifting of the stamp tax in the form of increased charges or any other way. The dealers in patent medicines and perfumes are also required to affix revenue stamps to their goods, and it has not been suggested that they could be restrained from shifting the tax by adding it to the price. But it is far from clear that it was necessary for the court to deal with this question at all. It was called on to interpret the section of the law relating to express shipments, and it might well have limited itself to deciding whether or not the *language* means that the express companies shall pay for the stamps *in the first place.* It is true that the companies might shift the burden by raising the charges, but it is not to be assumed that they would necessarily do it. The railroads are required to attach stamps to bills of lading, yet they have not, avowedly at least, added the cost of the stamps to the charges. What the act means, is one thing; whether it can be enforced in reality is another question altogether.

Contrary to all expectations, the House of Representatives passed on May 2, after a two-days' debate, the Hepburn bill for the construction by the government of an isthmian canal connecting the Atlantic and Pacific oceans. The question had been supposed to have been indefinitely postponed, owing to the disagreement over the international status of the canal. The Hay-Pauncefote convention modifying the Clayton-Bulwer treaty to the extent of permitting the construction and control by the United States of an absolutely free, open and neutral waterway, had been permanently shelved in the Senate. The objection to a neutral canal was too strong to admit of the ratification of the convention. With that instrument eliminated, the Clayton-Bulwer treaty, which is still in force and recognized by the State Department and the Foreign Relations Committee of the Senate as binding upon the government, stands as an obstacle to the construction of an "all-American canal"—that is, one controlled and owned by the United States. If the projected canal is not to be neutral at all times, the Clayton-Bulwer treaty must be abrogated. Great Britain may not consent to abrogation. Meantime legislation must adhere to the letter and spirit of the treaty.

The Hepburn bill is supposed to be inconsonant with the treaty. It does not directly provide for fortification of the canal, nor does it plainly reserve the right to close it to enemies of the United States in time of war and disturbance. It contains a vague, ambiguous provision for the "defense" of the canal, but this is susceptible to a construction in accord with the neutrality principle. For this reason the bill is satisfactory neither to the champions of an all-American waterway nor to the friends of a neutral canal. The Senate will probably decline to deal with the matter at the present session, and the bill will die a natural death. It is supposed that negotiations for the abrogation of the Clayton-Bulwer treaty will be renewed by our State Department.

A keen observer of the recent ecumenical conference (to which considerable space is devoted elsewhere in this issue) informs THE CHAUTAUQUAN that not less impressive than the courtesy shown between sects was the incidental concord between sexes when employed in the common cause of benefiting mankind. This writer is of the opinion that women were in the foreground of public attention at the conference. Their peculiar fitness for foreign field preaching was acknowledged on all sides. In fact it may be said that upon no previous occasion has the importance of women's work in any department of life received such impartial reckoning and recognition. Although a recapitulation of the speakers who took part in the conference shows men to have been in the majority, the great body of evidence offered was to the effect that the most successful almoners of Christian instruction to the pagan peoples are well composed and equipped women. Summing up the testimonies of these speakers, a metropolitan newspaper says: "It has been due almost solely to women medical missionaries who have gone out to China that it has been possible to reach Chinese women . . . that access has been obtained to that most difficult of all places—the Chinese home."

This may also be said of the workers in Levantine countries, in India and lower Arabia and other lands to which missionary representatives have penetrated and where the liberty and intellectual development of the native woman are restricted; yet where, nevertheless, as in our own country, "the hand that rocks the cradle" is strong and forceful over future events. In all of these countries proffers of assistance in time of sickness from male physicians are likely to be rejected with suspicion; but women with medical training or knowledge of simple restoratives and dietetics easily win the confidence of their own sex, and it is no infrequent occurrence for appeals to be made to the woman missionary after the local dealer in magic rites and incantations has failed to effect a cure. Largely through these opportunities, constantly arising, an increasingly intimate contact with heathen households has been established by the women missionaries. Mothers have been reached and the maternal ambition aroused in them to educate their children. Schools have been opened, and instruction in the care of the body, in the preparation of food and in domestic science such as distinguishes the households in our own evangelized land, have been carried directly into the homes of the ignorant. By means of such offices, often performed under conditions most revolting to the delicately nurtured woman, the respect, the emulation and affection of the pagan woman are won. Through this sympathetic contact women missionaries become the natural agents for the distribution of Christian literature, the active forces in the hospitals, and the inspiration of the schools for industrial and manual training. In short, they are the acknowledged tacticians of the missionary field.

ALPONSO TO THE TURK.—"I advise you to be careful."
—*Chicago Record.*

One of the greatest aids to a comprehension of what actually has resulted from these missionary expeditions was the loan exhibit of souvenirs collected by the preachers and teachers returning from the "four corners of the earth." These represented as no merely oral or written descriptions can, the peculiar conditions that have confronted and still confront the workers in the various foreign fields, and also the important consequences that have attended the efforts already made. The attention of some of New York's foremost physicians was attracted by the medical department of the exhibit which, besides displaying the bottles of simple physics and remedies which frequently made up the missionary doctor's entire available supply, included a number of photographs, which, from a professional standpoint, possessed peculiar value. Among these were pictures of convalescent patients who had been under the missionary physician's care; and of lepers in various stages of the dread disease. A photograph of a woman's foot, the bones of which had been broken repeatedly in order to compress the toes, their phalanges and the point of the heel into a three-inch shoe — the standard every so-called "high caste" woman of the middle country strives to attain — demonstrated the enforced torture of Chinese women more graphically than could a shopful of the pretty embroidered boots that are usually relied upon to tell the story. If anything were required to accentuate the importance of fully supporting and establishing more missionaries in Alaska and among the islands of the Philippine group it would be found in the crude specimens of handicraft and household wares shown in their respective "courts." These did eloquent pleading for the enlightenment that the United States owes to the heathen now within its gates. A photographic review of

the strides made in Japan shows a hospital force of native women nurses dressed in fresh ginghams with the white caps and aprons that may be seen in any well-organized hospital in the large cities of America. None of the pagan countries shows such large results from the labor of evangelization as does Japan, which is eagerly assimilating our kindergarten system and that for the training of hospital nurses. The photographs shown of the kindergartens in Kobé and other Japanese cities indicate well-lighted and well-ventilated schoolrooms that compare admirably with their prototypes in America, while the groups of graceful babies from two years to eight years old clad in the winding draperies of the country and exercising under the direction of trained teachers, testify to the freedom accorded to the woman missionaries and how they are utilizing it.

Missionary and temperance societies are responding to requests to be represented upon an international commission having for its purpose the prohibition by principal governments of the world of the sale of intoxicants to natives in their respective national dependencies, and the advancement of the cause of temperance among semi-civilized peoples coming into contact with Christian nations. It is humiliating that such an organization should be needed.

When the many thousands of eager gold seekers reach Cape Nome this summer they will find there, thanks to the Rev. L. L. Wirt of the Congregational Home Missionary Society, a church, a library and reading room, a hospital, and a corps of trained Christian workers. The relief buildings were constructed out of what remained from a shipwreck of material that was being transported north by the society. When the last Cape Nome winter set in thirty-five hundred people were there to make use of them. The society holds its annual meeting in Detroit on June 5, 6 and 7, and Mr. Wirt has traveled many miles — no fewer than twelve hundred by dog sledges — in order to be present. The society is preparing to enlarge its work and increase its workers in number as soon as transportation thither can be secured, and the advice and counsel of its intrepid missionary can be had.

Efforts are making to establish in Germany, Russia, England and the United States a Christian league — the name has not yet been chosen — that shall seek to protect the liberal reformers of China from the hardships, amounting it is feared to ultimate sentences of death, which they have incurred because of their advanced ideas. With the emperor at their head these leaders of rank and official position pronounced openly in favor of the civilization that is the outgrowth of Christianity, and in some instances in favor of Christianity itself. Alarmed by their tendencies, the conservative elements of China, with the empress dowager at their head, put the emperor into prison, and are now persecuting those who lately supported him. The argument is made that these liberal men, who until recently controlled the political destinies of one-fourth of the human race and were leading them to higher and better ideals, must now be protected in their extremity; that Christian nations dare not abandon them. The international union in their behalf is to influence government action, and if need be compel China and its dowager reactionist to desist.

Question —Why does the "Highwayman," on page 4 of the April CHAUTAUQUAN, speak of Major Tallmadge as the "captor" of André, as if every schoolboy did not know that the names of the three patriots who captured the British spy were David Williams, John Paulding and Isaac Van Wart? —D. A. R.

Answer. — Not every schoolboy knows

LATEST PHOTOGRAPH OF PRESIDENT AND MRS. KRÜGER. — *London Sketch.*

that after the three incorruptible Westchester farmers delivered their valuable prisoner, "Mr. Anderson," into the custody of Lieutenant-Colonel Jameson, that officer stupidly sent him off to General Arnold with the suspicious paper which had been found in his stockings. This amounted to setting him at liberty, for had he reached West Point he would have escaped as Arnold did. Not a moment too soon Major Tallmadge, one of Washington's secret service officers, arrived in camp, at once perceived the importance of the case, and his urgency prevailed upon his superior, Jameson, to countermand his former orders. Dragoons galloped after "Mr. Anderson" and his escort and brought them back to camp, where he was placed under guard. Without the acuteness of Major Tallmadge, therefore, the good fortune and honesty of the three Westchester men would have gone for nothing

It is in June that the school diploma chiefly abounds, and since all over the continent interest, deepening in intensity inversely to the degree of relationship, closes from many hearts round each graduate, it became an affair of national importance when the school board of Philadelphia debated the expediency, if we may credit newspaper report, of withholding this year on the plea of economy the silken seal of completeness, in other words, the decorative ribbon, from the five hundred diplomas awarded to the graduates of the girls' high school in that city. Retrenchment along this particular line was abandoned, we believe, when it was learned that the girls did not cheerfully consent to the proposed sacrifice. And are the girls not justified in protesting against an innovation of such heroic sternness? Simplicity is admirable, and it is always praiseworthy to keep expenses and appropriations in harmony, but beauty has the final touch upon high functions and is not to be bargained with. Would greater benefits accrue to the taxpayers and to the young people most interested from the fifty dollars thus saved, than from the sight and the possession of the graceful silken knot which a sense of the fitness of things has decreed to be the outward sign upon the visible token of work worthily completed? Would not the same reasoning, carried to a logical conclusion, banish the flowering plant from the schoolroom window, the photograph of the Parthenon or of the Sistine Madonna from the wall, and the grass-plot from the front of the building? An illustration of a more generous recognition of beauty's ceremonial use may be found in Cleveland where we are informed it has been the custom, of how long-standing we do not know, for the school board to present to each "fair girl-graduate," — not to the young men, which discrimination is doubtless welcome to the latter, — a bouquet as well as a beribboned diploma. We doubt if this gracious and chivalrous action would be accounted even an error of judgment in the days of the most vigorous municipal reform.

FATHER AND SON.—"All right! Governor, you lean on me; I'll see you don't fall."—*New Zealand Graphic.*

In a recent number of *The Criterion Monthly* appeared an editorial which gave an optimistic view of the growth of American culture in general. In the course of other well-considered comments occurs the following observation:

"It is shameful for any of those few who claim to be of the æsthetic noblesse to speak sneeringly of that vast number of earnestly studious aspirants who have been termed the Chautauqua bourgeoisie. The latter can afford the title. They are the buyers of the books and the good magazines. They are demanding the better music. They are catching at art. They are studying architecture. They make coteries around public libraries. They organize great societies for the local development of music."

But this is not all. Allusion might have been made to the powerful democratic impulse of the people back of this movement, in touch with the best in the literary, æsthetic and ethical activities of our time.

It is a modern adaptation of the Greek academe, with such advantages as the centuries have brought to mankind. One may insist on the social excellence of the Chautauqua plan, because it brings into sympathetic relations men and women of the most diverse order of intelligence. The assembly itself is a great public *salon* where most valuable and desirable friendships are formed, and where mutual help is a natural result of social contact. If caste be developed by the common aim of self-improvement, it is a caste of intellectual culture — a host battling for the perpetuation of their ideals. To Chautauqua's democratic atmosphere and its discipline in the humanities is chiefly due its constantly increasing success as a national institution.

It is noteworthy, further, that the Chautauqua System of Popular Education is given first place in the monograph on "Summer Schools and University Extension," prepared by Professor Herbert B. Adams of Johns Hopkins, for the United States educational exhibit at the Paris Exposition. Of Chautauqua as a place, Professor Adams says: "It is a kind of educational Bayreuth for the people; indeed, it has become a center of musical and social-economic training of no mean order."

As an institution, it is suggested that "Chautauqua should be viewed primarily as an unconscious educational adaptation of the old Frankish idea of the folk-mote or public open-air assembly." The home reading courses represent the first great popular differentiation from the original summer educational meeting. Says Professor Adams:

"The original Chautauqua is undoubtedly the most popular and the best-known type of American summer schools. Its example influenced the development of very many other, and perhaps, suggested certain English meetings. . . . Chautauqua remains after more than twenty-five years' experience the most democratic and largely attended summer school. It is the earliest continuous school of the kind in the world."

On Chautauqua as an idea, President Merrill E. Gates of Amherst, is quoted as saying:

"The true significance of the Chautauqua movement seems to me not to lie chiefly in the great summer gatherings, in the crowded lectures, the enthusiastic conferences, and the inspiring commencement address at Chautauqua itself, not in the diplomas awarded there. But the Chautauqua circles throughout the land mean useful, wisely-directed home reading and intelligent general conversation in the home circle wherever their influence extends. Not only is it true that neighborhoods which have been stagnant for the lack of any common themes for conversation higher than the local gossip have been stirred to new intellectual life when the circles met to consider the facts of science or history and the noble thoughts and perfect forms of the best literature of all time, but in the home circle as well, in the family life of thousands of homes, children and parents have new themes brought into their horizon and talked about with a common interest at the table and in the evening."

Miss Dora M. Townsend, winner of the first prize in THE CHAUTAUQUAN competition, is vice-principal of Newburgh Academy and instructor in English, history and German. She was born in Oswego county, and educated in the district schools, Phœnix High School, Whitestown Seminary and New York University. Miss Townsend is a member of Trinity Chautauqua Circle and a graduate of the Class of 1899. She has always been active in local literary organizations, serving as the first vice-president of "The Ossoli" (woman's literary club) and delivering lectures.

DORA M. TOWNSEND.

Ethelbert Dudley Warfield, who takes second prize, has been president of Lafayette College since 1891. He is a native of Kentucky, a graduate of Princeton and of the Columbia Law School, a member of the American Historical Society, and the author of a number of books.

Tudor Jenks, who takes third prize, was born in Brooklyn, graduated from Yale, 1878, and Columbia Law School, 1880. He studied art in Paris, then practised law until 1887, when he became a member of the editorial staff of *St. Nicholas*, and a magazine contributor.

Lawrence B. Fletcher, who receives honorable mention, is a native of New York City, was graduated at Columbia, 1877, and Johns Hopkins, 1881, having held fellowships in both universities. For a time he taught physics in the University at Pennsylvania and Wesleyan; for twelve years he has been engaged in journalistic and literary work.

TOPICS OF THE HOUR.

SELECT BIBLIOGRAPHIES COMPILED BY C. H. HASTINGS.

[NOTE.—The purpose of these bibliographies is to help the average reader and student to select from the mass of books and articles upon important current topics that which will be of most use to him. The references are not compiled to meet the demands of specialists, although the works of specialists will be freely included, if they are to the point and printed in English. The TOPIC SUBDIVISIONS are intended to aid in both analytical and cooperative study. The names immediately following each "topic subdivision" are those of authors in the alphabetical list below, whose books and articles are of *especial* value for that phase of the topic. But other books and articles in the list may be of *some* value for the same phase. Users of the bibliography are therefore advised to read the list entire.]

IX.—SYSTEMS AND FORMS OF COLONIAL GOVERNMENT.

INTRODUCTORY.— One who reads the literature pertaining to both ancient and modern systems and forms of colonial government cannot fail to be struck with the fact that, so far as externals go, modern times have little or nothing to show that is new in this direction. The British colonies alone exhibit every form, from that of Ascension which is governed by the admiralty "like a ship," to Canada, which is practically an independent nation; and yet nearly all of these will be found to have a prototype in the Persian, Phœnician, Grecian and Roman colonies and dependencies. A second fact will also impress the reader quite as forcibly. Good colonial government seems to depend very little on systems and forms, very much on those who govern. The truth of Pope's dictum, "For forms of government let fools contest; Whate'er is best administer'd is best," is strikingly exemplified in governing colonies. Accordingly the importance of the merit system as an element in good colonial government is dwelt upon by many of the authors listed below. Mr. Arnold White puts it tersely when he says in effect, that politics in the Colonial Office for a single month would injure the empire more than the loss of a pitched battle. The kernel of the question as to the best form of government for colonies today seems to lie in the much debated point as to whether the tropical races are capable of self-government. On this point the authorities are divided. Tested by results instead of form, a good colonial government ought, according to modern standards of ethics, to insure a fair share of prosperity not only to the governed but also to the governing race. Hence, in selecting the authorities, special attention has been paid to those which discuss how the subject races have fared under a certain form or system in the past.

TOPIC SUBDIVISIONS. 1. Ancient Systems — Phœnician, Persian, Greek, Roman. (Adams, Duncker, Heeren, Holm, Lewis, Lucas, Merivale, Mommsen, Payne.)

2. The British System — three species and scores of varieties. (Adams, Austin, Bourinot, Bryce, Clifford, Ellis, Froude, Heeren, Ireland, Kidd, Lewis, Lorne, Lucas, Orphen, Payne, Seeley, Smith, Statesman's, Strachey, Thwaites, Todd, United States Bureau, White.)

3. The French System — centralization, militarism, officialism. (Austin, Ellis, Heeren, Ireland, Kidd, Lewis, Lucas, McMullen, Norman, Smith, Statesman's, Thwaites, United States Bureau, Vivian.)

4. Spanish System — greed, incapacity and zealotism. (Austin, Ellis, Estévanez, Foreman, Hill, Moses, Smith, Statesman's, Thwaites, United States Bureau.)

5. Dutch System — good government by force and by proxy. (Austin, Ireland, Kidd, Money, Statesman's, Thwaites, United States Bureau.)

6. The German System — as much government as possible. (Austin, Colonies, Statesman's, United States Bureau, Witt.)

7. System of the United States — territorial and new colonial. (Alaska, Hart, How, Organizing.)

8. Colonial Government and the Merit System. (Bryce, Foster, Godkin, Ireland, White.)

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Bourinot, J. G. "How Canada is Governed." Third edition. (Toronto, Copp, Clark & Co., 1897; 344 p. map, illus., 8vo.; $1.) Internal government of Canada and its connection with the home government.

Bryce, James. "British Experience in the Government of Colonies." (*Century*, 57: 718–28; March, 1899.) British experience and how its results may be applied to our colonies; admirable article.

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observation, maintains that inhabitants are unfitted for self-government and that much injury has accrued to these colonies from representative councils; for a severe criticism of the work, see Salmon, C. S. "Caribbean Confederation." (London, Cassell, 1888; 175 p. map, 12mo.; 1s. 6d.)

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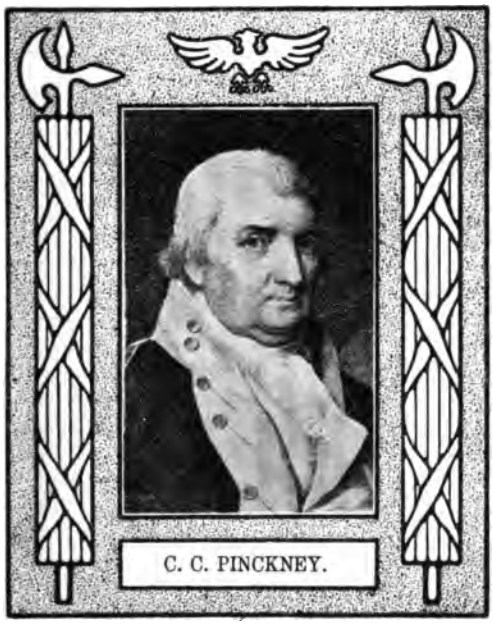
FORGOTTEN CANDIDATES FOR PRESIDENT.

(From Washington to Lincoln.)

BY FRANCIS N. THORPE.

UNTIL 1804 the vote in the electoral college did not distinguish candidates for president from those for vice-president. Until 1812 the party leaders in Congress practically named the candidates. It was the Clintonian manifesto of August 17 of that year, protesting against the "official regency" and the "Virginia monopoly," which was not only the first party platform but also the beginning of a new era in our methods of naming candidates. During the next ten years nominations were made by state legislatures; and, in the form of indorsements of an administration, a legislature, even in our day, occasionally shows its preferences. On the 26th of September, 1831, the Antimasonic party met in convention in Baltimore, and inaugurated the method of selecting candidates which has prevailed down to the present month of national party conventions.



C. C. PINCKNEY.

Few names are so familiar to Americans as those of their presidents, though probably not one person in a thousand can name them in their order, or one in ten thousand name the vice-presidents. The defeated candidates, with possibly the exception of Aaron Burr, Henry Clay, Stephen A. Douglas, Fremont and McClellan, if we come no farther than Lincoln's time, are quite forgotten. Yet the fame of the defeated candidate has in at least one instance long survived the memory of his successful rival. Everybody has heard of Henry Clay. His name is yet conjured with; but the Whig query of the campaign of 1844, "Who is Jimmy Polk?" though it can be answered, must be answered book in hand.

When New York ratified the constitution in 1788, the Federalists in the city flung out a great banner displaying the faces of Washington and Hamilton, and a motto, "Washington, the Nation's Choice for President." No one else was thought of in 1789, or at the second election in 1792. Though John Jay was never a candidate for president or vice-president, New Jersey, Delaware, and Virginia cast nine votes for him in 1789; Connecticut five in 1796; and Rhode Island one in 1800. So, too, at the first election, votes were cast for George Clinton of New York; John Hancock and Benjamin Lincoln of Massachusetts; Samuel Huntington of Connecticut; John Rutledge of South Carolina; John Milton, James Armstrong and Edward Telfair of Georgia; and Robert H. Harrison of Maryland. Nearly all of John Adams's competitors were veterans of the Revolution, and Benjamin Lincoln, a distant kinsman of a more famous Lincoln, was one of the four ablest soldiers of the war.

The five candidates among whom the vote was divided in 1792 had a unique political fate: three of them, Washington, Adams and Jefferson, became presidents, and four became vice-presidents: Adams, with Washington; Jefferson, with Adams; Burr, with Jefferson, the first term, and George Clinton with him the second. It is the only instance in our history of all the candidates reaching first or second place. Burr missed the presidency almost by a single vote, and Clinton was reëlected vice-president with Madison in 1808.

When the electoral vote was again

counted, on the 8th of February, 1797, it was found to have been distributed among thirteen candidates: Adams of Massachusetts, receiving seventy-one; Jefferson sixty-eight; Thomas Pinckney of South Carolina,

fifty-nine; and Aaron Burr of New York, thirty. One hundred and thirty-seven votes were "thrown away," as we would now say, on eleven candidates, among whom were Washington, Jay, Oliver Ellsworth, Samuel Adams and Charles C. Pinckney. The Federalists were more anxious to defeat Jefferson than to elect either Adams or Thomas Pinckney. The result was anomalous: Jefferson, instead of a Federalist, was elected vice-president. Ellsworth, so long famed for his public services in Congress and in the Supreme Court, was instrumental, while a member of the convention that made the constitution, in expunging the word "national" in twenty-six places from the original draft, and in substituting the synonym, the "government of the United States." But he is best remembered as the author of the Judiciary Act of 1789, under which, with its later amendments, our national courts are to this day organized.

In 1800 the Federal leaders fixed on Adams and Charles C. Pinckney as their candidates; but Adams's enemies, of whom Hamilton was the most powerful, compassed his ruin. Hamilton's unfortunate letter, "concerning the public character of John Adams, Esq.," remains a fearful warning to politicians. "If chance should decide in favor of Mr. Pinckney," so it ran, "it probably would not be a misfortune; since he to every essential qualification to the office adds a temper far more discreet and conciliatory than that of Mr. Adams." The hostility of the Pinckneys to Adams was long a dominant factor in southern politics. "Yet," continued Hamilton, "with this opinion of Mr. Adams, I have finally resolved not to advise the withholding from him of a single vote." But the mischief was done. The letter, intended for circulation among only a few most trustworthy Federal leaders, fell into the hands of Burr, who immediately spread it broadcast. The result was an equal number of votes, seventy-three, for Jefferson and Burr. Charles C. Pinckney was the Federal candidate again in 1804 and 1808, but the honor was supported by only fourteen electoral votes to one hundred and sixty-two for Jefferson in 1804; and by forty-seven to one hundred and twenty-two for Madison in 1808. Rufus King received the same number as did Pinckney at these two elections. Few men of his generation, and fewer in later times, declined so many and so great offices as did Pinckney. He was a Westminster boy; a graduate of Christ Church, Oxford, where he heard Sir William Blackstone lecture; a student of law at the Temple; a student at the Royal Military Academy at Caen. His speech in the federal convention on the general character of the constitution required by such a country as ours, ranks him among the foremost of our statesmen. His [reputed] reply to the French Directory, "Millions for defense but not one cent for tribute," long ago passed into a national saying. King was no less famed. He was graduated from Harvard; read law with the American Nestor, Theophilus Parsons; served in the old Congress; moved the adoption of the famous clause in the Ordinance of 1787, forbidding slavery, and was the author of the fugitive slave clause inserted in the ordinance and soon after in the constitution. His services in the Senate were of the highest order. He stood quite alone in opposition to the extension of slavery in 1820, and it was largely due to him that Congress refused to admit Missouri with a clause in its constitution discriminating against free persons of color. He was practically the author of the clause in the New York constitution of 1821 admitting free negroes to the right to vote; an innovation of extraordinary consequences to the American people. As late as 1816 King

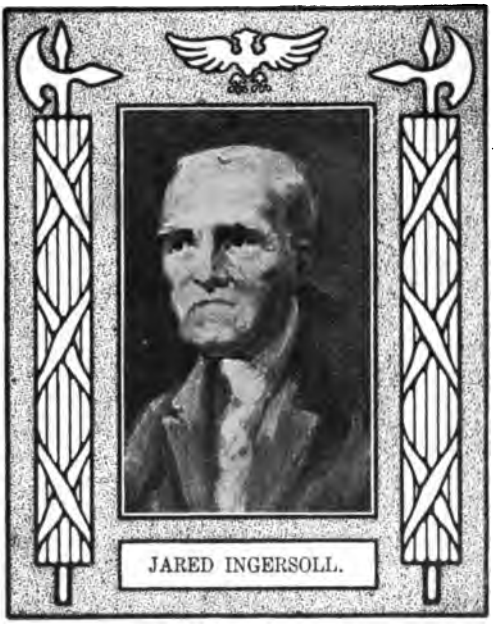
was prominent enough to receive thirty-four votes for the presidency, the support of Massachusetts, Connecticut and Delaware. He was the last presidential candidate of the Federal party.

In 1812 occurred the first curious instance of a greater number of electoral votes cast for the vice-president, Elbridge Gerry, than for the president, James Madison. The Federalists were quite at sea, but at a caucus in New York City decided to support George Clinton and Jared Ingersoll. De Witt Clinton was the caucus nominee of the New York legislature. He was the first presidential candidate who, lacking the support of the majority of his own party, the Democratic-Republican, relied for his election on the votes of the discontented of all parties. He, too, was the first candidate to be nominated distinctly on a platform, the character of which has already been referred to. He received eighty-nine electoral votes. His name, though forgotten in connection with the presidency, is written forever across the state of New York, in that vast economic enterprise of the first quarter of the century — the Erie canal.

Ingersoll, at the time of his candidacy, had been in public life thirty years. He was a Yale man, and, like Pinckney, once a student of law at the Temple. He was the foremost lawyer of Pennsylvania, was twice the attorney-general of his state, a member of the old Congress, and one of the framers of the constitution. He is one of the four men who, in the long roll of years, have declined the honor of an appointment as chief justice of the United States.

In 1816, the opening of the so-called "era of good-feeling," Monroe and Daniel D. Tompkins received one hundred and eighty-three electoral votes, the Federalists supporting King, but naming no one for vice-president. It was at this time that John Marshall, the chief justice, received five votes. The "era" culminated in 1820 with two hundred and twenty-eight votes for Monroe, the entire vote, save one; this one was cast for John Quincy Adams by a Vermont elector.

The unexpected happened at the election of 1824. It was supposed that the amendment of 1804 would prevent another disputed election. Calhoun received one hundred and eighty-two votes for vice-president, nearly twice as many as were cast for either of the presidential candidates, Jackson, Adams, Crawford or Clay. Jackson also had thirteen votes for vice-president, and Clay nine. The story of Adams's election by the House of Representatives is a familiar one. He stood second on the list. Clay, who stood fourth, was thereby ineligible, and his support going to Adams, made him president. His election doubtless reminded Adams of his hostility to the twelfth amendment at the time of its adoption. He was then in the Senate, and made a powerful plea to retain the original provision of the constitution, that in case of an election by the House, the choice should be made from the five highest on the list. So vigorous was the opposition to the substitution of three for five, the amendment nearly fell through and was saved at last by a conference committee. Had Adams's wishes prevailed in 1804, there is no doubt that Henry Clay would have been chosen president by the House in 1824. Adams makes no entry in his famous and faithful diary, that in the interests of states' rights, in 1824, he should oppose the final decision. The forgotten candidate in this "scrub-race for the presidency," as Adams's enemies liked to term it, is William H. Crawford of Georgia.



JARED INGERSOLL.

He was the nominee of his party in congressional caucus, the last victim of that cabalistic device. He was Monroe's secretary of treasury, and at the time of the election was incapacitated by a paralytic stroke. His enemies did not diminish the report of the seriousness of the attack; but had he been elected, he would have been unable to perform the duties of the office. He

recovered sufficiently to serve as a United States circuit judge in his state, and later became a powerful check on its nullification tendencies. With the election of Jefferson to the presidency in 1800, the succession of the vice-president to the office ceased, and eight years later the succession of secretaries of state began. Of these John Quincy Adams was the last. The election of 1824 was unique in many ways. Jackson was destined to be twice chosen to the presidency, and he doubtless might have had a third term. Clay was to be defeated, and Martin Van Buren, who received two votes for vice-president, was to succeed to that office, to become president, and later to be defeated on the Free-soil ticket.

The defeated candidates in 1828 were Adams and Richard Rush. Of Rush it may be said that he was one of the few men in our history whom presidents of different party affiliations delighted to honor. Adams appointed him secretary of the treasury; Jackson, eleven years later, commissioned him to secure the half million dollars which that benevolent Englishman, James Smithson, be-

queathed to the United States to found the scientific institution now known by his name. President Polk appointed him minister to France, where he was the first foreign ambassador to recognize the French Republic of 1848, though he had not yet received his instructions to do so from the secretary of state, James Buchanan.

In March, 1832, the Democratic party met for the first time in national convention, at Baltimore. Eminent among the delegates were Silas Wright, who twelve years later declined the nomination of his party for vice-president; John A. Dix; Simon Cameron, a presidential candidate twenty-eight years later before the Chicago convention that nominated Lincoln, and William R. King of Alabama, destined to be chosen vice-president, to qualify for the high office while on English soil, and to die just as he was about to enter upon its duties. He was the only person elected vice-president who has not entered the office.

The innovation of the Antimasons, in 1831, in their inauguration of the convention as a device for naming candidates, was followed by all later parties. They named William Wirt of Maryland, and Amos Ellmaker of Pennsylvania, as their candidates. Wirt's fame as a lawyer, orator and writer is still undimmed. Ellmaker's services were limited to his own state, and chiefly to Dauphin county. He had studied at Yale. His highest office was that of attorney-general of his state.

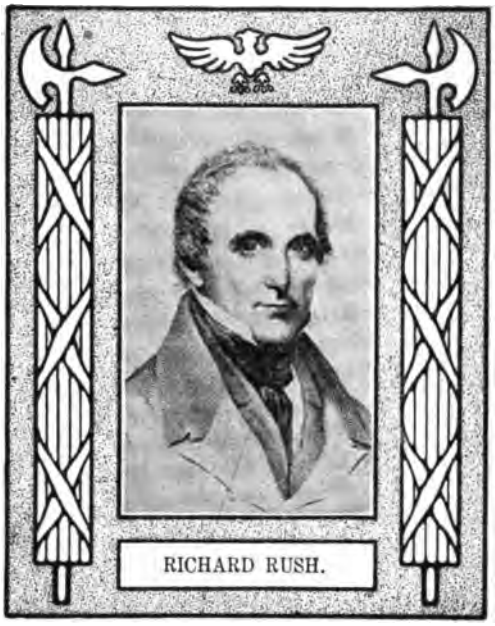
Henry Clay's associate on the national Republican ticket in 1832 was John Sergeant of Philadelphia, who, like his famous townsman, Ingersoll, is still remembered as a great lawyer. He had graduated at Princeton with high rank in his seventeenth year, and at twenty was admitted to the bar. He was ten times chosen to Congress, an honor accorded to not over twenty of the more than five thousand representatives elected to that body since the inauguration of the constitution. It was his activity in securing the adoption of the Missouri Compromise that elevated him to a high place in his party. His influence with the Whigs was second only to Henry Clay's.

The Democratic convention at Harrisburg in March, 1832, after unanimously nominating Jackson for president on the tenth ballot, chose William Wilkins for second place, at the same time rejecting George M. Dallas, James Buchanan and Martin Van Buren. Few men have attained the popularity which Wilkins long enjoyed in Pennsylvania. He distinguished himself at Dickinson College, and for fifty years was famed as a practitioner in every court in the state. He resigned from the circuit court of the United States for Western Pennsylvania in 1831, to become United States Senator, where his energies were devoted to Andrew Jackson. Jackson never deserted his friends, and appointed him minister to Russia. He resigned from the Twenty-seventh Congress

to become Tyler's secretary of war. His life was a link between the Revolution and the Civil war. A few persons, chiefly about Pittsburg, still remember his venerable form, when, past fourscore, he served as a major-general in the Pennsylvania Home Guard at the outbreak of the Civil war.

It is now quite forgotten that in 1836, when Van Buren and Johnson were chosen, William Henry Harrison received seventy-three electoral votes, and fell behind Van Buren only twenty-five thousand popular votes; that Webster received fourteen electoral votes, and Hugh L. White of Tennessee, twenty-six. For vice-president, Francis Granger of New York, received seventy-seven, and John Tyler of Virginia, two. The Whig candidates had been nominated by state legislatures and conventions. White headed a strong faction in the Democratic party, hostile to Jackson. He was the second factional candidate of his party, and fared like De Witt Clinton. Francis Granger was a Yale man. He declined a sixth reëlection to Congress in 1843. It was from his silver-gray hair that a faction of his party in New York took a name. As late as 1861 he again appeared for a moment in public life, as a delegate from his state to the peace conference at Washington.

At Warsaw, in November, 1838, and again at Albany, in April, 1840, the Liberty party met in convention, and nominated James G. Birney of New York, and Francis Lemoyne of Pennsylvania. The Whigs, at Harrisburg, in December, 1839, named Harrison and Tyler; and the Democrats, at Baltimore, in May, 1840, named Van Buren again, leaving the second place on the ticket to be filled as the electors might choose from the various state nominees, of whom Richard M. Johnson of Kentucky, vice-president with Van Buren, was most prominent. James Gillespie Birney, whose initials, and part of whose name were recalled in later years by those of another presidential candidate, James Gillespie Blaine, was a Princeton man and a lawyer. He was devoted to the spread of gradual emancipation. In his twenty-sixth year he became a cotton planter in the new state of Alabama, and soon after a member of its first legislature. He had been instrumental in having embodied in its constitution a clause from that of Kentucky, empowering the legislature to make compensatory emancipation, and to prohibit the introduction of slaves into the state. Foreseeing the overthrow of slavery, he urged Clay and other Whig leaders to direct the new abolition movement. His devotion led him to found an anti-slavery newspaper which he attempted to publish at Danville, Kentucky, but mobs and incendiarism somewhat affecting its circulation, he established himself and *The Philanthropist* at

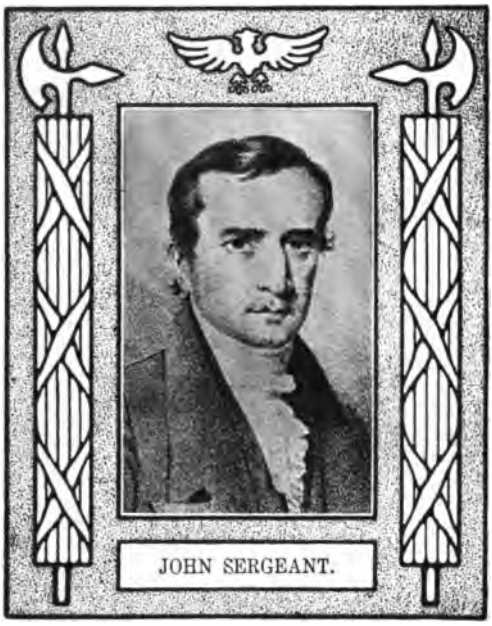


RICHARD RUSH.

Cincinnati. It was his unique attitude toward slavery that made him the leader of the new party, although he declined to become its presidential candidate. His associate, Dr. Francis Julius Lemoyne, a graduate of the University of Pennsylvania, was known to his political friends as the founder of a normal school for negroes, near Memphis, Tennessee; but he is better known to posterity as an early advocate of cremation, and for having given his ideas practical form at Lemoyne, Pennsylvania. The seven thousand votes for Birney and Lemoyne, in spite of their unwillingness to stand as candidates, was a sign that a new party had arisen which "would not equivocate, which would not retreat a single inch, and which would be heard."

In 1844 the Democrats were again victorious, electing Polk and Dallas. The Liberty party renominated Birney, associating with him Thomas Morris of Ohio; the Whigs naming Clay and Frelinghuysen. The election, which occurred November 5, 1844, was the first in which the electoral vote was confined to the regular party nominees. Among the delegates to the Democratic convention at Baltimore in May, were Nathan Clifford of Maine, attorney-general under Polk, and later an associate justice of the Supreme

Court; George Bancroft, the historian; Thomas W. Dorr, the radical leader two years before in Rhode Island in the movement to extend the right to vote, and whose name has been given to the "rebellion" at



JOHN SERGEANT.

that time; Benjamin Harris Brewster of Pennsylvania, afterwards attorney-general under Garfield; and John Hickman, famed in after-time as the foe of slavery, candidate for the vice-presidency when Lincoln was first nominated for president, and the first member of Congress to advocate the enlistment of the enfranchised negroes as soldiers in the regular army. Andrew Johnson and Andrew Jackson Donelson from Tennessee, became, in later years, nominees for the vice-presidency. It was to this convention that Silas Wright telegraphed his declination of the nomination as vice-president, his lieutenant, Benjamin F. Butler of New York, reading a remarkably prompt letter from him to the same effect.

Thomas Morris, the associate of Birney, had been at the time nearly forty years in public life. For more than twenty years he was a member of the Ohio legislature; later he was a judge of the Supreme Court of that state, and its senior Senator at Washington for one term. Even John Quincy Adams did not surpass him in defense of the right of petition. Eighty-four men have been acknowledged candidates for the vice-presidency. Morris was the only one of them who died during the campaign. Birney's vote now rose from seven thousand to more than sixty-two thousand, a pile worth keeping together, as Lincoln said of a similar minority vote for himself as United States Senator, fourteen years later. It was a pile that never grew less—in 1860 swelled to more than eighteen hundred thousand for Lincoln.

The defeated candidates in 1848 were Lewis Cass of Michigan, and William O. Butler of Kentucky, the Democratic nominees; and Van Buren and Charles Francis Adams, the Free-soil candidates. In the Whig convention which assembled at Philadelphia in June of that year, sat Rufus Choate, Oliver Ames, Henry Wilson, Russell Sage, John Bell, John Sherman, Schuyler Colfax, and a score of other true Whigs famous then, though now quite forgotten. Hamilton Fish, William H. Seward, John Sergeant and Robert C. Winthrop received support as candidates for vice-president on the first ballot, but Fillmore was chosen on the second.

General Cass began his public life in the Ohio legislature in 1804, and closed it by his resignation from Buchanan's cabinet, fifty-six years later. No citizen of the northwest surpassed him in political sagacity. His party admirers placed him above Webster. Of him soon after the nomination, Webster said that he was the most dangerous man who could be selected, because he belonged to "the party of progress," and believed that it was the destiny of America to dominate the continent. He was, in other words, an expansionist candidate, when expansion meant the acquisition of the California country. Jackson appointed Cass secretary of war, but he soon resigned and accepted the mission to France. In 1844 though a less available candidate than Polk, he was incomparably more popular. He was the only presidential candidate in the long list who, in his letter of acceptance, declared that the essential difference between the two great parties was the difference between the political principles of Hamilton and Jefferson. Michigan has honored his memory with a statue in the capitol at Washington. His associate on the ticket, William O. Butler, was nominated by the Democrats for the same reason the Whigs nominated General Taylor,—to make political capital out of a military record won in the Mexican war. In that war Butler's career was scarcely less brilliant than Taylor's or Scott's, and he succeeded Scott as commander-in-chief. He was a graduate of the University of Transylvania, and like many another ambitious youth of his generation, read law; but with the outbreak of the War of 1812 he took up a

military career. He served three terms in the Kentucky legislature, and one in Congress. His last appearance in public life was as a delegate to the peace conference of 1861. Charles Francis Adams, Van Buren's colleague on the Free-soil ticket, is remembered as our representative at the court of St. James during the trying time of the Civil war. No more distinguished man has been honored with that appointment, unless it be his father or grandfather, and in making it President Lincoln showed the unerring judgment of men which distinguished him.

In 1852 Franklin Pierce received the Democratic nomination, defeating Cass and Buchanan, the only other candidates who showed much strength. William R. King was unanimously named for vice-president, defeating David R. Atchinson, who was destined to become president of the Senate and acting vice-president throughout Pierce's term. Jefferson Davis and Howell Cobb also received some support. The Whigs abounded in candidates. Fillmore had kept the party together and sought the nomination, practically renomination, for the presidency. But the Whigs wanted a man on horseback, and found him on the fifty-third ballot, General Winfield Scott. Webster received twenty-one votes, the high-water mark of his

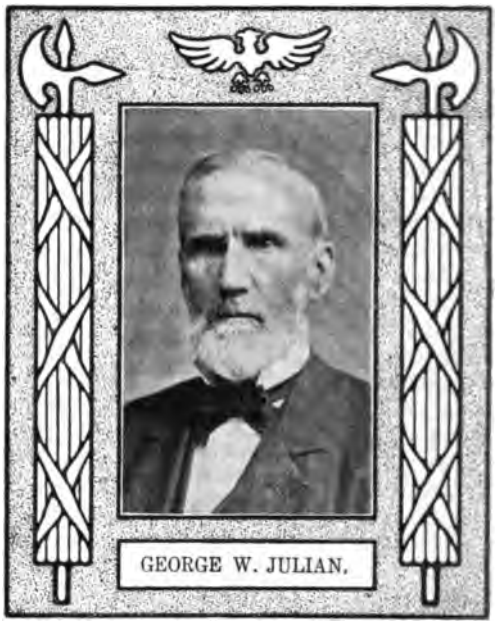
presidential strength. On the second ballot William A. Graham was named for vice-president. He was a graduate of the University of North Carolina, served as speaker of the state assembly, as United States Senator, and as governor. He had been secretary of the navy under Fillmore, and Commodore Perry's famous expedition to Japan was due to his suggestions. He was the first American statesman to urge intimate commercial rela-

tions between the United States and Japan. He became a member of the Confederate Congress, the only nominee for the vice-presidency who belonged to that body.

The Free-soilers at Pittsburg in August, 1852, nominated John P. Hale of New Hampshire, and George W. Julian of Indiana. Hale's famous letter, in which he refused to be bound by the instructions of the New Hampshire legislature to vote for the "reannexation" of Texas, displayed his attitude on the slavery question. He was the first anti-slavery Senator in the Whig party, and his sixteen years in the Senate were devoted to Free-soil principles. Between him and Franklin Pierce a life-long political contest raged, culminating, it might seem, on the 4th of March, 1853, with Pierce's inauguration as president and Hale's retirement from the Senate. However, in 1855 he succeeded his Democratic successor in the Senate, and remained there ten years, till President Lincoln persuaded him to accept the Spanish mission. His associate, Julian, began political life as a Whig in 1835, a member of the Indiana House of Representatives, but joined the Free-soil movement three years later. When he entered politics, the question of woman suffrage had not been seriously discussed in any public body; but, with many

others who helped organize the Free-soil party, Julian advocated the reform, and during his later eight years' service in Congress, he urged the extension of the right to vote to women. When the thirteenth amendment was pending in Congress, Hale and Julian had the satisfaction of voting for it — thus aiding in carrying into the constitution a provision which made permanent the victory of that great movement for human liberty, of which, in its early years, they had been the chosen leaders. Hale retired from the Senate before the fourteenth and fifteenth amendments were proposed, but Julian voted for both of them. The seven thousand votes "wasted" on Birney and Lemoyne in 1840 had borne fruit. The pile had been worth keeping together.

The reorganization of parties resulted in the nomination of three tickets in 1856, the Know-nothings and the Whigs agreeing on a fusion ticket. The Democrats, in convention at Cincinnati in June, enrolled among their delegates three who were afterwards nominated for president: John C. Breckinridge of Kentucky; Horatio Seymour of New York, and Benjamin F. Butler of Massachusetts. Franklin Pierce was dropped on the fifteenth ballot; Stephen A. Douglas withdrew after the sixteenth was cast; and on the seventeenth James Buchanan received the unanimous vote of the convention. On the last ballot Lewis Cass was Buchanan's only competitor. On the second ballot for vice-president Breckinridge was nominated by acclamation, the first ballot dividing the vote among Breckinridge; John A. Quitman; Linn Boyd of Kentucky; Herschel V. Johnson of Georgia; James A. Bayard of Delaware; Aaron V. Brown of Tennessee; Benjamin F. Butler; Trusten Polk of Missouri; James C. Dobbins of North Carolina; and Benjamin Fitzpatrick of Alabama. In June the national Republicans met for the first time in convention at Philadelphia. Among the delegates was one afterwards nominated by the party for president, James G. Blaine, and another, Charles Francis Adams, who was a candidate before the Liberal Republican convention at Cincinnati in 1872. On the second ballot John C. Fremont was nominated, receiving five hundred and twenty votes, to thirty-seven for John McLean of Ohio, and one for William H. Seward of New York. On the first and informal ballot Nathaniel Banks of Massachusetts, received one vote, and Charles Sumner two. On the informal vote for vice-president, William L. Dayton of New Jersey received two hundred and fifty-three; Abraham Lincoln, one hundred and ten; Banks forty-six; and David Wilmot of Pennsylvania, forty-three. The remaining votes were scattered among Sumner; John A. King of New York; Thomas



GEORGE W. JULIAN.

Ford of Ohio; Cassius M. Clay; Jacob Collamer of Vermont; Joshua R. Giddings; Henry C. Carey of Pennsylvania; Aaron S. Pennington of New Jersey; Henry Wilson; and Samuel L. Pomeroy of Kansas. At the suggestion of Lincoln's friends, the opposition to Dayton, thirty-two votes, was withdrawn and his nomination made unanimous.

The Know-nothings had met in convention at Philadelphia, in February, and nominated Millard Fillmore for president, and Andrew Jackson Donelson of Tennessee, for vice-president — a ticket which the Whigs indorsed at Baltimore in September. The three tickets received both popular and electoral votes: the Free-soil, which had been only seven thousand in 1840, now become the Republican, amounted to more than thirteen hundred and forty thousand; and Fremont and Dayton received one hundred and fourteen electoral votes. But Buchanan and Breckinridge received one hundred and seventy-four, and also a majority of the popular vote. The eight electoral votes of Maryland were given to Fillmore and Donelson; they also received, in the aggregate, nearly nine hundred thousand popular votes. The extraordinary support which the country gave to the Republican ticket indicated the trend of public sentiment.

Donelson, the Whig Know-nothing candi-

date with Van Buren, was a graduate of West Point. He also had studied at the University of Nashville, and, after a brief service with his uncle, Andrew Jackson, in the Florida campaign, studied law in the Transylvania University at Lexington, Kentucky. He was private secretary to Jackson throughout his administrations, and over him no man, unless possibly it be Amos Kendall, had greater influence. Undoubtedly he would have had less than any other man, had Jackson imagined that his nephew would ever accept a nomination on a Whig national ticket. But politics is a changeable if not always a progressive business. Tyler had sent Donelson to Texas to negotiate a new treaty, after the Senate rejected that proposed in 1844, and Polk appointed him minister to Prussia. His nomination now was chiefly due to his abandonment of the Democratic party in 1853, and his supposed influence in the southwest. Dayton came to a second place on the Republican ticket with an extraordinary equipment of experience in public life. He had graduated with high honors, at eighteen, from Princeton; had been admitted to the bar at twenty-three, and at thirty began his public life as a member of the New Jersey Senate. At thirty-six he was appointed to the United States Senate, and was elected to it in 1845. He was one of the early Free-soil Whig Senators, and his nomination with Fremont may be attributed chiefly to his stand on the questions involved in the Compromise of 1850. At the time when his party hoped to see him installed as vice-president of the United States, he was appointed attorney-general for the state of New Jersey, from which office he retired four years later to accept from President Lincoln the appointment of minister to France.

The Democratic convention of 1860 met first in April, in Charleston, South Carolina, and on the ninth day of the session, after fifty-seven fruitless ballots, it had made no progress towards a nomination, though Stephen A. Douglas had received one hundred and fifty-one and a half votes; James Guthrie of Kentucky, sixty-five and a half; Daniel S. Dickinson four; Robert M. T. Hunter of Virginia, sixteen; Joseph Lane fourteen; and Jefferson Davis one. Franklin Pierce received one vote on the first ballot; Isaac Toucey two and a half on the first and second; and Andrew Johnson of Tennessee, for thirty-six ballots, some eleven or twelve votes. The result was a split in the party: the delegates from Alabama, Texas, Arkansas, Mississippi, Louisiana, Missouri, Florida, Georgia, South Carolina, Virginia and Delaware withdrawing to reassemble at Richmond in June. The remaining delegates, from other states, intent on preserving the regular organization, met on the 18th of June at Baltimore, where, on the second ballot, Douglas was nominated for president over John C. Breckinridge and Guthrie; and Benjamin Fitzpatrick was named for vice-president, but he declined the nomination, and the national committee put Herschel V. Johnson of Georgia, in his place. One hundred and five delegates, representing twenty-one states, refusing to support the nomination of Douglas, withdrew and unanimously named John C. Breckinridge for president, and Joseph Lane for vice-president, and this ticket was indorsed by the Richmond convention. For the first time the Democratic party had two tickets in the field.

The Constitutional Union party also met in Baltimore, in May, and after two ballots unanimously nominated John Bell of Tennessee, passing over Sam Houston; J. J. Crittenden of Kentucky; John M. Botts of Virginia; and John McLean, an associate justice of the Supreme Court, now remembered chiefly for his dissenting opinion in the Dred Scott case. After two ballots, the nomination of Edward Everett for vice-president was made unanimous, the vote on the first being divided among Everett, William L. Sharkee of Louisiana; William C. Rives of Virginia; William L. Goggin, the popular candidate for governor of Virginia in 1855, and William A. Graham, the candidate for the office eight years before, with General Scott.

In Chicago, on the 16th of May, the National Republican party met in convention, and by three hundred and fifty-four votes, the third ballot, nominated Abraham Lincoln for president; the remaining one hundred and twelve votes were divided among William H. Seward; Edward Bates of Missouri; Salmon P. Chase, and John McLean of Ohio, the same McLean who had received support for vice-president in the Constitutional Union convention, at Baltimore; William L. Dayton of New Jersey, and Cassius M. Clay. On the second ballot for vice-president, Hannibal Hamlin of Maine was chosen over Clay; Banks; John Hickman; Henry Winter Davis of Maryland; Dayton; Andrew H. Reeder, then governor of the territory of Kansas; and Sam Houston of Texas. In the election Lincoln and Hamlin received one hundred and eighty presidential votes; Breckinridge and

Lane seventy-two; Douglas and Johnson twelve, and Bell and Everett thirty-nine. Of the popular vote, the Republican candidates received over eighteen hundred thousand; Douglas and Johnson about thirteen hundred thousand; Breckinridge and Lane above eight hundred thousand, and Bell and Everett nearly six hundred thousand. Lincoln and Hamlin received no electoral votes and but few popular votes from any slave-holding state. Douglas and Johnson fared little better, though they carried New Jersey and one slave state, Missouri. Breckinridge and Lane carried every other slave state, but not one free state. Eighteen free states supported Lincoln; eleven slave states supported Breckinridge; three slave states supported Bell, and one free state and one slave state supported Douglas. So all the free states, save one, voted for Lincoln, and all the slave states voted against him. As the world knows now, all this portended the disruption of the union.

From the election of Washington in 1789 to the election of Lincoln in 1860, a period of seventy years, eighteen persons who received support in the electoral college, either for president or vice-president, were defeated, prior to the adoption of the eleventh amendment in 1804; but from this time till 1860, twenty presidential candidates were defeated, as were thirty-three more who aspired to the vice-presidency. Of the eighteen down to 1804, John Jay, Oliver Ellsworth and Charles C. Pinckney were college men; and of the twenty after that date, Pinckney, Webster, Birney and Hale were college men, and Scott was a graduate of West Point. Of the thirty-three who after 1804 were defeated for the vice-presidency, twenty were college men, and Donelson was from West Point. The institutions represented were Princeton, Yale, Transylvania, Columbia, William and Mary, Harvard, Pennsylvania, Dickinson, Dartmouth, Mt. Zion, Bowdoin and the University of North Carolina. In the aggregate, the candidates for the presidency and vice-presidency during this period represented every state in the union. The distinguished public services of many of the defeated candidates, whether for first or second place on the ticket, are a permanent monument to their memory. The names of their successful rivals are almost forgotten.

A LANDMARK OF MISSIONS.

BY EUGENE M. CAMP.

ALTHOUGH two of the three grand divisions of Christendom took no part in it, the greatest missionary conference the world has yet seen was held in New York in the spring of 1900. But one of these divisions composed it, yet it was ecumenical in that it represented the whole world, and more far-reaching in scope and wider and deeper in interest than Greek or Roman bodies ever held. This conference brought out certain points. For the guidance of students of missions it is well that these points be set down, not as reports of the meeting, but as landmarks of mission annals. The reader will pardon the personality if I say that I am a student of religious conditions; that I saw from the inside this conference grow from nothing to a grand fruition; and that I attended every session and personally met a very large proportion of the delegates, especially those from abroad and from American societies, in so far as they had to do with management.

The conference, let religious historians note, brought out these two points far and away above all others:

1. Foreign missions pay. The conference was not held to prove that they do, yet in a thousand ways, and with overwhelming evidence, speakers brought out this fact. They proved the assertion, whether one take the word pay to mean civilization, education, financial markets, influence upon churches at home — any way you choose to take the word. The question has been asked, Why send money abroad? We have heathen at home. It can be asked no longer by any person who cares to be known as well informed.

2. Christian hearts work. Christian heads may wrangle over Bible translations, and critics may scoff about a decline of faith. But the burden laid upon mankind by the Great Commission is felt by mankind in a deeper, truer sense than ever before. The man who arrogates much to his own judgment, in brief, the high man, may speculate about Isaiah and criticize Paul; but the man who feels his responsibility to take to some other man the Gospel because otherwise that man may not hear the good news, in brief the low man, is as never before the man of greatest use to the world. If any one

feared before that criticism of the Bible was undermining its strength, the lesson of this conference furnishes him abundant testimony to thank God and take courage.

Three important but secondary points were brought out. They were:

1. The sum of everything upon which different religious bodies of our day agree is vastly more than the sum of everything upon which they disagree. Progressive people now say, Let us work together in common fields and say nothing about the marshes beyond. The talk of Christian unity, heard over and over again in the conference, was not mere sentimentalism, but the expression of a stalwart Christianity that at last intends to weigh the heart, not measure the stole or quarrel over the color of the uniform.

2. The United States government is not doing its duty toward either the natives of its own possessions, or the natives of possessions of other peoples. We are letting fiends in ships sail to the coast of Africa, to Australasia, to the Philippines, and dispense in the form of bad whisky and worse rum more hell than these natives had before. We must reform our methods and stop this devilish traffic.

3. There is no sectarianism in a medical prescription, nor in the manner of amputating a leg or an arm. Medical missions, started by Scottish and grandly followed up by English and American societies, are now preaching the Gospel in many lands. What more eloquent sermon to a sick man than scientific treatment of his ailment, or to a sick woman than a bandage put on by Christian hands? But in some cities in the east there are two or three hospitals, representative of different religious boards at home, where but one is needed. The unnecessary hospitals must go. If we cannot yet preach alike, we can heal alike.

The conference showed two side lights. They are:

1. Hermit Peters can find just as many rescuers of sepulchers in our day as in the day of the Crusades. Of course the Peters must be modern men, and demand the rescue of sepulchers of cannibalism, feet binding, wife burning with the corpse of her husband, not the mere possession of a stone grotto in the Holy Land. The cause of Christ can command as never before any number of men and women willing to give up everything, even life itself.

2. Much as we pride ourselves about modern conditions, and since the battle of Manila feel the smallness of the world and its boastful up-to-dateness, it is yet quite easy to get among peoples who value your life so little that for the flip of a copper, or the way the wind chances to blow in the morning, they are ready to take it from you. In a remarkable number of cases missionaries at the conference told how, when and where their lives had been in the balance, with some savage enemy to tip it as he pleased. They did not boast. They merely told personal history. Yet what they said was often uncomfortably startling. It is just as well to know exactly the status of world civilization in this year of grace — well for ourselves and interesting to historians hereafter.

Present friends of missions are expecting some things to come out of the conference. Note them down as tally points, and also perhaps as guides to your own conduct. They see doors open everywhere. Africa is not the Dark Continent of Livingstone, but the known land of spreading commerce and advancing church work. The liberal party in China, if protected for a time until the present conservative reaction has spent itself, will effect a change in one-fourth of the human race. The giver to mission causes is blest above the receiver, and so to Europe and to America is to come the greater blessing for carrying the Gospel thither. The expectations are:

1. That church people will read the news about mission effort. To read is to become informed, for mission literature is quite up to the level of other literature nowadays. It relates incidents of absorbing interest, and does so in a graphic way. It illustrates scenes in foreign lands quite as well as do the magazines. To become informed is to become interested.

2. That church people will put system into their giving. One of the speakers at the conference said truly that it is better for missions that one hundred people give one penny a day than to have one man give $36,500 and talk about it all the rest of his life.

3. That church people will receive in return such a blessing as has not been poured out upon them before, for if missions abroad prosper, missions at home will do so as well. One of the speakers at the conference said that the greatest charity organization in the world is foreign missions.

THE MOST DRAMATIC INCIDENT IN AMERICAN HISTORY.

(PRIZE COMPETITION.)

AS an incentive to study along original lines in an "American" year of reading, THE CHAUTAUQUAN offered three prizes for the best answer to the question "What is the Most Dramatic Incident in American History, and Why?" The competition was open to all subscribers to the magazine, and articles were limited to one thousand words in length. The results of the competition reveal a number of interesting facts.

It has been shown that in and out of school there are hundreds of earnest students who only need a suggestion of this kind to set them at work.

The character of the work accomplished shows that such a study affords its own reward in the new perspective of his country's history which comes to the student.

THE CHAUTAUQUAN is assured that this is the first contest of its kind, and it is safe to say that American history has never before been studied for its dramatic possibilities on such a scale. The very fact that the stage in this country does not present a great American historical drama has been emphasized by the contest. The reasons for this state of affairs, the attempts that have been made and the opportunities for such a production, will be treated in the July CHAUTAUQUAN from a playwright's point of view.

The competition closed on February 1, and the final decision was rendered on May 11 by President Charles F. Thwing of Western Reserve University, Professor John W. Perrin, teacher of American history in Adelbert College, and L. H. Jones, superintendent of instruction for Cleveland public schools.

The first prize of $100 was awarded to Dora M. Townsend of Newburgh, New York; subject, "The Treason of Benedict Arnold."

The second prize of $75 was awarded to Ethelbert Dudley Warfield, Easton, Pennsylvania; subject, "The Repulse of Pickett's Charge at Gettysburg."

The third prize of $50 was awarded to Tudor Jenks of New York City; subject, "The Declaration of Independence."

Honorable mention was given to Lawrence B. Fletcher of Marlborough, Ulster county, New York; subject, "The Assassination of President Lincoln."

There were 205 manuscripts submitted by contestants, 140 of them by women.

Thirty-three states and the District of Columbia were represented in the contest, as follows:

New York,	41	Maryland,	3
Pennsylvania,	20	West Virginia,	3
Massachusetts,	17	Indiana,	3
Ohio,	14	Colorado,	3
Illinois,	10	Wisconsin,	3
Missouri,	8	Vermont,	2
Kansas,	8	Kentucky,	2
California,	7	Georgia,	2
Iowa,	6	Washington,	2
New Jersey,	5	Alabama,	2
Maine,	5	Mississippi,	2
Michigan,	5	Tennessee,	1
Connecticut,	5	Arkansas,	1
Texas,	5	Arizona,	1
Minnesota,	4	Florida,	1
Nebraska,	4	District of Col.,	1
Oregon,	4	No address,	2
South Carolina,	3		

Seventy-eight different incidents were selected by the competitors for the prizes, although more than one quarter of the manuscripts (58 out of 205) treated of the assassination of Lincoln. The list of other subjects chosen by competitors indicates the wide range of topics considered as possessing dramatic elements, and the preponderance in the choice of the assassination of Lincoln may be taken as an expression of popular judgment. This contest, however, would have been of very little value as a mere guessing match at what the judges might consider the most dramatic incident in our history. The competition was intended to bring out the reasons why a particular incident should be chosen, and in rendering a decision the board of judges properly based their awards upon the analysis of the dramatic elements in the incident selected by the competitor.

Next to the assassination of Lincoln, the signing of the Declaration of Independence was selected by the largest number of competitors, fifteen in all. Ten chose the Boston tea-party, eight the treason of Benedict Arnold, six the Emancipation Proclamation. The list of other subjects selected is as follows:

Battle of Manila, 4; Cervera's Defeat, 4; John Brown's Raid, 4; Attack on Fort Sumter, 4; Capture of Ticonderoga, 3; Destruction of the *Maine*, 3; War of the Rebellion, 3; Lee's Surrender, 3; Surrender of Cornwallis, 3; Sinking of the *Merrimac*, 3; Webster's Reply to Hayne, 3; Battle of Quebec, 3; Battle of the *Serapis* and *Bonhomme Richard*, 2; Patrick Henry's Speech, 2; Pickett's Charge, 2; Battle of *Monitor* and *Merrimac*, 2; Battle of Gettysburg, 2; Paul Revere's Ride, 2; Fall of the Alamo, 2; Battle of Bunker Hill, 2.

Nathan Hale, Martyr Spy, Rescue of Captain Smith, Battle of Long Island, Clay's Farewell to the Senate, Landing of the Pilgrims, Seward's Speech, Muhlenberg's Sermon, Trial of Brigham Roberts, The Chautauqua Movement, Washington Crossing the Delaware, Rendition to Slavery of Anthony Burns, Impeachment of Johnson, Captain Ingraham and the Austrians, Slavery, Arnold at Stillwater, Death of "Stonewall" Jackson, Captain Walker Passing Island No. 10, Making of the Constitution of the United States, Discovery of America, Rowan's Hunt for Garcia, Repulse of Pickett at Gettysburg, Constitutional Convention, Landing of Columbus, The War with Spain, British Leaving New York, Washington's Farewell to His Army, Lincoln's Vow, Execution of John Brown, Burning of the *Philadelphia*, Trial of Miles and Martha Corey, Reconciliation of North and South, Custer's Last Rally, Cyclone of May 19, 1780, Penn's Treaty with the Indians, How Dolly Madison Saved the Declaration of Independence, Sheridan's Ride, Lincoln and the War, The Stamp Act, Life of Lincoln, The Surprise at Trenton, The Battle of Saratoga, Battle of Hampton Roads, Surrender of Annawau, The Cuban War, Ultimatum of Colonial Congress, Dewey's Victory, John Laurens's Mission, Seizure of the Ladrone Islands, Courtroom Scene in the "Parson's Case," Franklin's Mission to France, Blannerhassett's Temptation, The Revolutionary War,—one each.

FIRST PRIZE.

One Hundred Dollars.

THE TREASON OF BENEDICT ARNOLD.

BY DORA M. TOWNSEND.

American history abounds in scenes and situations that challenge the artist's skill and invite the author's talent. Grim humor blends with pathos, cowardice with bravery, and baseness with heroism. We smile at the sturdy defiance of Ethan Allen at Ticonderoga, and weep over the noble, cultured Wolfe at Quebec. Brows become stern at the recollection of Lee at Monmouth, while eyes sparkle and cheeks glow at the name of Hale.

But of all these scenes, no single one presents so truly a dramatic situation as the episode known to all readers of history as the treason of Benedict Arnold.

In its entireness, it might have served as a model for the Greek drama; while it affords, as well, material and scope for a thrilling drama of today. Considering, therefore, the episode purely from the standpoint of its dramatic inception and dénouement, we find that it illustrates the vital principles of Greek art, many of which are still employed (in greater or in less degree) by dramatists of modern times.

If contrasts, as the Greeks maintained, are necessary to display real character, then, by the natures of the two main actors, Washington and Arnold, the incident, at its very beginning, conforms to dramatic principles: the one, generous, frank, noble; the other, envious, suspicious, disloyal. This, the man superior to prejudice and personal aggrandizement; that, the victim of injured pride and defeated ambition.

Aristotle, in analyzing the masterpieces of Sophocles, laid down as a certain inviolable principle that a drama should concern itself with the development of a single action in its beginning, middle, and end. The unity of action which is the underlying principle of dramatic art seems to have been an inexorable factor in the development of this tragedy in American history.

Fancied neglect on the part of Congress, apparent lack of appreciation of his services aroused in Arnold the spirit of revenge, while unwarranted expenditures provoked to dishonor. His life of ostentation and extravagance in Philadelphia was but the outward

expression of the disturbing, consuming passion within. His marriage to the daughter of a prominent Tory was the means of adding fuel to the fires of hatred and revenge. Still smarting under the humiliation of the court-martial, he forgot love, patriotism, honor; and, as the last resource of despair, determined to betray his country. His revenge once outlined immediately assumed definite form and proportions, and nothing could exceed Arnold's assiduity to compass it.

This is the first act in the development of a tragedy in which fate seems to conspire. Nothing in ancient or modern art exceeds the dramatic character of the situation, which is that of a man "at odds with fate," impelled to sin and its punishment by irresistible internal forces which receive powerful impetus from environment. So rapid and so transparent and obvious are the links of unity between this and succeeding acts, that it would seem the perfection of art, were we not confronted by the truth of reality.

The link connecting this first act with the second is Arnold's preferred and granted request for the command of the garrison at West Point. The destiny which had been evolved by his own soul goaded him on with relentless speed. Arrangements were quickly perfected for carrying out his plan, and this second act passes from scene to scene with the precision of Sophocles and the realism of Shakespeare.

Most dramatic is the scene of the capture of André. The lonely road shadowed by the trio of self-appointed sentinels, the gallant young officer riding on to his fate, the peremptory halt and rough interrogation, the misleading questions and replies, the prolonged search — all these seem the product of the artistic brain of a Sardou rather than the exact record of an historical event.

With no violation of unity the transition to the third act is accomplished. The breakfast party at the Robinson house that bright September morning furnishes an admirable setting. As if prearranged, the delivery of Jameson's letter was deferred to this hour. Nothing in the artifice of histrionic art excels the inimitable self-control of Arnold. His ready excuse for leaving, his calmness in delivering orders, even his withdrawal, although characterized by haste, were all marked by a certain composure that many an actor might envy. The parting from his wife is the final scene in this tragedy, and the curtain falls upon the wrecked home, the dishonored country, the desperate fugitive.

This episode presents an almost perfect unity of action as well as a concentration of interest in the evolution of the fate of Arnold. It also demonstrates another dramatic unity — unity of thought. As every drama is the illustration of some great thought, so this event, like the drama of "Macbeth," involves one of the great principles of human life and human activity. A character noble in power and potentiality of fruition may be overmastered by temptation. If he yield, a curse never to be foregone is upon him. "Temptation begets sin and sin yet further sin and this again punishment sure and inexorable."

Ranged along the western wall of the little chapel at West Point are a number of marble tablets. Each records, with dates of birth and death, the name of a major-general whom a grateful republic "delighteth to honor." Conspicuous among these is one bearing simply "Major-General." A deep gouge across the face of the marble interrupts the record. Following the inscription, "Born 1740," is another gouge, — for death to honor merits no record.

At Schuylerville stands a magnificent monument erected as a tribute to the memory of the heroes of Saratoga. In a niche on one side is the erect figure of Schuyler; in the second stands the calm, majestic form of Gates; while the noble patriot, Morgan, guards the third. The fourth niche is empty.

Like the chorus of the Greek stage, the silent voices of marble and granite take up the narrative, and pronounce more eloquently than human voice a nation's anathema upon the traitor, Benedict Arnold.

SECOND PRIZE.

Seventy-five Dollars.

THE REPULSE OF PICKETT'S CHARGE AT GETTYSBURG.

BY E. D. WARFIELD.

The essence of the drama is the portrayal of life. But all phases of life do not lend themselves equally to presentation, or possess equal interest. We demand first, action; and then action springing from some motive and proceeding to some result. Among motives we instinctively seek the loftiest, and among results dwell upon the most far-

reaching. And, while charmed by the genial atmosphere of comedy, from the earliest times men have found the most overmastering spell in the highest flights of tragedy. It is this spell which lends imperishable power to the dramas of Æschylus and Sophocles, and makes men delight to sit with Shakespeare

"And tell sad stories of the death of kings."

Nor do these poets treat of fragmentary deeds, for they

"Saw life steadily and saw it whole."

In seeking the most dramatic incident in American history we must be guided by these principles: The incident must not stand alone, however striking, but must be incorporated in the very body of some great historic drama. It must not depend only on its relations to the past and future, and borrow its grandeur from other scenes; but, instinct with action, it should be itself the climax and catastrophe.

Now, the great motive which has given the drama of American history unity is the development of personal freedom under self-imposed law. For the discovery of Columbus was made fruitful chiefly by the unrest which sprang from the love of liberty generated by the Renaissance. And when the Reformation had added its glorious aspirations to the noble achievements of the Revival of Learning, the two great forces of American history, liberty and law, were forged and fashioned for their future work. It was not the work of a moment to weld them into indissoluble union, so that law should be made kind by the spirit of liberty, and liberty strong by the arm of law. It was the work of centuries, rather; a work not yet perfect, but one that took its latest phase with the triumph of the cause of liberty in the great Civil war.

As in the Greek dramas, this motive is worked out in a trilogy. The first drama concerns itself with the exiles who for conscience' sake sought a new land where they might enjoy civil and religious liberty. The second treats of the unification of once diverse elements into a compact state through the repression of local prejudices and narrow ideas at home, and the defeat of foreign enemies who could not share the new world's zeal for liberty in Church and State. The third, more intense in its passions than its predecessors, turns upon the discovery in the new-born land of liberty of a law licensing human slavery. Like the secret curse that brings Nemesis upon innocent offspring in the Greek tragedies, the old lust for gain won by the sweat of another's brow had fastened upon our free institutions. Gradually two civilizations grew up side by side, diverging in political, economic and social ideas. These divergent views bred suspicion, suspicion begat hatred, and from the loins of hatred sprang the hideous form of fratricidal strife. At last the high tide of rebellion rose and swept into the fields of the freedom-loving north, and in the early days of July, 1863, beat with tremendous impact upon the heights of Gettysburg.

The struggle over slavery is the essential climax of the age-long conflict with the forces antagonistic to freedom. And the battle of Gettysburg is the dramatic climax of the war. For though it lasted nearly two years longer, and the devotion of the southern people and the masterly generalship of Lee long held the armies of liberty in check, the success of the Confederacy, which had trembled in the balance up to the charge of Pickett on the field of Gettysburg, was never again possible. Thenceforth the only question was how much blood and treasure union and liberty would cost.

The battle itself was worthy of any historic issue. One hundred and seventy thousand men were engaged, and more than forty-five thousand were killed or wounded. And the moment of final issue is intensely stirring. For two days Lee had exhausted the resources of courage and generalship upon the Union lines. After a fierce cannonade by nearly one hundred and fifty guns, he brought up the flower of his army for a last assault. The long gray lines debouched from the woods, crossed the open ground under a heavy fire of artillery, and began to climb the long ridge of Cemetery Hill. They were met by a terrible fire of musketry and canister, but pressed bravely on. At the point between the rail fence and the clump of trees they broke the Union line and bore back its gallant defenders for fifty dearly-bought yards. But here, shattered and exhausted, their fiery energy spent itself, and the wild fury of the charge was followed by a terrible recoil. Immediately upon the repulse of this desperate assault, Lee began his preparations for retreat. He must then have recognized, as Meade and his victorious army recognized, as all lovers of liberty recognized when next day they celebrated the "birthday of freedom," that the destiny of the Confederacy was determined, the doom of slavery was sealed, and the

cause of "Union with Liberty" was saved.

The dramatic power of the supreme moment of Pickett's repulse early found a voice of lofty pathos in Lincoln's oration when the blood-fought field was consecrated as sacred ground, and it is testified to by monuments marking every movement on the field, by noble passages of prose and poetry, and by the generous enthusiasm of millions of patriots.

THIRD PRIZE.

Fifty Dollars.

THE DECLARATION OF INDEPENDENCE.

BY TUDOR JENKS.

"What is the most dramatic incident in American history, and why?"

The emphatic and determining word in this question is the adverb "most." To answer conclusively, the method must be comparative; it is not enough to stir the emotions of patriotism, to excite the imagination of the poetic soul, to depict with skill bygone scenes so that they live again. The intellectual faculties must be satisfied that the chosen incident is truly an incident, that it is dramatic, and that it is more dramatic than all others in our history.

Definition seems but a poor prelude to the drama, but as the defender of the constitution began his reply to Hayne by asking for the reading of the resolution before the Senate, it may be permissible to refer to the dictionary for guidance, as the storm-tossed mariner of Webster's metaphor glanced at the sun to rectify his course.

"Incident," as used in the given question, can mean only "something which takes place in connection with an event or series of events of greater importance" (Century Dictionary), since any broader meaning of the word would be too inclusive, and might permit the naming of a whole epoch.

"Dramatic" (by the same authority) is "characterized by the force and animation in act or expression appropriate to the drama." Force and animation may of course be psychical or physical; but if psychical they must find expression in some form appreciable by the senses, else they are not dramatic.

Bearing these guiding principles in mind, let us see in what moment of American history we shall find that incident so connected with greater events, and so expressed as to be "the most dramatic"— that incident toward which all preceding events led, and from which subsequent events have sprung. Let us then select as expressing that incident the most forceful and animated action that would be appropriate to dramatic representation.

The periods of American history are the traditionary, that of discovery and exploration, that of colonization. These three are preparatory, and "American" only in a geographical sense. Then come the period of revolution, that of nationality and rebellion, and finally the present — which may be called the period of expansion, since it marks for good or for evil the birth of the nation as a world power.

These periods group naturally into two great classes: I. America as an appanage of Europe. II. America as independent. The transition from one existence to the other took place in an instant of time. Before the Declaration of Independence our nation did not exist; once that document was ratified, the United States were created a nation.

Here, then, is the dividing of the ways; here the act of divine creation of which our forefathers were but the human instruments. This is the one universally celebrated and commemorated moment in our history — the birth of "a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

The great Civil war was but the test whether that nation could endure; so said Lincoln, whom we are learning to know as our greatest statesman. All our subsequent history is but the voyage of the ship of state by the chart then drafted.

Toward the Declaration converge all previous lines of historical development; from the Declaration diverge all the lines along which patriotic statesmanship must hereafter guide the national future. Deviations from these converging and diverging paths have been but blind trails to be painfully retraced.

Here, then, let us repeat, is the focus of our national life.

In what act, in what incident shall we find this moment of time expressed most dramatically?

The streets of Philadelphia were thronged with citizens awaiting news of the action of Congress. Within the old State-House were the councilors of the colonies — the group of contemporaries whom Gladstone declared

unequaled in the history of the world. One by one the names of the representatives were signed to that document which was to commit them to death as rebels or to immortality as patriots.

As the last name was affixed, a little boy ran from the doorway out into the street, and, tossing his arms above his head, gave forth the tidings of a nation's birth in the words:

"*Ring!* RING! RING!"

and then the Liberty Bell echoed the gospel, as foreordained in its inscription: "Proclaim liberty to the land: to all the inhabitants thereof."

That is the most dramatic incident in American history.

Whether we view its inception or its outcome, it stands unrivaled. We shall forever "celebrate it with thanksgiving" so long as the nation endures.

This incident responds to every test. It is the action of a single person actuated by intense emotion; he, a child, was a type of the fact he expressed; through his puny action began the independent life of a nation to whose future none dares prescribe limits.

Discovery and colonization were inevitable, and are common to all lands. Civil wars are expressions rather than causes of great crises. Civil and commercial progress are inevitable. But the Declaration of Independence was an act of conscious choice.

No other incident in our history was so momentous, none so dramatic and comprehensive of past and future.

Columbus was an unconscious instrument in opening a new world; the Spanish, French, Dutch, and English explorers were all working toward a consummation none foresaw; the founders of colonies had their ideals, but all have been swallowed up in our national development. The Revolution alone looked both backward and forward, and the fathers of the republic gave us the law of our national being.

The birth-cry of the nation came from the lips of the child who cried aloud in the streets:

"*Ring!* RING! RING!"

HONORABLE MENTION.

THE ASSASSINATION OF PRESIDENT LINCOLN.

BY LAWRENCE B. FLETCHER.

The most dramatic incident in American history is the assassination of President Lincoln by John Wilkes Booth on the night of April 14, 1865.

Other events have been more potent to guide the course of history, and some of these events may fairly be called dramatic.

The landing of the Pilgrims, the emptying of the tea into Boston harbor, the Declaration of Independence, the firing on Fort Sumter and the proclamation that slavery was abolished forever are some of these dramatic and important incidents.

But these and many others that might be cited, as well as the most brilliant and eventful victories won by the armies and navies of the United States, lack the peculiarly and intensely dramatic interest that attaches to the assassination of Lincoln.

They lack the concentration, the unity, the condensed and crystallized energy of purpose and fruition of result that characterize Booth's monumental crime.

In the narrower and technical meaning of the word, too, this act was more ideally dramatic than almost any other event of national significance in the history of the world. You cannot put Gettysburg or Yorktown or the Boston tea-party on the stage; but the assassination of Lincoln actually occurred in a theater filled with spectators. The assassin was an actor by profession, and he apparently selected the scene and arranged the details and the stage-setting of the tragedy with a careful regard to theatrical effect. To the greater part of the large audience thus cleverly secured, the presidential box was undoubtedly, even before the commission of the crime, an object of greater interest and closer attention than the stage; and the dramatic effect of the tragedy (though it needed no enhancement) was vastly increased by the sudden interjection of its real horror among the simulated emotions of the stage play.

After firing the fatal shot the assassin gave what he, an old-school actor, must have regarded as a most effective *finale* to his act by leaping to the stage, brandishing a dagger and shouting to the startled audience: "*Sic semper tyrannis!* The south is avenged!"

The thrilling and yet paralyzing effect of all this upon the audience, the actors, ushers and stage hands is clearly shown by the fact that Booth, although he was partially crippled

by his sensational leap, was allowed to make his escape from the crowded theater without molestation.

But let us look at the deeper significance of the act, taking time and circumstances into consideration. The war of secession was not yet formally ended, but Lee and his army, the mainstay of the Confederacy, had surrendered to Grant five days before. Every intelligent man, north and south, knew that the rebellion was practically crushed, that the "cause" of the south was lost beyond the possibility of redemption. The north was filled with tumultuous rejoicings, the south with sullen despair.

Not by reason of his official position alone, but also because of his strong unionism, the energy and ability with which he had conducted the war and, above all, his bold and successful stroke of emancipation, Lincoln was to the defeated south an impersonation of her victorious foe. He was the embodiment and epitome of the Union, the triumphant north, the despoiler and oppressor. Booth, the assassin, was not an ordinary criminal, but a man of education, refinement, ability and integrity. Passionately devoted to the southern cause, he was almost crazed by the evacuation of Richmond, the surrender of Lee and the inevitable downfall of the Confederacy. His sentiments, character and theatrical training conspired to make him a peculiarly fitting instrument of revenge, and to insure that that revenge should be intensely sensational, dramatic and thrilling, though hopelessly futile.

Gettysburg, Sherman's march to the sea, Lee's surrender, and the emancipation could not be gainsaid or nullified or retrieved; but the man who stood for the power and the principle that had wrought these things, the man most hated in the south and now at last loved and admired by even his former enemies in the north could be, as he was, stricken down in the moment of triumph in a manner that would send a thrill of horror through the civilized world.

Such were the ideas that seem to have animated the instigators of the crime, and the consideration of them makes Booth's shout of "*Sic semper tyrannis!*" something very different from the mere repetition of a mouth-filling platitude. For these words were from the motto engraved on the seal of the state of Virginia. Coming from the assassin's lips at the very moment of his crime, they were a yell of defiance hurled by States' Rights into the teeth of Federal authority. Thus they recalled the theoretical, if not the real cause of the war. The other cry, "The south is avenged!" proclaimed the motive of the assassin even more definitely.

We need not ask whether Booth intended the monstrous implication of the whole south in the crime, nor need we seek the number or the names of its contrivers. The æsthetic, the dramatic character of the act is not affected by such inquiries. Lincoln's assassination was a logical result of the war. It gave condensed and exaggerated expression to the passions that had grown up in the breasts of thousands during four years of disastrous warfare and extreme hardship. To hundreds of thousands in the north it brought peculiar, almost personal, feelings of grief, resentment and horror. To an even greater degree it must have aroused such feelings in the breasts of a majority of southerners. It perturbed and thrilled every worthy member of a great nation, and shocked the world. The manner and accessories of its performance were as striking as can well be conceived.

These are the elements of dramatic effectiveness, and in the combination and perfection of them the assassination of Lincoln has no parallel in history.

THE DRAMA OF THE APRIL DAWN.

BY J. A. B. SCHERER.

Let a Charlestonian describe the scene.

It is before dawn of Friday, the 12th of April, 1861. Black clouds hide all the stars. The air is heavy and murky with threat. The cold darkness makes itself sensible to the touch in a fine drizzle. Throughout the first hours of the night the Battery had been crowded with citizens, straining their eyes over the dark expanse of water to catch the first fiery sign of the mighty drama which cannot longer be delayed. But as the hours wore by the people turned anxiously and wearily towards home; and by midnight the place is deserted. The chimes of St. Michael's toll the early watches of the new day. Besides those clamorous voices, no sound is heard save the dull, persistent slaps of the sea against the Battery wall. So, every fifteen minutes, the city flings its brazen note of defiance out to the soldiers in the

island garrison. So, each fateful second, the sullen, persistent waves come in from Sumter and slap the city walls. Thus the black night passes.

As last the day is opening. You hear the clattering hoofs of the night watch retiring from their vigil. The first dim streak of dawn lies along the horizon. The chimes clamor that it is half-past four o'clock. And see! Out of the east bursts a little blood-red sun; not a light, but a fire. With frenzied haste it darts its arching track across the sky; out of all reason, beyond all nature,— breathless, mad, abnormal, towards the dark and silent fort. Before it can drop within the walls, this mad thing yields to its pent-up passion; and, bursting in mid-air, sets the whole world quivering with the terrible shock of war. The drama is begun.

The alarmed town, sure at last that the beginning is at hand, flings open shuttered doors, and crowds the Battery once more. Many women stand there on the sea-walls, eye-strained, pallid and trembling; their hearts numb with the first touch of the war god, who treats none so ill as these. To them, if to any, came the prescience of what a fearful day was to follow this fiery dawn. Yet not one could have guessed that the shell from the howitzer on James Island had kindled a flame which only four years of bloodshed might quench. And brothers' blood! It was the challenge to a terrible fratricidal duel; the challenge of brother to brother, of race to race, of kindred against kindred; a fierce challenge, which should know of no abatement; a biting flame, which should know of no extinction until the one side or the other should be faint and wearied unto death. So fight brothers.

So fought the north and the south. In the end the south fell, weary and wounded; to rise again, it is true, yet to be never the same as before. When St. Michael's chimes struck half-past four on Friday morning, the 12th of April, 1861, they struck the prophetic knell of a rich and generous civilization, of an empire romantic and chivalrous, whose like will never be seen again. The passing of an empire, the downfall of a civilization — such was to be a sequel to the drama of the April dawn.

The downfall of this empire liberated four million swarthy slaves. They trooped forth from its ruins, stunned and blinking; stunned by the downfall, blinded by the light,— unable to comprehend the new liberty thus come to them. Yet in the hearts of the lowest and most ignorant there was the strong, deep joy of the human in breathing his own native air. Think of it! A moment ago, four million cattle; now, four million men. What a magician is war!

The liberator of these four million slaves not only struck off every shackle and chain, but straightway thrust into the hand of each freedman a symbol and certificate of sovereignty; for in a republic, the scepter is a ballot. Suddenly the slave is created peer, and expected to change inwardly as the law has changed him outwardly. He has known nothing but enforced toil; he now has the right to be idle. He has known nothing but ignorance; he is bidden to be wise. He has known nothing but submission; he is told to rule. All of this amongst his former masters! Why wonder that the negro has done so little? Rather wonder that he has done so much. A herculean task has been set for this lame Vulcan. What will he make of it? The brows of the nation are knit hard with the problem of the lame black king on the chessboard.

Ah, but there *is* a nation now, to solve it. The shot of the howitzer was a national salute, four years forehand. The north and the south had questioned, discussed, compromised, disputed, until at last there was but one resort. They appealed to the arbitrament of arms. Human nature knows no court back of that appeal. The north won; and, winning, was wise enough to destroy the bone of contention,— wise enough, too, and generous enough, to extend the hand of chivalrous brotherhood to a disarmed antagonist whose surrender was sincere and final. They fought like men; they shook hands like knights; they stand henceforth as friends and brothers. The war settled their dispute forever. Hitherto the south had shouted, "*Pluribus!*" while the north cried, "*Unum!*" Henceforth the national motto is in chorus. Hitherto there had been two nations; henceforth there is a nation. The heat of battle welded two swords into one.

* * * * * *

A four years' strife between brothers; the destruction of the old-time south; the freedom of four million slaves; the creation of a vast national problem; and the welding of an empire,— such was the complex message of the deep-toned shot that was fired by Captain James at dawn of the 12th of April, 1861.

THE FALL OF THE ALAMO.

BY NETTIE LEWIS.

To me the fall of the Alamo seems the most dramatic incident in American history, which needs no other argument than a clear presentation. Yet any language would fail to perfectly portray those scenes.

The Alamo was a Spanish mission, founded soon after the settlement of San Antonio. It was built as a place of security against Indian hostility, and had neither the strength nor the arrangement of a regular fortification. The chapel was seventy-five feet long, sixty-two feet wide and twenty-two feet high, surrounded by walls of solid masonry four feet thick. It was built in one story with upper windows, under which platforms were placed for mounting cannon. There were two large barracks, and these, like the chapel, were built of solid stone. The area enclosed within the mission amounted to two or three acres.

In the year 1836 when the brave Texans were struggling for liberty against Santa Anna, the self-styled "Napoleon of the West," the Mexicans under his command came suddenly upon the town of San Antonio. Colonel Travis, with a small garrison of one hundred and forty-four men, immediately withdrew to the Alamo and prepared for the attack which he knew would be made. They were well armed and had several cannon, but their supply of ammunition was small; and to meet an attack from one thousand or more Mexicans they were weak in numbers but strong in courage. With Travis were Crockett, Bowie and Bonham, four names that will never be forgotten. A strong and touching appeal was made for reinforcements, while at the same time they vowed never to surrender nor retreat.

Eloquent indeed was this last cry for help, but it brought no response. All was done that the unsettled state of affairs would permit to secure relief for them, but without avail. Each day Santa Anna drew his forces closer about the Alamo. Each day the Mexican forces increased until they numbered six thousand men.

Infuriated by the resistance of this noble little band, Santa Anna halted his whole army beneath the walls and poured his murderous fire upon the fort and its brave defenders. Day by day the Texans strained eye and ear to catch the first sign of aid so anxiously expected. At last thirty-two brave spirits from Gonzales made their way through the lines. After this no help came.

One day just before sunset the cannonading suddenly ceased, and the Mexicans withdrew some distance from the Alamo. Then the weary Texans, who had worked so hard for ten days and nights, sank down for a little rest. Travis realized that this was the lull before the final storm which was to destroy them all. Then followed one of the most touching scenes ever recorded. In a voice trembling with emotion, he told them that death was inevitable and that he had detained them hoping for promised help. Drawing a line with his sword in front of his men, he cried: "Those who wish to die like heroes and patriots come over to me." In a few minutes every soldier had crossed over and without hesitation, save one, who availed himself of the permission to try to make his escape, and succeeded in doing so.

On the night of the 6th of March soon after midnight the Mexican troops surrounded the Alamo. The officers were ordered to take the fort at any sacrifice. The infantry was prepared to scale the walls. Back of these the cavalry was stationed, with the order to kill any who attempted to shirk the fight, and to let no Texan escape. Amidst the roaring of cannon and while trumpets were sounding the awful notes signifying no quarter, the Mexican troops rushed to the attack. Again and again they were driven back, but the stern command of Santa Anna and the glittering sabers of the cavalry forced them on. They swarmed up the ladders, where they fell, crushing all those who stood beneath them, "while the Texans stood like gods awaiting to let others feel their mighty strength."

But there is a limit to all human endurance, and one by one they fell. Every apartment was a battle-ground. The Mexican dead numbered sixteen hundred men, while not one Texan fell unavenged, not one surrendered, not one was captured. The conflict raged till every one of that noble little band lay a bleeding sacrifice. At last the Alamo stood a bloodstained, black and ruined mass. Death and Santa Anna reigned. History will never record a nobler deed, a more self-sacrificing devotion to the interests of any country.

The bodies of the Texans were thrown by

the Mexicans in a heap and burned. As the Sabbath sun was slowly sinking, that funeral pyre of heroes was lighted and from the sacred fire the smoke ascended to heaven.

It has often been remarked that Thermopylæ had its messenger of defeat, the Alamo had none. Travis had written that, so long as his flag waved over the Alamo, signal guns would be fired at sunrise. Houston, who was hastening to his relief, placed his ear to the ground and eagerly listened for the signal. All was still! The silence told the sad story.

Unaware of the approaching enemy, Texas was then resting in fancied security, and had this brave stand not been taken at the Alamo, Texas would have been devastated to the Sabine. But free men have written the story of their doom.

"And sculptured marble has risen to tell
How Crockett and his brave companions fell."

At the battle of San Jacinto, which the Texans well knew would decide their fate, the cry which thrilled every heart and nerved every arm was, "Remember the Alamo!"

SHERIDAN'S RIDE.

BY C. W. EVANS.

In my opinion, Sheridan's ride is by far the most dramatic incident in American history. It contains all the elements and features of a tremendous drama, and its culmination is perfect from a dramatic standpoint. There is no element of interest lacking in the time and manner of Sheridan's appearance upon the scene at the battle of Cedar Creek. The series of successful operations, the departure of Sheridan for Washington, the night attack of Early, the indescribable disorder and confusion of the retreating army, the sensational ride of Sheridan from Winchester, the electric effect of his presence, and the brilliant victory that followed, furnish a series of dramatic incidents leading up to a wonderful climax which is unapproached by any other event in our history. It is difficult to suggest wherein improvements could have been made, had it been deliberately planned for the purpose of dramatic portrayal. Under such circumstances, a synopsis of the drama might have read as follows:

ACT I.

August, 1864.

General Hunter retires from command of the middle division. General Sheridan takes charge.

ACT II.

General Sheridan takes the field. The battle of Winchester. Sheridan victorious.

ACT III.

General Early retreats to Strasburg valley. Sheridan follows and attacks. Early again defeated. He retires to Fisher's Hill.

ACT IV.

Early surprises the Union forces by a night attack on the left flank. The Union left and center are thrown into confusion. General Ricketts covers the retreat.

ACT V.

General Wright endeavors to rally the disorganized troops. Sheridan appears on his famous black charger, and the men rally around him. He leads a countercharge, and Early is completely overthrown.

Finale.

IS AN ASSEMBLY PROGRAM EDUCATIVE?

BY GEORGE E. VINCENT.

EVERY art sooner or later develops its methods or theory. Men make experiments and then reflect upon them. The art of program making is just reaching the reflective stage. During the last twenty-five years summer assemblies have been springing up in all parts of the country, and schedules of lectures, entertainments, and concerts have been prepared year by year. A comparative study of these programs shows the gradual emergence of a vague system in the making of them, but it is safe to say that as yet few well-conceived principles underlie the preparation of these schedules.

An assembly manager groups together a great variety of exercises, each interesting in itself. This policy results in a miscellaneous assortment of unrelated things. The effect upon audiences may be stimulating and entertaining, but the permanent result cannot in the nature of things be valuable. The principles of continuity and concentration are utterly ignored.

Again, certain programs are made up apparently without much thought of proportion. The materials are arranged in such a way that during one week there may be a great congestion of literary and scientific lectures, while another week is almost frivolous in the lightness of addresses and entertainments. There is an analogy between the making of a program and the editing of a magazine. The magazine editor who should select articles merely because they were in themselves interesting, and should publish them in a group without any thought of the magazine as a whole, could not hold his own in the present keen competition.

It is ver evident, therefore, that the successful program must be put together with the aid of some guiding principles. There are at least two considerations which should influence those who make these schedules of lectures. They should remember that popular intelligence can be increased only by the study of historical periods, of literary achievements, and of economic and social forces which have been at work in the past, and are operative in the present. The danger lies in supposing that so-called "current topics" are the only subjects with which a program should deal. This is a fundamental error. We should deem it absurd if the schools and universities were to confine their instruction to contemporary politics, literature and social reform. The assembly program has an educating duty; and, if it is to be truly educative, it must deal from year to year with the great permanent and enlightening elements in the tradition of mankind.

It is, nevertheless, true that current topics deserve attention. To bring to bear upon the affairs of today the reflective powers which have been strengthened by a study of the past is one of the most important tasks of the intellectual man. It is appropriate that the assembly program should deal with the present. It is only right, therefore, that during the coming assembly season there should be lectures on the South African situation, on the colonial policy of modern nations, upon the struggles of these nations for commercial and political supremacy. It is equally necessary that there be lectures on wireless telegraphy, on liquid air, and on other extensions of knowledge with regard to natural phenomena.

The two elements, then, the permanent and the current element, must be given place in right proportions in the ideal program. The selection of current topics is an easy one. They force themselves upon the attention of the program maker. His task is to discover the men and women best able to deal with the topics which absorb from time to time the popular mind.

When, however, it comes to the selection of the topics for the more truly educative side of the program, the problem becomes more difficult. The field of human knowledge is so vast that one hesitates to make a selection. It is just here that the course of the Chautauqua Literary and Scientific Circle comes to the assembly manager with suggestion. This course has been carefully planned to cover a wide range of human knowledge and interest. In four years it practically makes the cycle of human history, introducing the chief literatures of the world, and calling attention to a group of representative sciences. The C. L. S. C. course is a valuable guide in program making. University Extension lectures on

the topics to be studied during the following winter make the most appropriate matter for this permanent element in assembly schedules.

But there is still another advantage in this plan. By coöperation and concentration of this sort, people at the assembly become interested in these topics, and continue their reading upon them during the following winter. In this way they become more closely associated with the assembly than is possible under any other plan. Where this principle is followed, the assembly becomes a vital part of the intellectual lives of the people who attend it. It is not merely a "moral variety show," it becomes a truly educative institution.

The elements which go to make up an assembly program may be briefly summarized as: Sermons, religious and ethical addresses, University Extension lectures, popular lectures, dramatic readings and interpretation of plays, stereopticon lectures, and entertainments in great variety. The program maker's task is to determine the proportions in which these elements are to be combined. The unit for which he plans is the week. Each week in an assembly program should constitute a whole in itself, and then the various weeks should so combine as to give a certain unity to the season. Unless there is some underlying plan of this sort the program becomes merely a hodge-podge of unrelated things.

Of course, it would be purely doctrinaire to outline a model week. Local conditions modify the plans of each assembly. There may be some suggestion, however, in the schedule below which gives an idea of the principle that is ordinarily followed in the preparation of the programs of the original Chautauqua Assembly.

It will be noted that the week is held together, as it were, by at least two courses of continuous lectures on the University Extension plan; there are two concerts, two readings, two or more popular lectures and addresses, two stereopticon lectures, and a light entertainment. It will be noted that the religious element finds a prominent place daily in the morning devotional hour. A series of addresses on ethical and religious topics is given by some noted leader of religious thought. This lecturer ordinarily preaches the sermon on the preceding Sunday.

In the Extension lectures, which run from week to week throughout the season, the main topics of the C. L. S. C. course for the following winter are outlined, so that people begin the reading in the autumn with clear ideas of the field which they are to cover.

If a Chautauqua program is to have in it any element of permanence, if it is to render any dignified and valuable educational service, it must be constituted upon some plan which will recognize systematically year after year the wide range of human interests, and there is no better general outline to be followed in such program making than that offered in the popular reading course of the Chautauqua Literary and Scientific Circle.

Hour.	Sunday.	Monday.	Tuesday.	Wednesday.	Thursday.	Friday.	Saturday.
9–10	Bible Study.						
10–11		Devotional Hour.—Addresses on Religious and Ethical Topics.					
11–12	Sermon.	University Extension Course on History, Social Science, Etc.					Popular Lecture.
2:30–4	Sunday School.	Popular Lecture.	Popular Lecture.	Concert.	Popular Scientific Lec.	Popular Lecture.	Prominent Speaker.
4–5		C. L. S. C. Round Table.	C. L. S. C. Class Meetings		C. L. S. C. Round Table.	C. L. S. C. Round Table.	Base Ball Match.
5–6	Vesper Service.	University Extension Course on Literature, Philosophy, Etc.					
7–8		Band Concert.	Band Concert.	Vesper Service.	Band Concert.	Band Concert.	Band Concert.
8–9:30	Sacred Song Service.	Stereopticon Lecture.	Readings.	Stereopticon Lecture.	Readings.	Entertainment.	Grand Concert.

THE EXPANSION OF THE AMERICAN PEOPLE

By Edwin Erle Sparks

CHAPTER XXXIII.

THE GROWTH OF DEMOCRACY IN AMERICA.

Required Reading for the Chautauqua Literary and Scientific Circle.

SOMETIMES one imagines that there were no social classes among the colonists. Yet the early catalogues of Harvard College where the names of students were arranged according to the rank of the parent instead of alphabetically, the assignment of pews in the established church, and above all the magnificent old colonial mansions, show that the people were far from being on a social equality. Social classes of that day were based upon wealth and birth. The rise and spread of education, the growth of art and literature, the increase of college attendance, the duplication of literary and social clubs, the developed taste for music—these and numerous other causes have furnished common meeting grounds and created social classes as strong and well marked as those of colonial days. They are simply classifications of degree, and by duplicating accessibility allay feelings of envy or disappointment. Longing to gain access to any "four hundred" today is evidence only of the absence of an appetence for any other class. Merit is an "open sesame" more powerful than wealth. But it has taken generations to build up this new criterion of

Changes in social class criterion.

Summary of Preceding Chapters.

[Chapters I.–IV. appeared in the October issue. They treated first of expansion as a necessary law of human progress; the dispersion of mankind from the place of origin; the birth of nations; and the governing principles in mankind, as applied to our history, and disclosed in the expansion of the American people in all aspects. Chapter II. described the preparations of Europe in the fifteenth century for expansion — the overflow to the Western Hemisphere. Chapter III. described Spain's part in the western expansion, and the early partition of the western world by Spain, France, England and Portugal; the English speaking colonies proving the fittest to survive. Chapter IV. described the alien races in the English colonies and suggested the evolution of a new type of people from them.

[Chapters V.–VIII. appeared in November. Two chapters described colonial life in the English colonies. Chapter VII. set forth the elements in and the results of the French-English struggle for the Mississippi Valley. Chapter VIII. described the national boundaries after the revolution and the influence of a "public domain."

[Chapters IX.–XII. appeared in December. The beginnings of Kentucky and Tennessee, pathfinding across the Allegheny barrier, and the civilization of embryonic states were described in Chapters IX.–X. Chapter XI. covered the organization and influence of the system of "public lands." Chapter XII. dealt in detail with the peopling of the Northwest Territory.

[Chapters XIII.–XVI. appeared in January. Journeying to the Northwest Territory, the process of state making, and typical pioneer life in the Ohio valley, formed the subject of two chapters. Chapter XV. gave a review of the evidences of the higher life among the American people. Chapter XVI. presented the story of the establishment of the national seat of government at Washington.

[Chapters XVII.–XX. appeared in February. The difficulties with Spain about the southern boundary and the navigation of the Mississippi, the transfer of New Orleans to France, and the ensuing acquisition of both Louisiana and the Floridas occupied three chapters. The assimilation of the foreign element introduced by these expansions of territory was described in Chapter XX.

[Chapters XXI.–XXIV. appeared in March. The development of means of transportation and communication was described and illustrated in detail, and the importance of these factors in nation-making was shown.

[Chapters XXV.–XXVIII. appeared in April. They described the territorial expansions of Oregon, Texas and California, together with the remarkable increase of western population owing to the discovery of gold.

[Chapters XXIX–XXXII. appeared in May. They told of the building of the first Pacific railway, of the various reform movements in America, and of the different experiments in communistic life.]

class. Inherited aristocratic traditions and precedents have been slowly cast off, to be replaced by democratic ideals. Because the process has been slow, it has often been misunderstood, especially by impatient comers from the old world.

The successful struggle of the American colonists for freedom of action naturally attracted the attention of the discontented in Europe. Decades of absolute monarchy in France, of wars in other countries, and especially the revolutionary writings of Rousseau and Voltaire, had created a general desire to migrate to a new land where the abolition of classes and the consequent equality of man could be realized.[1] Many who possessed the means to come were disappointed upon arriving. They failed to see that the American revolution had been a political, not a social revolution; that there was to be no attempt to divide property nor to hinder man in his acquirement of it; that the new world never promised help, but simply gave opportunity for self-help. The Declaration of Independence did not promise happiness, but the "pursuit of happiness." It made no engagement to attempt the social equality, but simply the political equality of man. To the present day it is usually a safe criterion to apply to the demands of an agitator, to ask whether he is demanding of the government political or social rights. Social rights may be bestowed by a paternal monarchy; they have no claims on a self-representative republic which depends entirely upon the efforts of its constituency. One may as well cut off the hand, and demand that it give aid separated from the body, as to demand social aid from a republic.

American revolution not a social revolution.

This mistaken idea bred much of the discontent always prevalent to a greater or less extent among thinking people fresh from the old world. They imagined that a change of government or country can convert a man instantly, without the slow process of evolution. When they saw the coach and four white horses of "His Excellency," the wealthy President Washington, they said that they had exchanged an old-world monarchy for a new-world aristocracy. When they read the conviction of Vice-President Adams that only the "well-born" should rule, they cried out against this new oligarchy. When the newspapers described the "court" of the President and "Lady" Washington, with "Lady So-and-so" or "So-and-so, Esquire," attending, they demanded a fulfilment of their interpretation of the Declaration of Independence. Much of the abuse of Washington during his second administration may be traced directly to this mistaken idea of the function of the new government.[2] Social classes continued, the only advantage being a change of standard from birth to worth.

Early aristocracy in government.

Democracy, using the word in the narrower sense of a form of political power, has been extended gradually until it embraces parts of all classes. The fathers of the republic had less light on the trustworthiness of the people than have the leaders of the present day. In the Declaration of Independence they set forth some lofty principles, but they were to be simply an ideal to work toward. They never tried to put them into execution, as did the French. The constitution, on the other hand, was a practical machine, an expression of the power which could safely be given to the people. A president was to be elected, but not directly

Evidences of aristocratic government.

[1] Brissot, in his "Travels in North America" (1794), says: "I see Happiness and Industry smiling side by side, Beauty adorning the daughter of Nature, Liberty and Morals rendering almost useless the coercion of Government, and Laws and gentle Tolerance taking place of the ferocious Inquisition. I see Mexicans, Peruvians, men of the United States, Frenchmen and Canadians embracing each other, cursing tyrants and blessing the reign of Liberty."

[2] In addition to the charges of being a murderer and a thief, the opposition newspapers accused Washington of wishing to be a king, as evidenced by the aristocratic style of his daily life. Jefferson testifies that at a cabinet meeting the president called God to witness that he had rather be in his grave than in his present position. See Jefferson's Works, vol. IX., page 164.

by the people. They were to choose a body of "electors," the best men in their respective communities, and these in turn were to choose a president. Even the method of choosing these electors was left to the respective states. In only three states were the electors who chose the first president elected by the people. In all the other states they were selected by the state legislatures. The people, as a whole, did not elect even the members of the state legislatures, since each state had some kind of a property qualification. It is estimated that out of a population of thirty-five hundred thousand in 1789, there were not over one hundred and fifty thousand men entitled to vote. The suffrage has been extended, not always without friction,[3] until instead of one voter to every twenty-three people, there is one voter to every four or five. First the white men were enfranchised, then the black men, and thereafter, gradually, the women.

Growth of democracy.

The growth of democracy as an exponent of the power of the people is likely to be seen only in sudden transitions or revolutions, when the people rise against abuses of men and measures. There have been three well-marked returns of political power to the people; occasions when the desire for a government administered by the people and in their interests has upheaved the incumbent layer of a government administered by the superior ones or in the interest of privilege. The first election of Thomas Jefferson in 1800 was a reaction from the aristocratic rule of the Federalists, whose reign culminated in the unrepublican Alien and Sedition laws. But the democracy of Jefferson, a college-bred man, was an aristocratic democracy, since suffrage was not yet sufficiently extended to bring in a pure rule of the people. Nearly thirty years later the migration of the people and the growth of political strength in the newer west, as described in the preceding chapters of this series, brought a second revolution. It was directed against the "presidential succession," or the custom which had grown up of making the secretary of state the next chief executive. It was also antagonistic to the paternal legislation known as the tariff, and to the financial monopoly called the United States bank. The people therefore placed in the presidential chair an old Indian fighter, Jackson, and demanded and obtained a clean sweep of all the office-holders. The disastrous result of the ensuing changes in national financial policies quieted for some time the common clamor. The third seizure of political power was due to a combination of the people of both parties against the political leaders who for forty years had compromised and hushed up the disturbing slavery question. The "plain people" cast aside the logical candidate, Seward, and chose from among their own ranks a rough, uncouth man of the prairie; and, thanks to a split in the opposite party, they elected him to the presidency, and under him solved the question.

Three political revolutions.

The growth of democracy as an agent for the welfare of the people has been attended by far more success than failure. The development of the American people, as described all through this series, would have been

[3] Property qualifications for suffrage as prescribed in the first state constitutions or in the colonial governments allowed to continue:

Massachusetts.—"Freehold of the annual income of three pounds or estate of sixty pounds."
Rhode Island and Connecticut.—"Freehold of forty pounds or forty shillings rent."
New York.—"Freehold of twenty pounds or paying forty shillings annual rent."
New Jersey.—"Worth fifty pounds proclamation money clear estate."
Delaware.—"Owning fifty acres of cleared land."
Maryland.—"Fifty acres of land or thirty pounds worth of property."
Virginia.—"Fifty acres of land containing a house, at least twelve feet square."
North Carolina.—"Freehold fifty acres of land" (to vote for Senator).
South Carolina.—"Owning one hundred acres of land or paying ten shillings tax."
Georgia.—"Possessing ten pounds value or being of any mechanic trade."

In New Hampshire and Pennsylvania only the payment of taxes was required. See Poore's "Constitutions and Charters," and Bishop's "History of Elections in the American Colonies." "Dorr's Rebellion" in Rhode Island was caused by the demand for an extension of the franchise privilege. The whole tendency today is toward restriction of the franchise.

impossible without a fostering government and favorable legislation. This legislation may confer benefits directly, as in the case of the Homestead act, or indirectly, as in aiding a transportation enterprise or protecting by a tariff some branch of labor. But this enterprise usually has the visible shape of a corporate company or a proprietor, whose interests are enriched whilst the people are being served. Class legislation thus seems unavoidable, and while necessary for democracy is at the same time detrimental to it.

Democracy as an agent of the people.

Franklin claimed that the *all* of one man was as dear to him as the *all* of another, and that the poor man had an equal right and more need for representation in the legislature than the rich man. But the poor man can summon votes only by individuals, where the rich man can appeal, if he wishes, to thousands of employes whose interests must be identical with his own. Neither at the polls nor in the legislative halls dare the poor man maim the hand which feeds him. Even should the poor man choose his own representative, there is always the possibility of corruption at the hand of the rich man. Thus the contest is always unequal. If one turns to any form of socialism, class legislation seems again unavoidable. The capitalist demands privileges for his interests, the socialist for the people. Neither can be exclusively served without injury to both.

Obstacles to democratic government.

The development of democracy as an agency, therefore, has been a constant adjustment of man's industrial activities, and adaptation of his civic rights to them. This consideration and protection of the individual is now thought to be the chief function of democracy.[4] In the earlier days, such legislation was left to local agencies, but it has been shifted from local to state, and now to national, control. Individual labor is naturally organized to secure the protection formerly afforded organized interests. Class and "privilege" legislation in city, state and national legislative bodies has brought about this deplorable conflict.

Modern democracy as a protector of the individual.

It is unlikely that the American people will solve this inherited antagonism between the classes and the masses. They did not create it any more than they created democracy.[5] But as in the case of the vegetable products which they inherited from the old world, but which they have vastly improved by cultivation in the new, so may they hope through self-government to secure greater accord among the people, and thus contribute not only to their own happiness but to that of the world.

The hope of democracy.

CHAPTER XXXIV.

THE WELL-BEING OF THE AMERICAN PEOPLE.

Happiness is a purely relative term, yet it is within the bounds of reason to say that no people has possessed so large a degree of happiness as has attended the American people during their expansion. Placing aside the unparalleled resources of the new land, it may be profitable to examine a few of the inherited factors which have been developed and made to contribute so largely to the general well-being.

Some factors of happiness.

[4] In "By Blue Ontario's Shore," the poet, Walt Whitman, expands this thought. One quotation must suffice:

"The American compact is altogether with individuals;
The only government is that which makes minute of individuals.
The whole theory of the universe is directed unerringly to one single individual — namely, to you."

[5] John Adams said that there was a court and a country party arrayed against each other in the colonies. The one composed of courtiers at the colonial capitals; the other the people in the country. It has always been so. The city as a whole has represented the leaders, the capitalists, the promoters, and the influential in government. The country, as a whole, has contained the borrower, the governed, the less prosperous, and, consequently, the disaffected. On these relations see Spahr's "Present Distribution of Wealth in the United States."

Well-being increased by inventions.

The beginnings of the United States Patent Office have been described.[1] Notwithstanding the momentary increase of inventions during the War of 1812, the number continued small, being less than ten thousand before 1836.[2] The artificial stimulation to business during the inflation of 1835–36 gave a great impetus to invention. The vast system of projected railroads and canals demanded appliances of a thousand kinds for construction and operation. But commercial depression soon followed and reduced the number of patents. The Civil war produced a deluge of destructive inventions, which subsided only gradually. Thus in 1869 there were more patents issued in connection with guns than in any other year of the Patent Office.

Variations in the number of patents issued.

PLACER GOLD MINING.

A few results of invention.

In a hundred years the genius of invention has changed in many respects the mode of living. Means of transportation have made possible the growth of cities, and have enabled men to transact business in the central portion and enjoy a home life in the outlying districts. This concentration has been increased by the invention of the vertical railway or elevator, which enables thousands of men to be housed in tall buildings on a single city square. The cotton-gin and the loom, together with new processes of tanning, have given to man a covering varying from that of the animal of the tropics to that of the animal of the arctics. He is thus comfortable in any climate to which his taste or occupation may call him. The improved plow, harvester, and thresher, have made food cheaper and have utilized the vast fertile spaces of the new world. Internal transportation also means an assurance of food and fuel. It is claimed that inventions have increased the chances of human life fully forty per cent. Inventions connected with the printing-press have raised the standard of public intelligence.

LIFE CAR OF JOSEPH FRANCIS.

American inventors.

In the list of American inventors, the name of Whitney is always connected with the cotton-gin, Morse with the telegraph, Hoe with the printing-press, Colt with firearms, McCormick with the reaper, Howe with the sewing-machine, Ericsson with war vessels, Bell with the telephone, Pullman with the sleeping-car, and Edison with various applications of electricity, especially the incandescent light. Less known are Blanchard who made the tack machine, Bruce who invented type-casting, Mergen-

[1] In Chapter XV.

[2] In 1834 a fire in the Patent Office destroyed nearly all the models of these first inventions. Under a Congressional appropriation many were reproduced.

thaler, the inventor of the type-setting machine, and Francis who invented the life car.[3]

The number of patents granted to each state per thousand population shows "Yankee genius" pitted against the frontiersman, who is obliged to be a Jack-of-all-trades. In their order the first six states are Connecticut, Massachusetts (the District of Columbia), New Jersey, Montana and Colorado. Likewise the number of separate patents for the same purpose illustrates the wide choice offered the people. There are over thirty-six thousand patents on agricultural implements, including some ten thousand on plows alone. On sewing-machines and attachments over six thousand patents have been issued. One thousand patents exist on lanterns, six hundred on bottle-stoppers, and one hundred on wooden screws. The danger attendant upon coupling cars, recognized in the large number of cars in use and by compulsory legislation on the subject, has brought out over seven thousand inventions. Many of these inventions are bought up by a few manufacturers, as in the case of one elevator company which owns two hundred and fifty separate patents. The inventor rarely makes the money on his product.

Patent statistics.

BURLESQUE SUGGESTION OF AN OVERHEAD RAILWAY.

Probably three-fifths of the capital of the United States is directly dependent on inventions.[4] The largest profits are sometimes realized from the most insignificant idea. A toy return ball has yielded more profit than all the dredging machines patented. The mixing of rubber and sulphur yielded a fortune under the Goodyear patent. The tins on the ends of shoe-strings and the rubbers on the tips of pencils have been much more profitable than any steam engine. Perhaps the Bell telephone has yielded the largest gross income of any invention yet patented in America.[5]

Utility not size the test.

The state and popular education.

The education of the people by the people, long the dream of rulers and philosophers, has found a realization through the resources of America. State aid[6] is commonly associated with pauperism, and the public schools have had to cast off slowly the odium of charity schools. It was found much easier to bring the people to support the schools than to patronize them. The one affected the welfare of the state; the other the pride of the family.[7]

Public schools at first charity schools.

But when the public school principle had been firmly established, there was no system. Local origin and local government prevented coöpera-

[3] Joseph Francis, proprietor of a New York boat-yard, in 1849 offered to the United States government a metallic life-car, but being refused, he stationed it at his own expense on the New Jersey coast. The next year it rescued two hundred emigrants from the wreck of the British vessel *Ayrshire*. In 1888 Congress voted him a medal, which is preserved with the life-car in the Smithsonian Institution.

[4] The increase of invested capital in certain manufactures between 1880 and 1890 may be stated: Electrical supplies from one million to eighteen million dollars; electric light and power from one-half million to thirty-three million; boots, shoes, and rubbers, from two million to seventeen million; dentists' supplies from seven hundred thousand to two million dollars.

[5] The American Patent Office affords the usual number of curiosities. There is a heating apparatus to be applied to the sole of a shoe; an attachment to the pocket which rings an alarm at the attempt of a pickpocket; a plow with a cannon for a beam, to be used on the frontier; and a steering apparatus to be attached to the tail of a hunting dog enabling him to turn suddenly in his course.

[6] On the beginnings of state aid to education see Chapter XV. of this series.

[7] See page 256.

Forming a school system.

tion. Horace Mann[8] is credited with having first set forth the conditions in their true light when he claimed that education at public expense meant the preservation of the republic; that comfortable and hygienic school buildings were necessary for the health of its people; that teaching must be made a vocation and not an avocation; that the training of professional teachers could and should be done by the state through a system of normal schools; that punishment as an incentive to study should be abandoned; that reforms in the existing method of teaching spelling were necessary; and that reading should be taught by giving to the pupil the word in its entirety instead of separating it into its letters. These and many other improvements, like the professional schools, manual training, sensible education for women,[9] educational publications, and inculcating a taste for art, have been realized but very slowly, often a half century elapsing between their agitation and consummation.

Relations of the national government to education.

The national government has never assumed a relation other than that of a benefactor to education, except in the cases of the military and naval academies.[10] The control of the schools is left entirely to local management. The United States Bureau of Education, formed in 1867, acts simply as a collector and diffuser of information concerning its subject. It has been frequently proposed in Congress to have a national compulsory education law or national uniform course of study, but it has always been found wisest to leave these matters to the states. The states in turn order what shall be done, but leave the laws to the school districts to enforce.

The United States also fosters education by giving to authors a copyright upon their writings; by coöperating with existing institutions in investigation and research; by printing for public distribution a vast number of volumes on all subjects; by sending scientific expeditions upon various missions; by supporting a library, designated as the Library of Con-

[7] The growth of the public schools may be illustrated to some degree by a table showing for the different sections the ratio between the number of pupils attending the public schools and those attending private schools. It will be observed that the people patronize the private high schools more than the elementary private schools. This is partly due to including in high schools the college fitting or preparatory schools. Public colleges include only the state institutions. The ratio shows how large a part of higher education is still reserved by the sectarian institutions.

RATIO OF PUBLIC TO PRIVATE SCHOOL PUPILS.

	Elementary.	High Schools.	Colleges and Universities.
North Atlantic	7 to 1	3 to 1	1 to 5
South Atlantic	24 to 1	1+ to 1	1 to 3
South Central	20 to 1	1+ to 1	1 to 4
North Central	12 to 1	4 to 1	1 to 1+
Western	19 to 1	3 to 1	1+ to 1

[8] Horace Mann, "the father of the public school system," was born in Massachusetts, and after graduation at Brown University became a member of the legislature and later of the senate of his native state. Becoming interested in educational legislation, he was made secretary of the Massachusetts board of education, and filled that office for eleven years. Here he made the voluminous contributions to educational literature which have so influenced later times.

[9] A program for "female education" as late as 1850 embraces: Accomplishments — The Art of Conversation, the Proprieties, Manners, Drawing, Music. Duties — Study of the Bible, Religious Instruction, Domestic Economy.

[10] Soon after the beginning of the government under the constitution, provision was made for attaching cadets to existing battalions for training school. In 1802 these battalions were collected at the Revolutionary fort at West Point on the Hudson. During the war of 1812 the cadets were placed in a separate academy and their number increased to two hundred and fifty. At present provision is made for training three hundred and eighty-one cadets for the various branches of the army. In 1845 a school of training for the navy was established at Annapolis, where provision is now made for three hundred and seventy-one cadets.

gress, primarily for officials, but to which the general public is admitted.[11]

The free school system has grown so steadily that comparisons are frequently disappointing. Thus in Great Britain in 1840 the percentage of adults able to write was fifty-nine, and in 1890 it had reached ninety. In the United States the percentage during this half century had advanced only from eighty to ninety-two. At the latter figure it was still below Germany, Scandinavia and Switzerland.[12]

Statistics of education.

But here one must take into account the migration to the United States of the common laborers from the old world, which decreases its illiteracy and increases that of the new. One must also consider the slaves, numbering almost four millions in 1860, who were for the most part illiterates, and among whom, as freedmen, the desire for education must be fostered. The security of the future is best assured by noting that in the percentage of population attending school, the United States stands second to Switzerland alone as a whole, and is surpassed only by parts of Canada, Australia and Germany.[13]

READING ROOM, LIBRARY OF CONGRESS.

Resting entirely upon the good-will of the people, the public schools have come to be regarded as the wards of the government, a kind of public profit-sharing enterprise. They are jealously non-sectarian, and in a few places are coming to be non-partisan. This secular aspect, peculiar to America, is due largely to a non-sectarian state.

The free church as a factor in well-being.

A free church relieves the state.

One needs but to recall the persecutions, revolutions, and turmoil occasioned by a state church in the history of older nations to appreciate the amount of happiness which has resulted in America from this one innovation. The mission of the new state is to provide for man's physical and intellectual well-being, and to allow him the utmost freedom in the cultivation of his moral well-being. In that way it has increased his responsibility as a free moral agent. The church, like the schools, is a monument to the free-will offering of the people. The resulting pride of its benefactors keeps it from being a pauper — the bugbear of the established churchman.

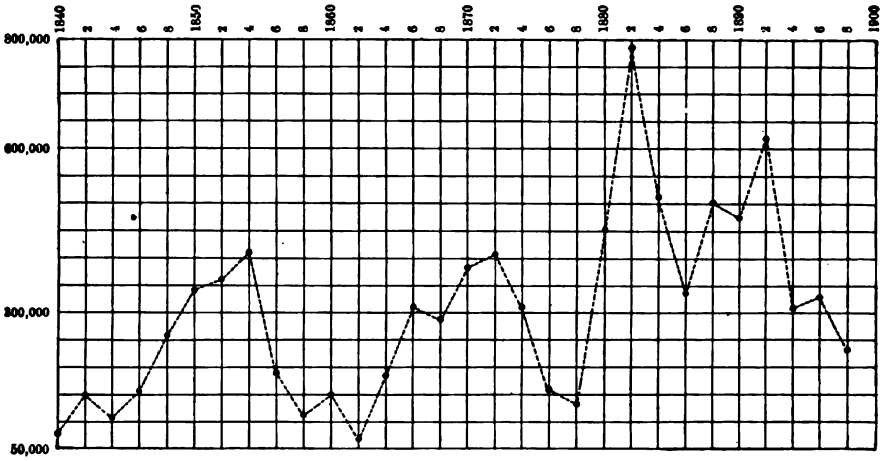
[11] The Library of Congress, as it is called, has been housed recently in a magnificent building in the city of Washington, with every facility for the student and investigator. The library was established in 1800 under the care of the clerk of the House of Representatives, but nearly all the books collected were burned by the British in 1814. Another fire occurred in 1851. At the present time the library contains about one million books and pamphlets, including duplicates. There are also 26,500 manuscripts, 52,181 maps, and 277,465 compositions of music. During the year there were over 100,000 readers in the reading room, who consulted nearly 300,000 books.

[12] See Mulhall's "Dictionary of Statistics," page 231.

[13] These relative positions are shown in the statistics of the report of the Commissioner of Education for 1897–98. Mulhall (page 231) at a date not so recent gives the order as Switzerland, France, Holland, Australia, Germany, Scandinavia, Belgium and the United States.

A free church not a godless church.

The fear is at times expressed that some sect or other will in some way gain control of all the churches or assume an ascendency necessarily fatal to its best safeguard.[14] To gain control of the government is no longer to secure the control of the church. Further, a sect-less state is not a godless state. The omission of the recognition of a higher Ruler in the constitution was no doubt due to the fear of sectarianism at the time it was formed; but to elect an avowed atheist president under that constitution by the votes of the people would be an utter impossibility. Citizens may differ in their views as to Sabbath observance; but the managers of presidential candidates most carefully set forth the manner of observance of that day by the men they champion. The religious exercises attending the inauguration of a president, and the daily opening of sessions of Congress; the adjournment over Sunday of public bodies; the motto on the coins; the enormous circulation of religious papers; the sectarian and non-sectarian conventions; the presence of copies of the Scriptures in the homes; the church marriage service; baptism of infants — all these are but a few of the evidences contradicting the charge of a godless people as the result of a free church.



FLUCTUATIONS IN NUMBER OF IMMIGRANTS.

The extension of well-being through immigration.

Contributions of the old world.

If at any given time the American people had forbidden the entrance of aliens, their happiness as well as their further expansion must have been confined to themselves and their descendants. They would have lost the pleasant contemplation incident to a people who offer an asylum for those feeling themselves oppressed, and opportunity for those seeking self-help. On the other hand, they would not have been recruited constantly by the infusion of a strong, virile, if crude, element without which they could not have overcome the obstacles presented by nature in conquering the

[14] Table showing the states in which each of the leading religious denominations is the strongest:

	1st.	2nd.	3rd.
Roman Catholic	New York.	Massachusetts.	Pennsylvania.
Methodist Episcopal	North Carolina.	Georgia.	Ohio.
Baptist	Georgia.	North Carolina.	Virginia.
Presbyterian	Pennsylvania.	New York.	Ohio.
Lutheran	Pennsylvania.	Wisconsin.	Minnesota.
Congregational	Massachusetts.	Connecticut.	New York.
Episcopal	New York.	Pennsylvania.	New Jersey.
Disciples	Missouri.	Indiana.	Kentucky.
Reformed	Pennsylvania.	New York.	Ohio.
Friends	Indiana.	Ohio.	Pennsylvania.

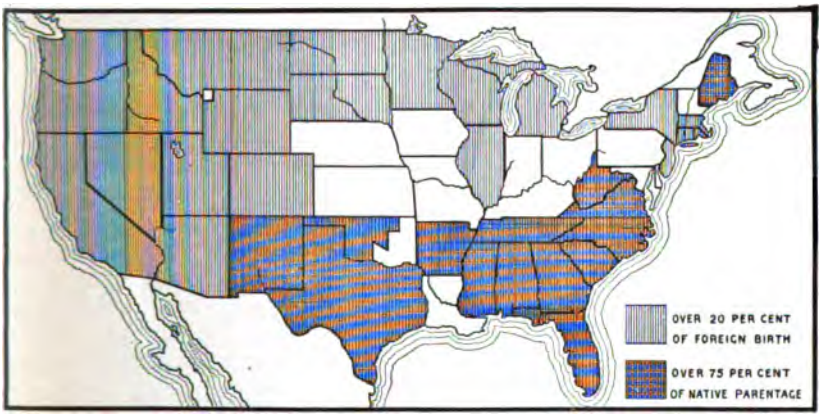
New Mexico has the largest proportion of church members to population; Utah is second, Arizona third, and South Carolina fourth.

continent. Like the valley of the Nile, the American people received deposit after deposit of material which has been assimilated and has enriched the whole.[15]

In 1850 nine out of every hundred people in the United States were of foreign birth; in 1890 the number had advanced to fourteen. That is still a small proportion, especially when one considers the vast areas in America over which the people are scattered. In Belgium there are 482 people to the square mile; in Great Britain 290; in the United States 14. In Great Britain every resident has two acres as his share of land; in the United States, forty acres. Out of 2,797 counties in the United States there are only twenty-seven containing over five hundred people to the square mile. Eight of these are about New York, three about Boston, and the larger part of the others scattered in a line between Boston and Baltimore. This belt contains one-sixth of all the population of the United States in four-fifths of one per cent of its area.

Is there room enough?

In 1819 the collectors of customs of the United States were required to keep a record of the number of aliens arriving from foreign ports. Before that date only conjecture is possible, but the number of arrivals was only a little over thirty-three thousand annually, and the total less



DISTRIBUTION OF FOREIGN- AND NATIVE-BORN.

than that in a single year later. The fluctuations as shown in an accompanying diagram are not without cause. The decrease in immigration after 1840 was the result of the panic of 1837. The increase from 1846 to 1854 was due to the loss of the potato crop in Ireland, and the discovery of gold in America. The decrease after 1854 was caused by the demand for troops in the Crimean war and Indian mutiny. This was followed by the American Civil war. The increase in the midst of the war was due to the Homestead act. The panic of 1872 shows a surprising result, as does the reaction in 1878. The year 1882 remains the banner year, with 788,992 arrivals. This sudden increase was due very largely to the advertising and low rates of rival steamship lines.

Rise and fall in the number of immigrants.

The United Kingdom, embracing all portions of the kingdom of Great Britain, has furnished almost one-third of the total number of immigrants to the United States.[16] But if the kingdom be divided, Germany leads in contributions, followed by Ireland, and then England and Wales combined. If only the last few years be considered, Italy leads; followed by Russia, Ireland, Germany, Hungary, Bohemia, Sweden, and England in order.

What countries send the largest numbers.

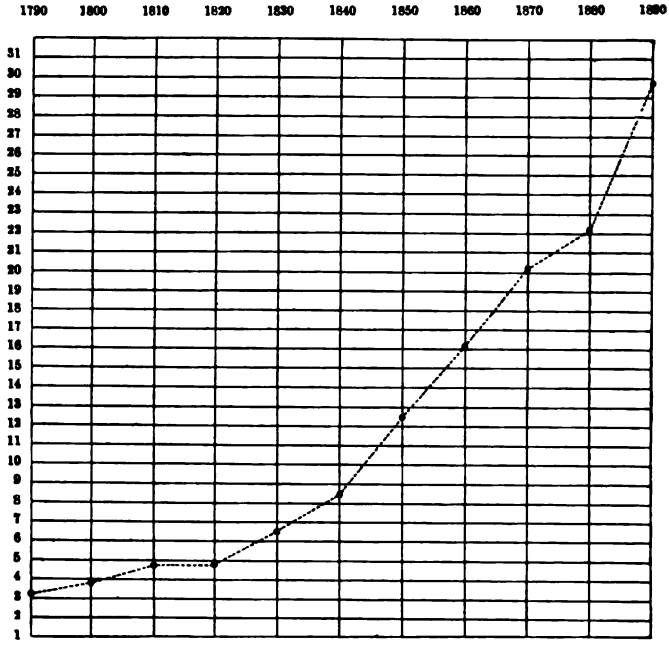
[15] The records of the United States immigration offices show that of every one hundred arrivals only ten are over seventy years of age. The great financiers, Hamilton, Gallatin, and Dallas, were foreigners. Ericsson, Agassiz, St. Gaudens, John Jacob Astor, Stephen Girard, Robert Bonner and A. T. Stewart were not natives of the land where they achieved fame.

[16] This includes the Canadian migration to the United States, which is surprisingly large in New England. Mr. Andrew Carnegie, a native of Scotland, praises Great Britain's contribution to American life in his "Triumphant Democracy."

Distribution of the foreign-born.

The foreign-born element is very unevenly distributed between the north and the south, as shown in the chart on page 259. The northern portion was in former times more attractive, because there free labor was not obliged to compete with slave labor. The south was also an agricultural region, affording small demand for day laborers and operatives. The universal westward line of movement caused the building of trunk lines of railways from the northern seaports leading westwardly through the north, and the immigrants have followed these. Besides, the prevail-

GROWTH OF AMERICAN CITIES.



ing urban life of the north is more nearly like the life in the old world than that of the rural south. The foreigner has been attracted by the city, and has in turn contributed to its growth.

Growth of cities.

This growth of cities is a most interesting element in the expansion of the American people, illustrating the influence of inheritance. At the taking of the first census (1790) only thirty-three people out of a thousand lived in cities of over ten thousand inhabitants. In 1890 two hundred and ninety-two people in every thousand were living in such cities. Undoubtedly in the next census the number will surpass three hundred and thirty-three, showing over one-third of the entire population living in cities.[17] In thus returning slowly to the method of life in the old world, the United States will still be far from the head of urban-dwelling countries. England and Wales have the largest percentage of their inhabitants living in cities; Scotland comes next, then Australia, Belgium,

[17] The steady increase in the number of people living in cities of 10,000 or more is shown in the following percentages:

1790	1800	1810	1820	1830	1840	1850	1860	1870	1880	1890
3.35	3.97	4.93	4.93	6.72	8.52	12.49	16.13	20.93	22.57	29.20

The lack of growth between 1810 and 1820 is due to the War of 1812, which closed American commerce and turned the people to agriculture. The steady increase from 1840 to 1870 is due to railroads and canals, which built up cities at terminal and junction points. The panic of 1872, which closed factories and drove laborers to the western agricultural regions, caused a decrease. The remarkable growth after 1880 is due to the multiplication of manufacturing plants located generally in cities.

Saxony, Netherlands, Uraguay, Prussia, Turkey, Argentine Republic, the United States and France.[18]

The distribution of wealth as a factor in well-being.

The large fortunes which single individuals or families have been able to accumulate from the unbounded opportunities afforded by the United States often blind one to the amount of property held by the masses. It is true that 125,000 families in the United States own $33,000,000,000 worth of the property, and that eleven million other families own but $9,000,000,000 worth. Or to put it another way, one per cent of the families of the United States receives one-fourth of all the money made therein. But when one compares the kind and quantity of food consumed in the United States with that used by the corresponding class in any other country, the health and happiness afforded by the dwellings, and the comfort given by the clothing, one must concede that no small proportion of the total wealth is distributed among the people. Ninety-three per cent of the people of Great Britain hold less than eight per cent of the accumulated wealth. Two per cent of the people hold three times as much private property as all the rest. In the United States forty-eight per cent, or nearly one-half the people living on farms, own their land. Of seven million families living in the smaller cities, almost three million own their homes.

Visible and invisible wealth.

CHAPTER XXXV.

THE BEGINNINGS OF A COLONIAL SYSTEM.

When the electric telegraph line reached California, it suggested the beginning of the end. Trade was now in touch with the Pacific by the western route. The dream of Columbus was realized. But the broad ocean was yet to be crossed before the ultimate goal of this western expansion could be reached. A century and a half before, Vitus Bering, a Dane under Russian employ, discovered that the great Pacific ocean narrowed to the north until only a strait, to which his name was given, separated the two continents. The achievements of the telegraph suggested the possibility of laying a cable across this strait, and thus uniting the two worlds on this new-old side. On the Asiatic side, Russia gave every encouragement to the enterprise, promising right of way through Siberia, and even the construction of some of the line. On the American side, Russia could also be of assistance, since she had by discovery taken possession of the entire northwest coast, to which she gave the name of Russian America. In 1799 the Russian American Fur Company was given a monopoly over the region.[1]

Possible communication with Asia.

Having obtained concessions from the governments of England, Russia and the United States, the Western Union Extension Telegraph Company, in 1865,[2] began to construct a line from New Westminster, near Vancouver's Island, northward along the Cascade range of mountains. Other parties began work at different points along the lines. But two years later the company informed Congress that the project had been abandoned at a point some eight hundred and fifty miles north of New Westminster,

Attempt of the Western Union Extension Telegraph Company.

[18] The tendency of foreigners to flock to cities is illustrated in the Pullman car works in Chicago. Of the 7,152 employees, this year, sixty per cent are foreign-born. The average for the whole United States is less than fifteen per cent. The number of Scandinavians in the works is double that of any other people.

[1] The withdrawal of Russia from the middle parts of the Pacific coast was described in Chapter XXVII. of this series.

[2] The agitation of this subject was begun as early as 1856. The various companies are sometimes called the Overland Telegraph Company, the Russian-American Telegraph Company, etc.

after an expenditure of over three million dollars. The success of the Atlantic cable, after many trials, had proved fatal to the all-land project.

Success of the Atlantic cable.

The first attempt to lay a cable by paying it out from the end of a vessel was stopped three hundred and thirty-four miles west of Ireland by the parting of the wire. The second attempt was made by starting in two directions from mid-ocean, but the cable again broke of its own weight. A third attempt from mid-ocean laid a cable to each shore, and for about a month messages were sent over it; but the line was defective, and the current gradually failed.[3] The fourth attempt started from the shore, but parted at a distance of one thousand miles. In 1866 a fifth attempt was made with an improved cable. It consisted of six strands of wire laid around a seventh, covered with four layers of gutta percha and an outside covering of ten solid galvanized wires, each surrounded by five strands of white Manila yarn laid in tarred hemp. Between Ireland and Newfoundland the *Great Eastern* and her convoy covered 1,669 miles, and paid out 1,864 miles of this new cable. In February, 1866, a message was sent to President Johnson announcing the complete success of the Atlantic cable. The continents were at last linked together, and new-world enterprise had accomplished the task.

THE FIRST AMERICAN COLONY.

Interest in Russian America aroused.

The different parties engaged on the telegraph line in Russian America were like exploring parties in an unknown land. They brought back stories of streams filled with fish, of vast forests, of mineral wealth, and a northern climate ameliorated by the warm Japan current running along the coast. Newspapers were filled with their descriptions. The old land-hunger began to be felt again. The western star marking the "destiny" of America was once more in the ascendency. Our relations with Russia suddenly assumed importance.

Strong relations between Russia and the United States.

Russia spoke first. When a special commissioner carried to the czar the congratulations of Congress upon his escape from assassination, his secretary of foreign affairs assured the new country of the most friendly feeling of the old, resting entirely upon commercial agreements. His majesty himself also commented on the lack of hitherto existing relations between the two countries, saying, "The two peoples have no injuries to

[3] Oliver Wendell Holmes, in a poem entitled "De Sauty," suggests that the chief electrician of the company, from whom the first message, "All right," had come, was a product of galvanic action and had perished with the current.

"Born of stream galvanic, with it he had perished!
There is no De Sauty now there is no current!"

remember."[4] In truth, Russia, in her struggle with England in the east, was the first European nation to appreciate the growing importance of the western people, and to wish to gain their allegiance by a benefit conferred. Then, too, Russia was just entering upon the emancipation of her serfs, and the struggle which the United States had been engaged in for the ultimate end of emancipation proved a new bond between them. During that contest, when England seemed to favor the Confederate states, and France sent Maximilian to Mexico, a Russian fleet had appeared in American waters "as a demonstration of good-will and respect," according to Secretary Seward.[5] Russia also had permitted the United States to carry prizes into her ports, but had never received an agent of the enemy.

Russia cedes a territory to the United States.

The cordial feeling thus engendered between the two nations was brought to a material basis in 1866 by a memorial from the inhabitants of Washington territory asking Congress to secure permission for them to cure fish, repair vessels, and secure fuel and water in Russian America. The charter of the great monopoly called the Russian American Fur Company, which under a Russian charter had controlled the region since 1799, expired in 1867, and furnished an opportune time for Russia to dispose of this outlying and almost useless province. During the Crimean war it had barely escaped capture by the English. Therefore at four o'clock in the morning of March 30, 1867,[6] a treaty was signed by Baron Stoeckl, the Russian minister to the United States, and W. H. Seward, secretary of state, by which, upon ratification, Russian America should become the property of the United States upon payment of seven million dollars. Later two hundred thousand dollars were added to buy off all company claims existing under Russian contracts. As in the case of Louisiana, the United States as a neutral had profited by the old-world jealousy of England.

ALASKAN TRADING POST.

[4] Treaties and conventions between the United States and Russia had been made in 1824, 1825, 1832, 1854, and 1859. Russia had twice offered her services as mediator in the war of 1812, and later acted as arbiter in the final settlement with Great Britain.

[5] The tradition that the commander of the fleet had orders to aid the Federals if England interfered overtly for the Confederates cannot be authoritatively verified.

[6] Seward hoped to redeem the administration of President Johnson by rallying the "patriotism" of the people with a new accession of territory. Permission to make the sale reached the Russian minister by cable in the evening, and the transaction was hurried through at once.

INTERIOR OF GREEK CHURCH AT SITKA.

The treaty was ratified by the Senate with only two dissenting votes, but in providing the money, the House showed dissent of forty-three, to one hundred and thirteen affirmative.[7] Some of this opposition was due to the reconstruction difficulties with President Johnson, but there was also objection made to the purchase of outlying and non-contiguous territory; that it meant a new and dangerous policy; and that it was favored only by those who saw opportunity of investment in the new industries thus opened or who wanted some colonial office. The country was in the flush of victory after the close of the war, and the usual jingoism and claptrap about hauling down the flag was indulged in by those favoring the expenditure. "The flag should float over every foot of the continent," it was declared in debate. "Our aim shall be to have no neighbors at all." "The jaws of the nation must swallow it (British America) up." Beneath all lay the feeling that in this transaction England would be in some way injured, and revenge thus had for the loss of a portion of the Pacific coast in the Oregon country compromise. Bitter regret was expressed for this loss, since otherwise American dominion would now extend unbroken from the Gulf of California to the Bering straits. In any event the acquisition of Alaska[8] would give the United States a "jurisdictional preponderance" in the coming scene of commercial conflict — the Pacific.

Expansion wins in the debate.

Few could have foreseen the far-reaching effects of this first expansion over non-contiguous territory. It had crept in so gently, and under the thought that it should have been contiguous and would have been so if the upper Oregon country had not been abandoned. The word "colony" was not employed; indeed it would have been looked upon almost with horror by the American people. Yet the proposition to create a territorial government was scarcely considered in Congress, and the military

Unseen effects of the Alaska purchase

[7] Majority and minority reports for and against appropriating the purchase money may be found in House Report 34, 40th Cong. 2nd Sess. See also debates in the "Congressional Globe," 40th Cong. 2nd Sess., Part 4, and Senator Sumner's able speech, in his works.

[8] Opponents had suggested in ridicule the name "Walrussia," a combination of walrus and Russia. "Polario," and "American Siberia," came from the same source. Alaska, a native word, is said to mean "mainland," and was suggested by Charles Sumner or Major-General Halleck (House Exec. Doc. 177, 40th Cong. 2nd Sess., page 58). It was at first erroneously spelled Aliaska.

rule which Colonel Rousseau set up on taking possession was allowed to continue,[9] the laws of the United States simply being extended over the new land, and a customs district created. Here was a colony in all senses of the word, and it was to be the beginning of the American colonial system. So insidiously does colonial precedent grow.

Results of our first colonial rule.

Indeed, the old colonial method of company monopoly so offensive in the early day was adopted in 1870, when the Alaskan Commercial Company was given seal fishery rights. The government was urged to this action by "special agents" sent to examine the condition of the country. In truth, the government was helpless. It had a colony on its hands without any arrangement having been made for its control. Self-government seemed impossible. It was said that there were only one hundred and twenty-five white men in the whole country. The United States was forced into the very colonial measures which it had always condemned. But it made two exceptions. Former colonial policy made colonies profitable by taxing their inhabitants; the United States exploited Alaska through its resources. Formerly the home government extorted profits from the colony: the United States permitted corporate organizations to do it.[10] As a result of this first experiment in farming out a colony, the United States now possesses a "squeezed orange" in Alaska; the great industries like the salmon fisheries, the sea otter and seal fisheries, wantonly exhausted or in the hands of enriched corporations; the natives starving or destroyed through intemperate habits which the government is impotent to hinder; the colony frequently used as a refuge for carpet-baggers and disappointed candidates for better places; and the control of the country so dispersed among the various departments of the national government that no one has sufficient power or responsibility."[11]

ALASKAN TOTEM POLES.

[9] The ceremonies incident to the transfer, as described by the correspondent of a San Francisco paper, are printed in House Exec. Doc. 117, 40th Cong. 2nd Sess. The Russian troops formed on the parapet in front of the governor's house at Sitka on the right of the government flag-staff. The American troops, disembarking from their transport, formed on the left of the staff. As spectators, there were naval officers, marines, and some sixty civilians, including six American and six Russian women. The flags were exchanged on the staff amidst salutes, followed by formal words of delivery and acceptance. The tears of the Russian governor's wife represented the feeling of her people upon seeing this first dismemberment of the Muscovite empire.

[10] It is impossible to consider the manner in which this thirty-year monopoly of the seal fisheries was forced through Congress in 1870 without suspicion that undue influence was used. Propositions to advertise for bids, to lessen the period, etc., were not listened to. The clause, "with due regard for the parties already engaged in the trade," gave advantage to the company which had already bought up the buildings of the former Russian Company. Government privilege was as objectionable in 1870 as in the case of the East India Tea Company in 1770. Only the Alaskans were not British colonists. They could not revolt.

[11] See page 266.

CHAPTER XXXVI.

SUDDEN EXPANSION OF THE COLONIAL SYSTEM.

Expansion sentiment after the Civil war.

At the time of the purchase of Alaska, a rush of expansion feeling was manifest. The war passion had not yet subsided. President Johnson, in his message to Congress in 1867, expressed his belief that "the West Indies naturally gravitate to and may be expected ultimately to be absorbed by the continental states, including our own." He would leave this to "the process of natural political gravitation," but in the meantime, by a treaty with the king of Denmark, he attempted the purchase of two of the Virgin Islands as coaling stations. Owing to "reconstruction" enmity, his action was not ratified by the Senate. President Grant later endeavored to secure the consent of the Senate to the annexation of the island of Santo Domingo after its inhabitants had given consent, but the fear that private instead of public interests would be benefited prevented its ratification. It was proposed in Congress to extend a protectorate over both Santo Domingo and Hayti.[1] The old anti-Spanish feeling did not fail to appear during this excitement. Spain had long since been elbowed off the entire western hemisphere, save the two West India islands of Cuba and Porto Rico. She had refused flatly to sell these to the United States at the time of the Florida purchase, and the refusal was repeated during Polk's administration. Still further alarmed by the Ostend Manifesto,[2] she read with apprehension the disposition of the United States to grant belligerent rights to the Cubans in their revolution of 1869. The seizure of the estates of suspected persons, involving the property of many American citizens, and the subsequent incident of the *Virginius* intensified the anti-Spanish feeling.[3] However, Spain consented to pay damages, and the temporary suppression of the rebellion and the promise of Spain to reform her Cuban control postponed the final issue of the long-standing case between the American and the Spaniard.

The unusual industrial expansion which followed the period of reconstruction, and the opening of the south as a new field for investments, quieted the demands of capital and allayed for the time the territorial expansion feeling. But colonial sentiment was simply awaiting precipitation. The first disturbing event occurred on the Pacific side after a quarter of a century of quiet. Since 1825 the Sandwich Islands had been

American interests in Hawaii.

headquarters for American whale fishermen in the Pacific. Boston capital opened a trading house, imported sheep, and developed the native resources. By 1897 nearly two hundred and fifty thousand tons of sugar, the entire exportation, were sent to the United States. American missionaries had entered with American trade. At intervals presidential

[1] For seventeen years Alaska was held under military rule, notwithstanding the pledge of citizenship given to Russia, and regardless of the attention called to it in the messages of different presidents. It was to the interest of the controlling company to prevent immigration by suppressing information, and to the administrations to head off possible criticism. Occasionally a visitor like President Jordan, of Leland Stanford University (in the *Atlantic Monthly* for November, 1898), has ventured to tell the truth about Alaska. The past history of this first colony will probably lie buried under the common pass-word in that distant country, "No one comes to Alaska for his health."

[1] It is impossible to separate the question of these West India Islands from that of "civil rights." In the excitement of giving citizenship to the American negro, many people persuaded themselves into the belief that the world was ready for self-government. There was also undoubtedly a wish to impose even more colored citizens upon the powerless southerners who objected to the Fourteenth amendment.

[2] The United States ministers to Spain, Great Britain, and France met at Ostend, Belgium, and volunteered an opinion that the United States would be warranted in seizing Cuba unless Spain agreed to sell it. The proposition was violently opposed by the anti-slavery element in America.

[3] The *Virginius*, a vessel supposed to be bound for Cuba under the United States flag, was captured by the Spanish, and a number of the officers and men executed.

A WESTERN MISSION.

messages called the attention of Congress to the growing American investments and the necessity of closer relations. The native king, Kalakaua, was allowed to remain undisturbed on his throne, but every effort for several years to secure the ratification of a treaty with him was defeated in the Senate by the sugar interests in America.

At last, in 1875, the king visited the United States in person, and was able to effect a treaty which gave a monopoly to American trade. The colony was gradually coming in. The cession of a harbor for coaling purposes was followed in 1887 by the landing of marines from a United States man-of-war to protect the king against some insurgents. The insurrection had been caused by a new constitution promulgated by the king at the instigation of the resident whites. The death of the king in 1891 and the accession of his sister, precipitated a collision between American and British interests.[4] These were represented ultimately by a Committee of Public Safety and the queen, and the abdication of the latter was reluctantly secured. During this time American marines were landed and a protectorate declared under the American flag. An annexation treaty of course followed, but before adoption the whole question became involved in American politics, and arraigned the two great parties on lines they have occupied on the question to the present day.

Steps leading to Hawaiian annexation.

The Republican party, as the descendant of Hamilton, would naturally be in favor of centralization and the administration of outlying territory from the home office. Being the party of large invested interests, it would find them best subserved as a whole by colonial opportunities and new fields for exploitation. Then, too, being a party led by reason rather than party traditions, it could the more readily adapt itself to new conditions. Its only difficulty would be found in adjusting to a colonial system the protective tariff policy to which it stands pledged.[5]

Natural attitude of the Republican party.

[4] The ascendency of the Americans is set forth by Edmund Janes Carpenter in "The American in Hawaii."

[5] Since the above was written, a shrewd leader of this party has invented a theory that the constitution does not extend to the colonies, but only to the mainland. In that way his party was able to vote the first tariff on one of the new possessions. If the people support this doctrine, the American colonies are completely at the mercy of the home government. The revolting American colonists of the days of '76 based their claims upon the unwritten English constitution. Had they not been under the protection of that constitution, they must have been veritable slaves.

Democratic party naturally opposed to expansion.

The Democratic party, on the other hand, as the party of the individual and the defender of his rights, must look with disfavor upon any form of government which works injustice to any man, and proceeds without the consent of the governed. Bound by the traditions of the past, it would view with repugnance any departure from the early established principles of self-government. It is antagonistic to the preponderance of invested interests, and to legislation in their behalf. Pledged to retrenchment of expenses and all possible reduction of taxes, it would oppose the burden of an army and navy adequate to a colonial system.

EXPANSION OF THE AMERICAN INDIVIDUAL.

The contest over Hawaii was most unequal, and, as has always been the case, expansion won. The opposition is ever swept off its feet by the appeal to "patriotism," and the old cry that "if we don't do it some one else will." It was England's concern over the absorption of Hawaii which brought about that event under a Republican administration, although it had been defeated under a Democratic president.

Hawaii a link in the chain.

This annexation of Hawaii in July, 1898, had been hastened by an incident connected with another part of the Pacific ocean, which showed the necessity for more places of refuge. In order to damage an enemy, an American fleet had sailed into and occupied a bay in the Philippine Islands on the Asiatic side of the ocean. This in turn was brought about by the condition of affairs among the Spanish islands on the other side of the continent. In such manner do events hasten, when prepared for by a long train of causes, powerful though unforeseen.

The Cubans had again revolted against Spanish rule, and the United States had at last interfered. In this, as in former cases, it is impossible to separate disinterested motives from the selfishness of trade. The mass of the American people, antagonistic by inheritance to Spanish rule, although not knowing why, were moved by the highest motives in thus meddling in a neighbor's quarrels. It cannot be doubted that American investors, who saw their Cuban property deteriorating under the apparently endless warfare, and American merchants and manufacturers, who were deprived of the former Cuban trade, assisted in bringing about intervention.[*]

American interests in Cuba.

From a larger point of view the loss of an American man-of-war in a Spanish harbor was but the moving incident in a series. The time was ripe for elbowing the Spaniard from the hemisphere, as he had been elbowed from the continent. Only in the light of history can one comprehend the sudden outburst of anti-Spanish rage; the impulse which led a fair-minded people, noted for fair dealing, to accuse another nation of such a dastardly deed, and to be influenced into a declaration of war on the unproved charge. The mass of the people was not led by cupidity in entering upon this war, and even the government officials in the beginning were not moved by sordid purposes. But no sooner had peace come,

[*] In 1892, just before the last insurrection, the American trade with the island reached its highest point, $102,000,000; but in three years of warfare it fell a total of $69,000,000.

and the nation found itself with three new possessions on hand, than the old land-hunger began to assert itself. The prospect of new fields for investment of capital, and new markets for manufactured products, was too tempting, and American interests began to clamor in the legislative halls. The other moving factor in government, the people, was appeased by the old-time appeal to "patriotism." The flag must never be hauled down. Also the old-time excuse, "unless we take them some one else will," was brought out and its power proved undiminished. But the chief obstacle to carrying out the first high ideals of the country was the one ever present in dealing with inferior peoples — their unfitness for self-government. It was therefore easy to argue ourselves into the belief that our "duty" and responsibility demanded a retention of the islands until ready for self-government. But centuries of lack of training for citizenship cannot be overcome by years or even decades of training. It is a process of evolution. In the meantime, the provinces are to all intents and purposes colonies, and can be used for the benefit of the country holding them, if such sordid motives prevail.[1]

Rapid change in the American policy.

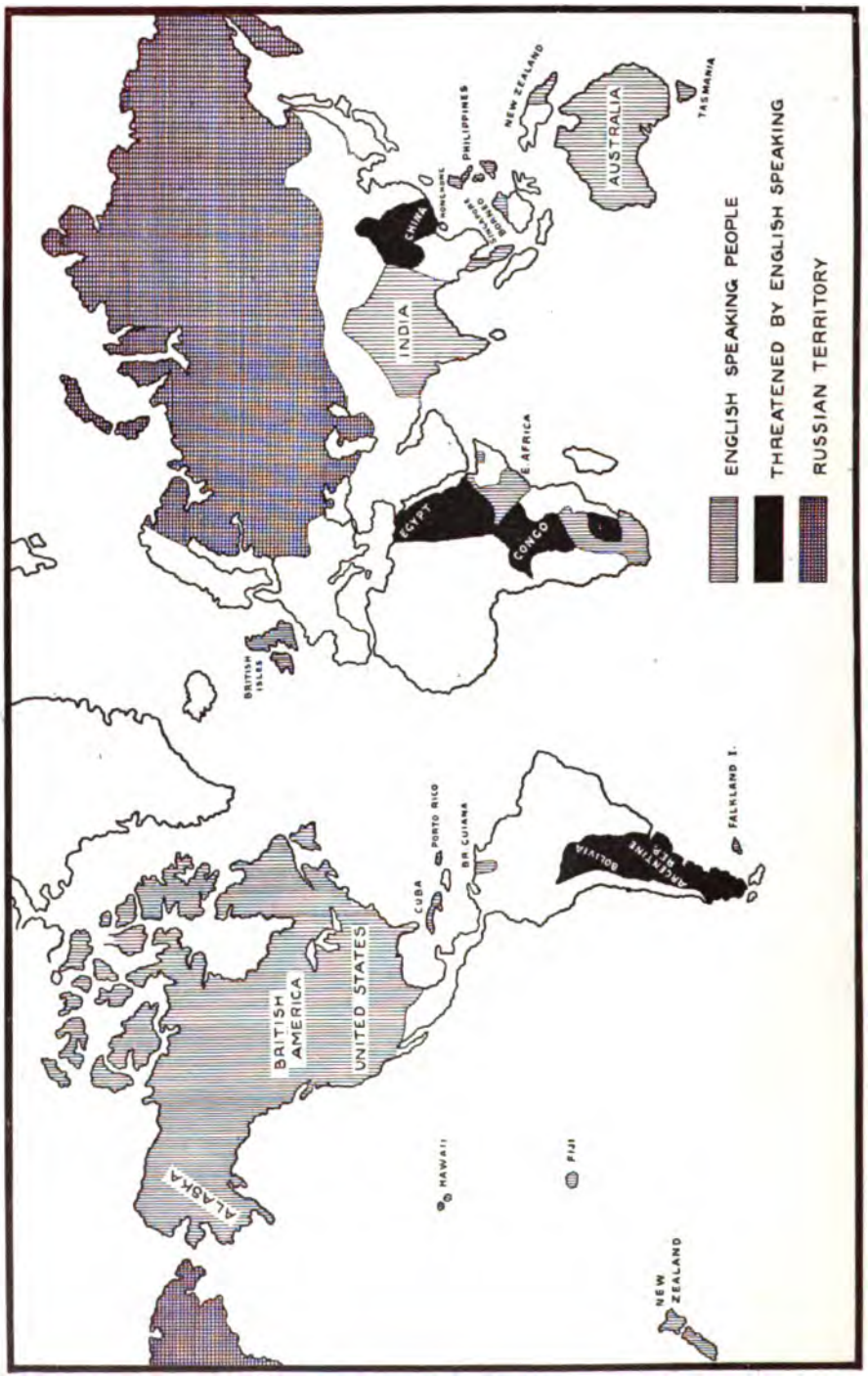
As a result of this territorial expansion and under these complications,

IN THE AMERICAN COLONIES.

the United States finds itself plunged still deeper into a colonial system. It suddenly becomes aware of the new surroundings into which it has been slowly drifting for a quarter of a century. It finds that a new world does not make new inhabitants; that the impulses which moved men in the past are still powerful; that the weak must continue to give way to the strong. The American people of 1900 are in no way the American people of 1800. The republic has become an empire. The democracy of the past must adapt itself to the imperialism of the future. That imperialism is not inconsistent with freedom remains to be proved.

The new conditions.

[1] The term "colonial" is sometimes very incorrectly applied to the territories before they become states. They are not colonies, but contiguous regions held in trust until they are placed on an equality with their rulers. The presence of Americans always promises their ultimate predominance. But in the expansions over outlying territory, beginning with Alaska, this prospect is rendered impossible for decades to come, owing to geographical, racial, and climatic conditions. They are true colonies, although this word will be very sparingly used by political leaders, until the people are grown less sensitive to the new relations into which they have been led.



THE COMING REIGN OF ENGLISH SPEECH.

Based on map in Demolin's "Anglo-Saxon Superiority."

AFTER-WORD.

The gradual growth of the feeling of unionism and nationality, so unperceived and yet so irresistible in the history of the American people, might have led to despotism, if it had crushed local self-government. But there has been a happy adjustment between the two. The people salute the flag of the nation, instead of the state; they entrust the defense of their lives and property against foreign invasion to the union, but leave the policing of their private affairs to the state.

Adjustment of national and local government.

The great increase in numbers and territory has made the United States unique in the history of self-governing peoples. Former republics are but mere specks upon the map. On such a large scale, democracy has not always succeeded. Being so happy themselves, the American people want to see all other people as happy, and have many times been swayed by impulse and sentiment, instead of by judgment. The republic has also certain inherent weaknesses. Being served by its own constituency, it is unavoidable that crude and even vicious officials should at times be chosen. Having no leisure and wealthy class from which to choose its legislative bodies, the republic is an especial prey to the representation of interests and often to corrupt practices. The unusual development of American industries offers temptations to combinations of interests and to attempts to secure government aid in the shape of subsidies, franchises, and privileges.

Inherent weaknesses.

Obeying the law of westward movement, the American republic has arrived at the goal of the Pacific, but, strange to say, in the panoply of the old imperialism. The vast expenditure necessary for the maintenance of adequate military and naval force must be assumed. America must no longer be a place of refuge, but the value of home citizenship must be enhanced. The tender solicitude for the equal rights of inferior man must be cast aside. A market for American products must be secured in the outlying provinces. For a second time, a foreign war begun to aid an oppressed people has brought spoils with it, and a "responsibility" too apparent to be resisted. Extra-continental expansion is no longer a theory; it is a fact. The sentiment upholding it may be expected to grow from time to time,[1] and the second war is not likely to be the last. Having entered the Pacific arena, the partition of China is next upon the program, and the United States will not play the part of spectator. Or, incited constantly by England, interference in Turkey may be next.

The new outlook.

Those who regret to see the new nation abandoning the peace policy which characterized its first century, and adopting the aggressive and often unjust spirit of the old world, must comfort themselves with the thought that the change is caused by the relentless law of inheritance. It is useless to deny that the majority of the American people are of English descent, when they exhibit the same desire for land, the same power of despoiling the heathen, and the same taste for the extension of trade which has always characterized that people. The tie of the English speech is still another proof of the law. Only when the eye can contemplate the globe displayed before it, does one realize how large a proportion

Coming reign of English speech.

[1] A Washington, D. C., newspaper in 1867 said: "So fixed is the feeling in behalf of territorial expansion in the national heart that it is not to be questioned or disputed; and any party or set of men putting themselves in opposition to this irresistible current of opinion must go under." Time has verified the truth of the prediction. When Senator Hoar, of Massachusetts, in April, 1900, made a plea for the republic of the fathers, for the principles upon which the government was founded, for the absolute equality of the brown man as well as the white, for a government resting on the consent of the governed, he was heard only with the tolerance which his age and his past record commanded. His words fell on a cold and unresponsive audience. He was speaking the language of the abandoned past.

of land is possessed or threatened by the English-speaking people. Russia is the only formidable opponent.

Conservatives may also find solace in the hope that the republic will administer the government of its provinces better than has been done by other peoples. The treatment the Americans received as colonists can never be forgotten. Whether a republic, with its frequent changes of administrations, and policy, and officers, is qualified to manage colonies remains to be seen.[1] It may be that the rather sorry beginning is due to lack of preparation rather than to want of ability. As was said heretofore, the success of the past is the hope of the future.

Management of colonies.

REVIEW QUESTIONS.

CHAPTER XXXIII. 1. How have class distinctions changed since the early days of the colonies? 2. What was the nature of the American Revolution? 3. What different views prevailed as to the aristocratic surroundings of the first president? 4. How has the development of voting privileges expressed the growing democratic feeling? 5. What three marked political revolutions have taken place in this country within the century? 6. What obstacles exist hostile to democratic government?

CHAPTER XXXIV. 1. State some of the results accomplished by the inventions of the past hundred years. 2. Mention some of the more famous inventors and their inventions. 3. Give some interesting facts gathered from the statistics of patents. 4. What necessities for a good public school system were brought forward by Horace Mann? 5. What has been the relation of the national government to the schools? 6. By what methods does it foster education? 7. How does the education of the people in this country compare with that of other nations? 8. What aspects of American life show that the lack of a state church does not mean a godless state? 9. What has the country gained from immigration? 10. From what causes has this immigration often fluctuated? 11. What European states send the largest numbers? 12. Why are these elements unevenly distributed? 13. How has the proportion of those living in cities changed? 14. How does the distribution of wealth compare with that of England?

CHAPTER XXXV. 1. What early attempt was made to extend the telegraph to Asia? 2. What attempts resulted at last in a cable across the Atlantic? 3. How did interest become aroused in Russian America? 4. What circumstances established friendly relations between Russia and the United States? 5. How did Russian America become Alaska? 6. What opposing views were held as to the wisdom of the purchase? 7. What methods did the United States adopt for the government of Alaska? 8. What abuses have become possible under this system?

CHAPTER XXXVI. 1. What further attempts at territorial expansion were proposed in the years immediately following the Civil war? 2. How was the country's attitude toward Spain shown in the Ostend Manifesto? 3. How did American interests increase in the Hawaiian Islands? 4. What steps led to the discussion of an annexation treaty? 5. What was the attitude of the two leading parties on this question? 6. What causes finally brought about the annexation? 7. What circumstances led to the American-Spanish war? 8. What position do the new possessions thus acquired hold? 9. How does the American republic of 1900 differ from that of 1800?

Search Questions. 1. What were the revolutionary writings of Rousseau and Voltaire? 2. Why were the Alien and Sedition laws unrepublican? 3. Who were the chief promoters of the Atlantic cable enterprise? 4. How did the *Great Eastern* compare in size with the modern ocean "liners"? 5. What Russian czar acted as arbiter in the War of 1812? In the Civil war? 6. What circumstances led to the emancipation of the Russian serfs? 7. How did the name "Sandwich Islands" originate? 8. In what states is there no state university?

[1] It is impossible as yet to grasp fully the immensity of the American colonial possessions. The extent and population are thus estimated:

	Square Miles.	Population.
Alaska	521,409	32,052
Hawaii	6,470	109,020
Philippines	114,356	8,025,000
Porto Rico	3,368	813,937
Cuba	43,319	1,631,687
	688,922	10,611,696

The territory is nearly double that of the original thirteen states; the population is greater than that of the whole United States in 1820.

OUTLINE IX.

THE GROWTH OF DEMOCRACY IN AMERICA. CHAPTER XXXIII.

Change of criterion for social classes.
- From birth to worth.

The Revolution attempted no change in social life.
- A political rebellion, rather than a social revolution.

The early aristocratic government.
- The wealthy first president. The limited right of suffrage.
- The three political revolutions.

Democracy as an agent for the good of the people.
- Direct and indirect benefits. Indirect benefits enrich the invested controlling interests. An unavoidable conflict.
- Modern Democracy is regarded as a protector of the individual.

THE WELL-BEING OF THE AMERICAN PEOPLE. CHAPTER XXXIV.

The contribution of American inventions.
- The Patent Office. Changes in manner of living due to invention.
- American inventors and statistics.

The free schools as a factor.
- Early odium of free schools. Forming a system.
- National oversight and aid but not management.

Good effects of a free church.
- The state freed from religious government.
- Not a godless people.

Extension of well-being to all peoples.
- Good effects of immigration. Over-population.
- Fluctuations of immigration. Growth of cities.

Dissemination of wealth in America.

THE BEGINNINGS OF A COLONIAL SYSTEM. CHAPTER XXXV.

Demand for telegraphic connection with the old world.
- The Bering Strait route. Organization of a telegraph company. Its explorations arouse American interest in Russian America.

Relations between Russia and the United States.
- Reasons for amicable feeling. Russia cedes the territory.

Alaska, the first American colony.
- Debate upon the new system. An unfortunate beginning.

SUDDEN EXPANSION OF THE COLONIAL SYSTEM. CHAPTER XXXVI.

Expansion fever after the close of the Civil war.
- President Johnson and the Virgin Islands. President Grant and Santo Domingo. The first Cuban insurrection.

A quarter century of quiet.
- The growing relations with the Sandwich Islands.
- American sugar interests prevent close treaties.

Preparations for Hawaiian annexation.
- King Kalakaua secures a treaty, but America secures a monopoly of his trade. A coaling station at Pearl Harbor. Attitude of parties to colonial expansion. Annexation hastened by the Philippine situation.

The great colonial expansion.
- Expansion as a result of intervention.
  - Why did America intervene in Cuba? An inherited hatred for the Spanish.

Intervention brings war and war brings spoils.
- The temptation too strong to resist. "Responsibility" causes an open adoption of a colonial system.

AFTER-WORD.

On the expansion of the national government but not the annihilation of local government. On some inherited weaknesses in the government of the American people. On the great change in policy which a century has brought in America. And a final word of comfort to those who still believe that might does not always make right.

THE END.

A READING JOURNEY through FRANCE

Summary of Preceding Articles.

[Preparations for and incidents of "The Ocean Voyage," in this Reading Journey, were detailed in the October issue. French money, suggestions for living, and a tour of Paris streets and boulevards were covered in November. Domestic and public architecture in Paris, historically considered, formed the instalment in December. Art Life in Paris, from the student's point of view, was described and sketched in detail in January. The picturesque suburbs of Paris were described and illustrated in February. The Paris Exposition was the subject in March. In April, a trip was taken across Touraine. In May, a journey was made into Normandy.]

IX. AROUND BRITTANY.

BY IRENÆUS PRIME-STEVENSON.

"Where sea and sea the rocks dispute,
Where ancient folk and faiths are found."
— *Gildas le Breiz.*

EARLIER articles in this series will have referred the reader often to the outlines of the northern and northwestern provinces of France: to boundaries no longer possessing governmental meanings under the new dispensation of the land since the Revolution abolished the old system of duchies and counties, yet still of import when French geography of travel is in question, or historic growth.

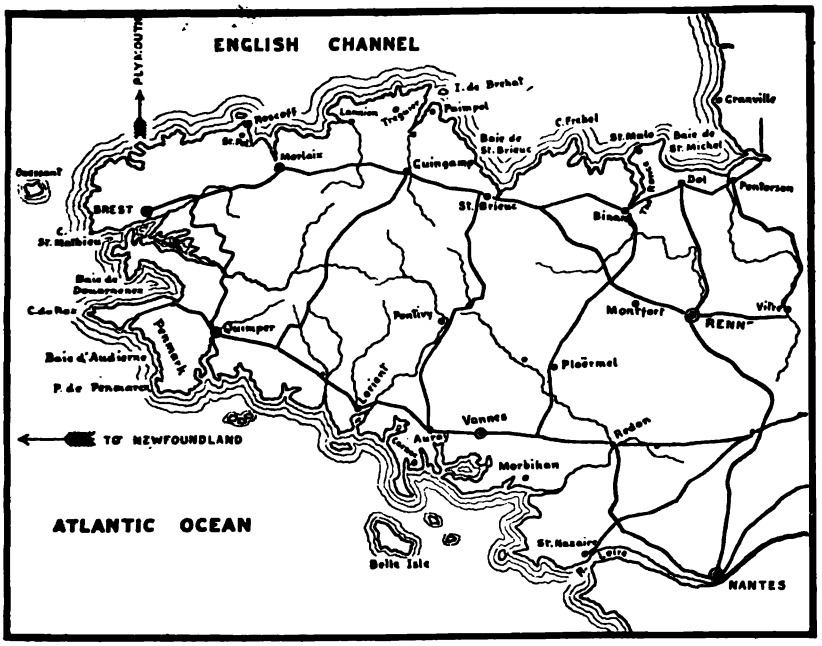
Geographical characteristics.

Let the reader pick up his map once more. He will observe that beyond Normandy — lately before him in this magazine — between the broadest part of the English channel and the Atlantic ocean, shoots out a long, jagged peninsula. It is the farthest section westward of modern France. You may say that its upper beginning is defined by the Bay of St. Michael, and that towering and unique Mount, on which is built the stupendous fortress-abbey. The lower territorial mark comes as you locate the widening of the River Loire, and spy the ancient city of Nantes. Fanciful geography used to be a fashion with some school systems; if you will exercise a trifle of your imagination, you can find in this peninsula the outline of the head and neck of a leopard (not an inappropriate beast in view of the heraldry of the land), with his jaws open and a curling tongue, snarling at a fly. (The fly is the little island of Ouessant, or Ushant.) Even about the map-aspect of the peninsula there are hints of the detached, the solitary, and the savage. You overlook it, inland and outland. You discover that it seems to be free from mountains — a low-lying bit of country, probably extremely rugged shoreward; whether traced out north, west or south, — and in fact it is a mass of granite, however modified and softened by fertile and well-wooded intervals. You run your eye over the towns, to discover that the peninsula is one possessed of countless small cities or villages, rather than of great communities. Also you conclude quickly that its seaport interests, whether wide-reaching or merely local, and however unkind the sea-inlets, surely have had a great deal to do with developing its population. But as you spell over the names of the towns and harbors, especially toward the west and south, perplexity comes. Can these be French localities? — these barbaric, wild words, full of singular arrangements of the vowels and consonants, showing the continual recurrence of *k*, hard *c* and *g*, and guttural *ch?* — these open sounds of vowels not allowed to be diphthongs or slurred utterances, the constant *oe* and *oua?* Sometimes the names remind you of English ones—say in Cornwall. Next you pick up a

Peculiarities in language.

history, possibly with thoughts of meeting ancient French annals, in part familiar to you. Again you are surprised. What matters these pages first utter, as the annals of centuries, consist in wild legends of races that you never have read about until now; dark and barbarous myths of paganism, stories of Christian enlightenment through saints not invoked in French calendars of our day; chronicles of vanished cities. And even when, still descending the ages and epochs, you enter upon times referring to definite European history, lo, here succeed a race, or races, obscure localities, powerful kings and queens, striking events, steps in civilization, literatures,—all persistently apart from the narrative atmosphere of Central Europe and almost heedless of France itself. Breton annals.

Now, these aspects of this peninsula properly may just thus emphatically impress one. We are considering Brittany; a world much aloof, long before it became a French province. We meet with a people that as Gaels and Kelts and Kymri never were French—as we understand that race; that probably never can be French, unless Druid temples are to seem the same thing as boulevards, and such a set of words as "Belle Sainte Marie" come to sound like "Lok maria-ker." The differential qualities



MAP OF THE PROVINCE OF BRITTANY.

of the province, both along its coast and in its inland portion as you go west, are still vigorous. About a million busy people in Brittany do not speak French,—that is to say, as their spontaneous tongue. Breton, a rich and well-formed Keltic and Gaelic speech, is their birth-language. The affairs of the French Republic are not a popular concern, but left to political aspirants. Plenty of Bretons and Bretonnes could not give you as quickly the name of the president of France as the name of some local witch who should be burned alive—yes, burned!—if honest farmers and fishers could be properly protected from deviltry. And religion here is peculiar in phase. The zeal of the Catholic faith is patent: but the remonstrating village-priest does not do away with secret or open superstitions—rooted, part of the "blood and bone" of Breton men and women. Frequently the Church has had to admit a sort of compromise. All over the country occur special religious exercises each year, on different dates, but during the fine-weather months, in honor of local saints, and known as "Pardons"—with extraordinary processions, Differential qualities.

particular costumes, practices of worship or of social intercourse not like any other demonstrations of Catholic ardor among the peasantry-class which France affords. Again, the general temperament and exterior of the typical Breton is not what France shows you elsewhere and oftenest. Allowing for dissimilarities in now one and now another *locale*, here prevails a physical type less beautiful, vigorous without refinement, and natures that are obstinate, secretive, ungenial and gloomy. While to be hospitable is felt to be virtuous, the stranger is not welcomed as in Normandy or Touraine; and interest in him is a sober duty rather than an impulse. One thing more — as you cross the moors (*landes*) of Brittany-between-seas, or visit the sea-washed Morbihan haunts, you come upon whole avenues of enormous stones, rows of monoliths, set up in lines or piled into dark corridors, to add to the mysteries of the prehistoric days; contrasting with the cheerful little cities, fine farms, lusty and verdant woods and all that is of Brittany's gayer look.

A distinct physical type.

The area of Brittany in its fullest estate took in five modern Depart-

BRETON COSTUME.

ments — to wit, Ille-et-Vilaine, Loire-Inférieure, Morbihan, Côtes-du-Nord and the Finistère. The three last-named refer back to the oldest realms of the land, — Cournaille, Vannes, Léon and Tréguier: and these circuits yet are most unlike "the French of France." The relationship of early Breton history and pre-history to England, Ireland, Scotland and Wales is not to be questioned. Languages, early paganism, customs and historic witnesses of varied sorts attest this. Probably the theory of a land-connection, straight across the Channel, a great causeway submerged through natural convulsions, is not extravagance. But if we undertake to begin Breton history with the statements of its powerful bardic sages, we are on quicksands. We read of King Brutus, the grandson of Ascanius. We are told of King Gomer, grandson of Noah, through Japhet, the founder of the Kelts as a nation. Mixed with incidents of battle or Druidic rites, and with episodes of poetical vigor, we learn of such great kings as Conan Mériadek, who decided on shattering the power of the Druids over Brittany; and did so with fire and sword. Quite as distinguished as King Conan is King Gradlon (or Grallon), reigning, according to the bards, in the fifth century, and the father of a particularly wicked daughter, Princess Ahès or Dahut. The Roman invasion came when the generals under Cæsar had partly crushed the bold tribe of the Veneti, and

Legendary rulers.

ON THE BANKS OF THE LOIRE.

destroyed the old Armoric city of Vannes. Fine traces of Roman city-life, and of detached estates and castles, are plentiful in Brittany. In the mythical annals of the sixth century, we are constantly occupied with the reign of King Arthur, the doings of the Round Table Knights, the romances of Tristan and Iseult, Guinevère and Launcelot, the spells of Merlin and so forth, as much as when reading the fabulous accounts that make Arthur an English or Welsh ruler. Here was Brocéliande's Forest and Avalon's Isle. After the Arthurian narratives, succeed the doings of princes not any better established than that predecessor, as real sovereigns; kings with curious names, such as Nomenoë, Erispoë, Hoel, Judhael, Waroch, Riwallo, and an extremely wicked King Comor — a wife-murderer of great diligence, in fact the original of Bluebeard legends,— and Alain I., called Alain the Great. A Norman invasion of importance occurred in 907, successfully made a matter of occupancy of Brittany by the Normans for a generation. By this time we are in comfortably firm history. The first Duke of Brittany, Alain, called "Barbe-Torte," ruled in 937. Herewith begins the restless, dark and generally sanguinary chronicle of Brittany under some five-and-twenty dukes; some of them, as an Irishman might put it, being duchesses. One queenly and truly feminine figure is Constance — Shakespeare's Constance, the mother of young Arthur, Duke of Brittany, who was slain in his Norman prison at Rouen, in 1202. A terrific and long civil struggle for the province came in the middle of the fourteenth century. It was between the rival houses of Blois and de Montfort; in it such famous leaders as Olivier de Clisson, Arthur de Richemont and Bertrand du Guesclin were indefatigable. Effort after effort to possess Brittany, on the part of the English princes, also is to be recorded, and in the Plantagenet days there was success. But at last, with the reign as duchess in her own right, of Anne — Anne the Good — and the fifteenth century, Brittany ceased to be an independent duchy; and was ruled by France, from the council-seats at Paris, or in Touraine. It suffered or prospered, as a province, much like other portions of Western France, from religious or other contests, until the final convulsion of the Revolution and the bloody struggles of Vendée campaigns were over. The anecdotes of the famed Chouans are part of its Revolutionary narrative. It was removed from the main course of Franco-Prussian campaigns; but they did not let the peninsula alone.

Beginning of authentic history.

So much for a preliminary and general look at this thoroughly old land and at its recent historical sequences — bearing out the frequent declarations of its folk today that the Breton peninsula "is not French and can never become French." The reader will perceive resemblances, past and present, to the attitude of the Irish toward Saxon England, and the temperamental pose of the Irish; or to Scotland long after the annexation of the Gael to Sassenach dominion. As regards "reading up" on Brittany, by going to its real or fanciful annals, collections of its early poetry (which especially includes the famous "Barsaz Breiz")* the works of travel in French and English devoted to it, there is almost a disconcerting big bibliography. A book-club easily can find a winter's work in Breton matters. The Keltic and Gaelo-Keltic early literature is brimful of the dramatic. And, just as in Provence and Wales, there is an interesting literature in Breton by authors of our own day, who love and write their ancestral speech. Until within a generation, several of the curious old miracle-plays in Breton could be heard in western towns, when the local religious festivals occurred with a concourse of strangers and processions. Did the limit of this paper allow, I would cite many a fragment of the "Barsaz Breiz" as a matter of course.

Breton literature.

When a tour in Brittany is arranged, there is not too much time allowed if it be expected to consume a couple of months, instead of the ever-provided "fortnight or ten days." And let it be said here that a whole summer in France can not be more healthfully spent than in this province; what with a magnificent air, comfortable if not often big hotels, sea-life and inland farm-life, and all that is to interest the artistic sense or the study of Bretons. As to touring-lines, to any American reader, let me point out that the configuration of Brittany, or the system on which you travel through it, rather suggests Long Island. There is a North Shore, with its railroad (the Chemin de Fer de l'Ouest) and by that or the offshooting lines or roads from it (constantly necessary to you), the towns and natural sights of the North Shore are pursued. There is a South Shore, corresponding, with its straight-out and main railway system (part of the Orléans Company's line) running along the sea; including branches needful to you, unless you omit many special localities closer to the sea-coast than the veritable trunk-line of this southern railway's course. There is no trunk-railway, "straight across" *middle*-Brittany, east and west, from say Chateaubriant (or Angers, back of the old Breton frontier) to Brest. But at each end of the peninsula, and at the four or five medial points, the respective shore-routes are connected, the connecting railways often dropping down and across inland districts of much Breton individuality. You will thus have a "belt-line" all around the peninsula, with the means of crossing to one or another part of the belt, at choice or need. The average tourist would best pursue the outside circuit, from Rennes or Dinan along the English channel neighborhoods to Brest, and then turning down the remote Atlantic end of the province, to old Quimper, he returns by the ocean-shore, past Quimperté, Lorient, Auray, the Morbihan inlet, ancient Vannes and Redon to Nantes.

Planning a tour.

To such a tour, the traveler who has been stopping at Pontorson or Avranches in Normandy, with the Mount St. Michael an object of inexhaustible beauty in the sea-scape, will find Dol a mild yet suitable preface. We are often asked whether St. Michael's Mount is in Normandy or Brittany. It is almost the exact landmark between them; for the River Couesnon, stealing across the sands, is the old line, and by so few rods includes the Mount to one's right hand, that an ancient Breton distich complains:

Dol and its cathedral.

"The silly Couesnon, just see,
Has given our Mount to Normandy!"

*The dramatist, Tom Taylor, and others have translated portions of this work.

Dol's cathedral, a monument of ecclesiastical Brittany of the past (though still unfinished), is a dignified big church, oddly built of borrowed materials from older and ruined edifices in the place, and dedicated to St. Samson. The name "cathedral," by the by, is still used in Brittany (as in other French provinces) in referring to ex-cathedrals — to churches that no longer have any really episcopal relations. The Revolution abolished with a high hand, and frequently with cruelty, a great number of ancient and small bishoprics, and their fine houses of worship became merely parish-churches. This degrading of their importance was greatly to the lightening of heavy charges on the congregations and on the revenues of the New Régime. In the outskirts of Dol stands one of the first Druidic monuments the traveler encounters in North Brittany. It is of the sort called *menhir;* exposed, detached, unknown monoliths, set up on end, like rude gravestones — but not raised as such memorials. This *menhir* is nearly thirty feet high. I have already mentioned that there are thousands of these relics in Brittany; in the present article only a few collections of them in certain localities can be specified. No large area is lacking in them; nor is any considerable section devoid of primitive stone structures related to the Druidic epoch.

The name "Cathedral."

ANCIENT HOUSES, AURAY.

Rennes, a large city southward of Dol, on the direct (upper) Paris-Brest railway line, is a city possessing some stately examples of Breton importance; and in establishment goes far back into the days of Armorica, when the tribe of Redones flourished. It is now the chief town of the Ille-et-Villaine Department; but of old it was the capital of Brittany. In 1491 it was the scene of the marriage of the Duchess Anne, by which event Brittany was turned over to France. Unluckily a general town-fire in 1720 swept away a vast deal of old Rennes, the Rennes of the dukedom. Its gray, handsome cathedral and other churches, such as Notre Dame de Ste. Melaine, Toussaints, and St. Sauveur, its Palais de Justice, its Hôtel de Ville and many other striking buildings are all of modern dates. The Palais de Justice is of the first half of the sixteenth century, and it certainly is a fine structure. The chief remnant of the town's early self is the Mordelaise Gate (part of the fortified Breton circumvallation) and sundry antique houses in the vicinity. Rennes is a military center of great importance to the Republic, but it is not a place of active movement. During the trial of Captain Alfred Dreyfus, for treasonable correspondence, the dull and conventional aspects of it were a perpetual complaint of literary sojourners in it.

Rennes.

LE CHÊNE VERT, DINAN.

Along the coast to St. Malo.

We return to Dol once more to proceed on the westerly track. In a general way this portion of the province is Norman in its traits. But we are not quite yet to be clear of the particularly contemporary and conventional side of Brittany — of the Brittany not only of this nineteenth century, but of the very last quarter thereof, so far as summer-life at famous coast-resorts of its north shore emphasizes them. Just west of the Bay of St. Michael, to be reached either by the railway from Dinan, or by steamer-route along the pretty Rance river and inlet, are grouped several of the most fashionable places for a French "season." St. Malo itself suggests to the American his ancient St. Augustine, in Florida. Underneath the gayety and the commonplaceness of a new development and of its hotel exploiting, are relics of the historic and military antiquity of the place. The Castle of St. Malo, the sea-washed ramparts, completed in the sixteenth century, and in exceptionally fine preservation (almost all the towns of provincial France have imitated Paris, by making wide circular boulevards out of the ground covered by their old walls), and the picturesque if unconventional old streets, attract one. St. Servan, Dinard and Paramé are much less inviting; they are simply beautifully situated resorts of summer pleasure-seekers, sea-bathing creations of the day, and you might as well spend your time in Newport, Bournemouth, Trouville or Biarritz so far as historic or rural "atmosphere" is considered. Dinan, however, at the inland beginning of the Rance, has much more Breton character. Dinan is an old place in fact; with rustic Brittany and bits of Brittany's history integral to it. As a military relic its fortress is notable; being a castle of the thirteenth century, where the dukes and duchesses often resided, and which has been shrewdly besieged and defended in the English wars with Brittany. The Jerzual-Gate, the numerous old-time private mansions, the poetic church structures, all refer us back to a Dinan of the fourteenth century, to the strife of the League, and the post-ducal epochs of Breton annals. The heart of Constable du Guesclin was buried here, in the town which that brave soldier captured in 1359, when it was held by England.

Summer resorts.

Ancient St. Brieuc.

A little removed — less than one mile — from the Bay of St. Brieuc, on a little river, the ancient town of St. Brieuc stands; notable for elevation and for its awkward plan, scarred by ages, and appearing as a

picturesque North Breton city. The name of the town honors a British monk, who came on a missionary expedition to the locality. He not only founded a monastery and wrought much righteousness, but became canonized, in process of time. The saints of Brittany have a large interest in the calendar of the province today, and are not displaced by those of more universal acceptance. St. Maclou (or Malo), St. Servan, St. Mériadec, St. Pol, St. Ives, Ste. Mélaine, St. Tugdual, St. Corentin, St. Tudy, are among these bright stars of early work against the influences of Breton heathenism; and many of these good pioneers became martyrs. The town of St. Brieuc refers, as a sizeable place, to the fifteenth century. It became speedily a city of wars, sieges, captures and recaptures during centuries later. When the long fights between the factions of Blois and de Montfort came on in the fourteenth century, then St. Brieuc had a large share of the coast-campaigning. In 1375 the bluff Constable Olivier de Clisson took it, and in holding it against the Duke of Brittany he fortified the severe, gloomy cathedral. The warrings of the League, the Spanish Invasion of 1592, and other harsh influences took their course in St. Brieuc, and in 1601 the Black Death made it a desolation. The Chouan war in 1799 brought tragic incidents to St. Brieuc, and it has lost many notable witnesses to the past, by fires in it. But the town has plenty of color and quaintness, with passing vistas of dignified old houses, built of oak and chestnut, especially on such streets as the St. Jacques, the Basse-Fardel, and the Gouet.

Saints of Brittany.

Beyond St. Brieuc, following the bay eastward, you will reach a famous district of military story and fine Breton scenery of the coast. The whole neighborhood is in the Garde-de-Saint Cast district, today a cultivated and highly productive region, full of peace and plenty. But it has seen events conspicuous in the naval history of France and England, especially one episode, in 1758, of Marlborough's unlucky Breton campaign, when the English army was checked in getting away from the shore by the forces of the Duc d'Aiguillon. The rocky landscape here is renowned. Cape Fréhel, a tremendous projection into the Channel, is as wild a bit of granite Brittany, lashed by the sea, as even Finistère exhibits. Some five miles away from Cape Fréhel, on the ancient Plevenon road, rises the Fort du Latte. This stronghold — at least as a locality — dates back to the period when Bretons were always in need of defenses against Norman invaders. The present structure was built in 1689; and perched on a high cliff, it is a bold detail of man's work in a locality where nature often seems to us rudely dominant.

An interesting bit of coast.

Reverting to the direct North Brittany railway-line, the traveler, or reader of a travel-route, reaches Guingamp, on the River Trieux. Guingamp is a town of almost nine thousand people, in an environment of irresistible attractiveness. Thence, one can go either northward, to a third succession of extremely interesting localities more directly on the Channel coast — or southward, inland, across what is called the Basse-Bretagne district. There was no railway down (connecting through this with the Orléans "*reseau*") until quite recently. The district opened up is far more Breton, characteristic of the people as agricultural folk, and of their national characteristics as still primitive, than the countryside nearer the sea can show you. The Breton and Bretonne are fishers and wives and sweethearts of fishers, and living by and "off" the ocean is of course a distinctive matter. But the farming Brittany inhabitant is a type of no vague individuality. The Basse-Bretagne — particularly about Carhaix — with its inland restrictiveness is, even now, inhabited by a folk a hundred years behind the times in ideas, prejudices and customs. Their piety is marred by secret superstitions or by openly heathen impulses; practices harking back to the Druidic epoch. Their virtues and vices are not new-fangled, any more than their clothes. I am sorry that I cannot enter into any descriptive details of just this region, and of what

Farming type in Brittany.

goes on in it. But to do so would be a matter of detail and explanation demanding a long article. The curious reader can, however, readily inform himself of it by travel-papers devoted to the localities concerned; or if he is traveling in the province he can learn by the more acceptable method of quiet personal observation during a cross-trip of a leisurely kind. You cannot tear the heart out of the Basse-Bretagne in a week, I confess, or in five pages. Better let Brittany altogether alone. But that is a counsel of perfection for travelers.

Guingamp.

Cheerful Guingamp itself used to be one of the chief places of North Brittany. It was the seat of the great and warlike, and generally pretty bad, Counts of Penthièvre. I beg to say here that if any reader wishes to peruse about the most stirring and fiercely dramatic chapters of Brittany in the time of its old ducal wars, he can find what he wants in the story of the Penthièvre and Clisson doings. They carry along an amazing tale of obstinate hostility, — stratagems, frays and worse — often by thrilling struggles. You wonder that the bones of the men (yes, and

MENHIRS, AT CARNAC.

the women) who fought it out are at rest in their tombs today. Jeanne de Clisson, Countess de Penthièvre, who lived at Guingamp, was an amazonian figure in this special chronicle — "*femme terrible, demoniaque et sans sexe*": and that vindictive lady (in fine justice of fate) was a special cause of ruin, ultimately, to her family line. Guingamp was thrice besieged during the League; but it has not lost its antique look by any means. Its celebrated Church of Our Lady "of Good Help" (in Breton speech "huël-goät") is famous, architecturally, as a structure. Here, every summer, occurs a "Pardon" with its curious and attractive incidents for tourists' observation. Yet of more importance than a stay at Guingamp is the excursion to the coast directly north, along the widening Trieux, taking in Pontrieux, Plouha, Plovezec, Paimpol, Lézardrieux, Tréguier and smaller neighborhoods. This is a district excellently representative of the sea-faring life of North Brittany. From Paimpol, the fishermen sail off on the Iceland cruise, and to Newfoundland and to Labrador. They are often splendid examples of physique. Pierre Loti, the novelist, has made a fine and truthful use of the Breton life and character of the Paimpol vicinity in his "Pecheur d'Islande"; and in that intensely sympathetic — and extremely subtle — novel you meet with numerous references to the River Quinic, to Ploubazlanec, Pors-Even, and the like, as well as to Paimpol. Tréguier is an old capital-town in itself interesting, with its architectural remains of past epochs of Brittany, including the splendid old cathedral, of ponderous Gothic edification, built in the

Minor points of interest.

DOLMEN, AT LOKMARIAKER.

fourteenth-fifteenth centuries, with a fine cloister. As for Lannion, a town once part of the large Penthièvre ducal property, it overflows with striking and curious aspects. Not only is there here and there the antique in dwelling-houses; for the "Place" of Lannion has been lucky enough to preserve intact one whole side of its old buildings; and what is called the Maison du Chapelier is frequently termed the most remarkable timber house in Brittany. Out on the Tréguier road is the imposing ruin of the Castle of Tonquedec, embosomed in orchards and greenery, owned by the strong Coëtmen family in the thirteenth century, and several times destroyed and rebuilt till Richelieu shattered it for good, in pursuance of his "centralizing policy" for France.

Breton costumes.

A ramble in Brittany, even in as guide-bookish a tone as the present article must follow to perform its duty, means some inconsecutiveness in matters to be noted; so let a word be said here as to Breton costumes. The costumes of either sea-folk or land-folk largely have disappeared in the rest of France. Here they still are quite generally retained. There are many varieties, and they vary from dark and quiet effects to brilliant stuffs and gay embroideries. The men away from large cities, eastward in the province, still wear the short full breeches, round hats, wide collars, long hair, and other modes of their fathers. In female dress, the caps are a continually differing article of headgear, and when a Bretonne is not in her sober work-day array she is given to bright petticoats, gaudy bodices, laces and eye-taking embellishments. On the south coast, there is more of this pleasing element. The equation, however, is a fluctuating one and not of every-day. A religious festival on a Sunday elicits it more or less strikingly according to the neighborhood. Quimper is a place for its occasional luxuriance. Yet even in the sober Breton attire there are beautiful, if subdued, harmonies of hue and fabric.

Department of Finistère.

Between Plouigneau and Brest, the local interests as well as the history grows stronger. Morlaix, Landivisiau and Landerneau on the railway itself, and up on another rough bit of the granite shore, or calm inlet St. Pol-de-Léon, and Roscoff, the lonely Isle de Batz, and Plouescat, all are justly to be mentioned. The entire cross-section of the province here is included in the Department of Finistère. Finistère and Morbihan are generally and properly regarded as the special districts to be visited in Brittany. Morlaix is a jewel city of the province; an extremely old community, the capital of the Finistère. However frequently burnt down, it has been a phœnix of the land. It is crowded into a narrow valley, or pushed in expanse up the slopes; and both around it and in

CHÂTEAU, NANTES.

it the picture-like aspect is fascinating to strangers. St. Pol-de-Léon, upon the coast, once the strongest rival of Morlaix, has a thirteenth century church famed in France, the Chapel du 'Creizker' (or Holy Cross), with a singularly fine and lofty spire. Roscoff, too, is a small but representative town, with superior bits of ancient architecture; full of the interest of the life, work-days and holidays, of the Finistère habitants.

Brest.

In this paper there is no need to give more than a few words to Brest itself. It is well known the world around as among the greater French seaports; a very large city. Brest, indeed, is a great western door of ship-communication between France and all the world beyond her; and a military-naval station of the first class. Brest, however, though an old locality (for it was one of the twelve chief harbor-cities of Brittany under the earliest dukes and their château is extant), is a modern place, the creation of Richelieu, Colbert and Vauban. To the practical mind, Brest has such interest as belongs to Liverpool, or Southampton or Havre, rather than any dignity of days of Breton of the past. It affords innumerable excursions, however. With it as a point on the route and the map (Brest is the eye-tooth of the "leopard" in the outline mentioned, just as Morlaix is the leopard's eye) the tourist not only turns down to go toward his connections for the South Shore, but is in a district with large geographical features needing comment. A few of these follow:

Coast of Finistère.

First, of Finistère's look. The landscapes in this broad finishing-off of the province, where day and night a dreadful ocean breaks on a dreadful coast, one worse even than Cornwall, become desolate and elemental as you advance to the last reaches of it. Brest itself is within a deep inlet forming its harbor (to which access is gained by the tunnel-shape Goulet de Brest) and in a fertile and for the most part pleasant country. But once edge along to the ocean, and there are more terrors than gentle charms. An excursion should be made to Ushant (or Ouessant) some thirteen miles out at sea, which savage island not only has an odd agglomeration of inhabitants and fierce outlooks on the Atlantic, but the interest of having been a specially important seminary of the Druids. Below the Goulet de Brest is the deep Bay of Douarnenez. Out from it shoots the notorious Pointe du Raz, a precipitous cape corresponding to Land's End, in England; a granitic mass on which the sea thunders so angrily and with such terrors to navigation all around it that we sympathize with the old Breton prayer, "O, God, save me in passing the Raz, as my boat is little and thy sea great." Between the Bay of Douarnenez, the long Bay of Audierne and the Atlantic, is the peninsula of

Penmar'h; full of such desolate and storm-swept landscapes that it is not strange to find on its whole westering territory of rock, salt marsh and sand; and poor little villages or patches of vague ruins. If the summer here be ferocity itself often enough, what must a Penmar'h winter be! And these sea-limits of Brittany have been spoken of in past centuries with horror because of men as well as its surf-bound, fanged cliffs. Wrecking was a business. False lights were an art. Murder and plunder were a living. One frank prince of Léon one day said that he had in his land the most precious stone in all the world; for it brought him an annual revenue of a thousand gold crowns. He meant his seigniorial claims on sea-débris! Today West Breton is well supplied with beacons: but, all the same, the wrecks are incessant. A somewhat recent calamity was that of the *Drummond Castle*, a great Cape steamer, which struck on Ouessant in June, 1896.

A region of fables.

Moreover all this region is haunted. Here was the land of Cornouaille —not to be confused with Cornwall—the old domain of fabled Breton kings. Merlin was born here; on the Isle of Sein, where was situated the College of the Druid priestesses, under the great Udehelda. Sir Tristan of Lyonesse had a castle on the island that bears his name, in the Bay of Douarnenez: and over hither did he bring Yseult to the palace of King Mark, the site of which is confidently shown. Under the Bay of Douarnenez lies the wall and sculptured houses of a huge and splendid city, the city of Ys—Moguern-Guer-a-Ys—which was so luxurious and shamefully wicked that it was destroyed by sea as Sodom was punished in fire. Down through the awful clefts of these granite precipices you can walk straight into hell. The devils would be flying around now, if they did not suppose that holy saints still lived in Cornouaille and Penmar'h. The legends of King Gradlon and his unspeakably bad daughter, Dahut, are centralized here, where Princess Dahut, according to one Breton poem, was directly the factor of the sinking of the splendid old city of Ys under the waves, as part of a love-intrigue. The city trusted in its dykes and sluices to be safe against the ocean; but Dahut was without conscience. She stole the key of the sluice-gate from her royal parent and gave it to a paramour:

"Had anyone been watching, he would have seen the fair young girl enter the chamber softly, on her bare, white feet.

She approached the King Gradlon, her father, she knelt down, and carried off chain and silver key.

The King sleeps on; he sleeps. But a cry rises from without, "The water is let loose! The town is drowned!"

"Lord King, awake! To horse, and away! The furious sea has broken bounds!"

Legend of Ys.

Cursed be the fair young girl who opened, after the feast, the sluice-gate of the City of Ys, that barrier of the sea!

"Woodman, woodman! Tell me—has the wild horse of Gradlon passed through the valley?"

"I have not seen the horse of Gradlon pass this way: but in the darkness I heard it trip-trip, trip-trip, trip-trip, and fly as fast as fire."

"Fisherman! Hast seen the daughter of ocean, combing her golden hair, in the sunshine, beside the waves?"

"I have seen the white daughter of ocean—I have even heard her sing. Her songs were as sad as the moan of the waves."

The dark legend of Ys was made by the gifted composer, Lalo, into his dramatic opera, "Le Roy d'Ys." Brittany has also been given an earlier operatic dress by Meyerbeer, in his graceful "Dinorah: or the 'Pardon' of Ploërmel." In that there is a reference to fairy-folk in Brittany. I am sorry to say that the Breton fairies—korriganes—are malicious: and the dwarfs that creep about do nobody good turns, especially if Finistère dwarfs. A pleasant counteragent to such somber fictions occurs here each year in the great "Pardon" at Ste. Anne-la-Palue, near Douarnenez, where comes an enormous procession with many brilliant details.

Southern Brittany.

With Quimper, the tourist starts on his fairly returning, or at least reversed route; along the South Breton Coast, by branches of the Chemin de Fer d'Orléans. It would be impossible to give a short running commentary on this direct but extremely (indeed overflowingly) attractive progress east. South Brittany is not so continually in touch with North France. Certain provincial aspects of the first importance are here, and only here, visible. The country, too, is genial, and opens exquisitely in its agricultural and pacific landscapes, without reference to the marine component. History has been twice as busy, too, with this lower coast as on that above. Auray, Ploërmel, Vannes are localities that speak of a warlike past, as well as the serene present. Down on the Rhuys peninsula, a lonely region, was the Monastery of St. Gildas, where Abelard tried to preside over a demoralized set of monks, and wrote to Héloise some of his most melancholy letters.

Monolithic wonders.

Moreover, in this southerly district are the most important of all the strange stone monuments, the existence of which elsewhere I have not particularized, simply from economy of space. We are likely to make a double mistake in thinking of Stonehenge in England: the first error being that it is the only monument at all of its sort; and the second error that Stonehenge is Druidic. Stonehenge is the supremely impressive pre-historic monument of hewn stone; but it is not the only monolithic wonder at all: and it never was a Druidic temple — whatever else it was. Here in the flat Morbihan arise quite as astonishing memorials of vanished and unknown mankind working at building. At Carnac, at Plouharnel and at Lokmariaker, stretch out great avenues of granite blocks; uncut stones, virgin of all shaping; set up on end, along whole kilometers. Here too are the groups of such stones — the *dolmen*, resembling huge tables, or shelters with sides and roofs, as if for dark and secret rites. Sometimes these stones are, or have been, thirty, forty, fifty, even seventy feet in length. Nearly always, when they are single, or *menhir*, they are set on their smaller end. Their gray, rude impressiveness is increased by their lonely and flat surroundings. What did they mean? How were they erected? Were they secular or religious — mortuary or natal — historic memorials — sexual emblems — or what? Nobody can decide, though the theories are endless. We look at them, walk about them, study them as obelisks or as ponderous edifices — in awe, the awe of curious ignorance. Their secret will not out today. It never will out.

But the tourist must out of Brittany; unless he expects to write a book on it, and to stay in it for that not at all unusual task. Leaving behind him its *menhirs* and *dolmen*, its fisherfolk and grave agriculturists, its gay fête costumes or sober week-day colors, its superstitions and simple piety, its Pardons and legends, he quits it. By Redon, and a sunny railway journey across a fair country, we arrive at Nantes.

The end of the journey.

Therewith we see not only that ancient city of Breton ducal state, — in later years to give a title to the most cruel and ill-advised Edict ever signed by a French king — but the yellow and now salt waters of the Loire. With that stream, in its Touraine course, these outlines of three French provinces began; and so this text may fittingly come to an end to the sound of Loire waters, rushing past Paimbeuf and St. Nazaire's shipping into the ocean that Cartier crossed from Brittany in 1534 to do his part in exploring a New World to be peopled by a coming race.

Review Questions. 1. What modern departments are included in the old province of Brittany? 2. What peculiarities of language occur in this section? 3. What characteristics are to be noted in the people of this region? 4. What peculiar customs and conditions prevail here? 5. What evidences are there of early connection between Great Britain and Brittany? 6. What are some of the characteristic legends of this locality? 7. What characters figure in the beginnings of its authentic history? 8. What play of Shakespeare deals with this locality? 9. What struggles over the duchy occurred in the fourteenth century? 10. Is St. Michael's Mount in Normandy or in Brittany? 11. Describe the town of Rennes. 12.

What are the characteristic features of St. Malo? 13. What historic associations has Dinan? 14. What events, stormy or tragic, have taken place in St. Brieuc? 15. Describe Guingamp and its surrounding localities. 16. Describe the Breton costumes. 17. How does Brest compare with the other towns of the province? 18. Describe the Finistère coast. 19. What are the chief features of the Department of Finistère? 20. What Arthur legends cluster about this region? 21. What other legends? 22. What musical composers have dealt with these legends? 23. What important associations has the south Brittany coast? 24. Describe the monolithic wonders of southern Brittany.

Search Questions.

1. What connection has St. Patrick of Ireland with the town of Dol? 2. Who was Bertrand du Guesclin? 3. What famous Frenchman was born in St. Malo and is buried there? 4. What incident of St. Malo is described in Browning's poem "Hervè Rièl"? 5. What is the story of the Château de la Garaye, near Dinan? 6. How were Harold of England and William the Conqueror associated with Dinan? 7. Who were the Chouans? 8. What was the episode of Marlborough's campaign in 1758 to which reference is made? 9. Who was St. Ursula, and what connection has she with St. Pol-de-Léon? 10. What curious colony is to be found at Plougastel? 11. What two events are said to have happened on the Isle de Sein off Finistère? 12. What is the legend of the bells of Ys? 13. How is the story of Bluebeard connected with Vannes?

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CRITICAL STUDIES IN AMERICAN LITERATURE.*

VI. THE HISTORICAL ROMANCE: COOPER'S "LAST OF THE MOHICANS."

BY PROF. FRED LEWIS PATTEE.

(Pennsylvania State College.)

IN a loose way prose fiction may be divided into two parts: the novel and the romance. The novel attempts to show things as they are. It is not life as it actually is, but life as it is seen through the individuality and environment of a single observer. It aims to tell the truth and to follow nature with absolute fidelity. The romance is colored by the imagination of the writer; he is not restricted by fact; he may idealize life, and throw over it "the light that never was." He may use impossible characters, impossible situations and episodes. But the romance cannot always be separated from the novel. Many pieces of prose fiction are partly real, partly ideal. In Scott's most romantic tales, for instance, there are characters and scenes drawn with painstaking fidelity from actual life. The romance deals with the past, it tells of

The novel and the romance.

> "Old, forgotten, far-off things
> And battles long ago."

"Romance and poetry," says Hawthorne, "ivy, lichens, and wall-flowers need ruin to make them grow." The novel may attempt to deal with the past. When a novelist tries to reconstruct with accuracy a portion

*No. I. Longfellow's "Evangeline," by Fred L. Pattee, appeared in January.
No. II. Hawthorne's "Marble Faun," by Albert H. Smyth, appeared in February.
No. III. Emerson's "Self-Reliance," by Fred L. Pattee, appeared in March.
No. IV. Hawthorne's "The Great Stone Face," by Albert H. Smyth, appeared in April.
No. V. Poe's "Ulalume," by Fred L. Pattee, appeared in May.

of the past, by reading its contemporary literature, by visiting its historic spots, by studying in museums and collections the remains of its civilization, and by gathering from every possible quarter its customs, its habits of thought, and its spirit, he produces what may be termed a historical novel. But it is open to grave doubt whether such a novel is possible in its fullest sense.

The impossibility of portraying the past with accuracy has led to the historical romance, which at the present time bids fair to surpass in popularity all other forms of prose fiction. The romancer uses the past for a background; he creates about his characters an atmosphere that seems to the reader to be like that of some far-distant period; he may even introduce historic personages and historic scenes, but his work is not history. It is the dream of a poet over the pages of his history. The romancer is the successor of the trouvère of medieval days. It is his task to glorify history, to throw over it the golden light, and to remove it as far from the cold, prosaic experiences of the present as it is removed in point of time. The reader of today is not over-critical as to the facts of his historical romances. He demands only verisimilitude; if the story be told so as to give it the atmosphere of reality he asks no more. He is as satisfied with the "Prisoner of Zenda," which has in it not a single shred of truth, as with "The Cloister and the Hearth," during the preparation of which the author consulted thousands of books.

The historical romance.

The historical romance, as exemplified by the recent work of Wier Mitchell, Winston Churchill, Paul L. Ford, Mary Johnston and others, is by no means a new thing in literature. The present romantic revival was begun by Robert Louis Stevenson, who was a disciple of Scott and Cooper. To study intelligently the historical romance one must do it at the fountain-head. Not only was Cooper the pioneer in America, and thus worthy of the highest praise, but in many respects his romances have never been surpassed.

J. Fenimore Cooper.

Like Scott, Cooper was an impetuous writer. Of the art that toils over its page he knew nothing. He had a story to tell, one that was fresh and full of interest, and he told it like a woodsman at a camp-fire. He became absorbed in his tale; the stirring scene moved again before him and he told it impetuously and spontaneously. When it was finished, it was finished; he had no patience to go over it again for defects; he never revised his tale and made it consistent with itself. Hence in his work we find all of the defects found in the tale of the garrulous story-teller at the winter's fire. It abounds in slovenly expression and faulty English; it brings in many episodes that in no way advance the plot; it often ends in an unforeseen and haphazard way, and it sometimes changes the nature of the characters during the progress of the tale. As a result many of Cooper's novels are worthless. Not more than eight or ten out of the thirty-two that he produced are worth reprinting save as human documents to throw light upon the personality of their creator. Of these eight or ten I would select "The Last of the Mohicans" (pronounced mo-he'-cans) as Cooper's best work.

Cooper's carelessness.

Cooper has given "The Last of the Mohicans" a historical basis. The masterly opening of the first chapter at once throws over the work the atmosphere of real history. The geography of the romance is described so minutely that a map of the region might be drawn from it with considerable accuracy. General Munro was really the commander of Fort William Henry during its siege by Montcalm, and the surrender of the garrison and its massacre by the Indian allies of the French actually took place somewhat as described by Cooper. But this framework of real history is slight indeed when examined in connection with the whole work. Cooper might have gathered all of his historical material for the romance in an hour's reading. The rest is drawn from his memories of boyhood days in the woods, and from his fertile imagination.

"The Last of the Mohicans."

That the book is a romance is written on every page. Its characters, like David Gamut, and Munro, and Magua, are manifestly impossible. Many of its episodes are highly unreal. It is a book of rescues in the nick of time. Repeatedly are the principal characters snatched from death when rescue seems utterly impossible. They seem to bear a charmed life: Indian bullets by the score whistle about them; tomahawks again and again are hurled at them at short range, cutting locks from their hair and quivering in trees not an inch from their heads; they engage great bands of Indians, killing in one case eleven and in another five without loss to themselves; they are scattered in a wholesale Indian massacre and not one is lost; they are fired at pointblank at a distance of a few paces by a whole platoon of soldiers, yet they escape,—there is no need of further enumeration. Such a series of episodes never happens in actual life. The book is manifestly a romance.

A romance not a novel.

From the mechanical standpoint, "The Last of the Mohicans" is well-nigh perfect. The plot is singularly simple; it observes almost the unities of the Greek drama. The time is two weeks, or between August 3 and August 17, 1757, and of this time one week—four days at the fort and three days succeeding the massacre—occupies but little of the narrative. The action never leaves the forest in the vicinity of Fort Henry, and it is controlled by a single dominating purpose—the revenge of Magua. The characters fall into three well-defined groups: the victims of the conspiracy—Munro, Heywood, Gamut, Cora, and Alice; the formers of the conspiracy—Magua and his Hurons; and the foilers of the conspiracy—Hawkeye, Chingachgook, and Uncas. The attempts of Magua to gain possession of the daughters of Munro, that he may through them avenge an old insult, and the constant intervention of Hawkeye and his band, constitute the story.

Analysis of the plot.

There are three main episodes: Part I. recounts the adventures of Heywood and the "females" on their journey through the forests between Fort Edward and Fort William Henry; Part II., opening with Chapter XV., recounts the story of the siege and the massacre of Fort William Henry; Part III., opening with Chapter XVIII., details the adventures of Hawkeye and his followers upon the trail of Cora and Alice, and the final catastrophe. The tale is singularly free from complexity. The lines of action seldom cross. Part I., with the single exception of Chapter III., is told from the standpoint of Heywood and his party; Part II. converges all lines of action; and Part III. is told mainly from the standpoint of Hawkeye and his followers. It is a simple tale, told straight on like the yarn of a hunter at a camp-fire. It works steadily and inevitably toward the climax and the culminating catastrophe. The consummation, or the final thwarting of the revenge of Magua, is felt constantly to be the end in view. In Part I. he is successfully foiled, but his half miraculous escape and his increased hatred make the next conspiracy more deadly and more difficult to baffle. The plot culminates with the simultaneous deaths of Cora, Uncas, and Magua,—one from each group.

The author never suffers the interest to flag; there is never a time when the reader has an opportunity to turn to the last pages to find "how it is coming out." There is a fresh surprise in every chapter. Minor crises abound: the battle at Glenn's with its dramatic incidents; the escape of Heywood and his party just as the torch was to be applied to the faggots about them; the dreadful massacre at William Henry; the race down the lake; the skill of Uncas in running the gauntlet; the dramatic rescue of Cora from the cave in the rocks; the rescue of Uncas by Hawkeye in his bear-skin disguise; the Indian council and the surrender of Cora; the final battle and its fearful outcome,—surely no other novel was ever so packed with thrilling incident. But even in less exciting moments, Cooper manages to hold his reader. No author could move more deliberately than he, or spin out an episode to greater length with-

Sustained interest of the plot.

out detracting from the interest. Many of his chapters are simply situations, yet so skilful is he with his narrative that one is seldom tempted, as in Scott, to skip pages and chapters. It is a profitable task to analyze a scene from Cooper, noting the expedients with which he holds his reader.

"The Last of the Mohicans" is free from melodramatic effects. Violent and sensational episodes are never thrust suddenly upon the reader when he is off his guard. Cooper's startling episodes are always prepared for. Nothing could be more sudden than the appearance of Hawkeye and his Indians upon the little hilltop where such awful preparations were making, but the observant reader has long known by many little indications that just such a rescue is inevitable. Cooper is seldom really sensational. He never, for instance, breaks off suddenly in a moment of suspense and begins a new chapter with a fresh line of action. His plot moves naturally; there is about even his wildest episodes an air of verisimilitude that makes it an effort seriously to doubt their probability.

Free from sensationalism.

In "The Last of the Mohicans," unlike many of Cooper's novels, there is little digression. Now and then, as for instance in the debate upon Calvinism between Hawkeye and David, matter is brought in that in no way forwards the action, but in this tale such defects are not often found. The interest is kept up steadily, and it grows from the first until it culminates in that magnificent final chapter which represents perhaps the highest reach of Cooper's achievement.

In the management of his background Cooper has also shown himself to be a master. The opening chapter creates from the start an atmosphere that is vast and satisfying. At every step throughout the romance the reader finds himself in dim, mysterious forests that stretch on every side into the unknown. All of the nameless thrill of a wild life under the open sky sweeps over him. In some mysterious way Cooper makes us feel his environments, and catch to the full all that they hold of mystery and romance. It is a new world that he takes us into, with a language all its own. We are permitted to learn the alphabet of this language. Under the expert guidance of Uncas and Hawkeye we follow the trail of Magua and Cora, just as under the guidance of Sherlock Holmes we uncover the trail of a fugitive criminal. The source of interest in each case is precisely the same. We are taught to catch the sounds of wild life in the woods; and we tremble to feel that perhaps all about us are malignant beings from whom it is impossible to hide. We not only see the woods but we feel them,—and yet it is not the actual forest that we feel; it is the forest as Cooper saw it in his memories of a happy boyhood, a forest idealized and glorified. His descriptions are in reality lyric poems. Read, for example, the second paragraph of Chapter III. and the night scene near the opening of Chapter VII.

The background.

But the supreme test of a work of art is its success in the delineation of human character. The plot and the background are only the setting for the gem; to manage them is easy indeed compared with the difficulty of creating living men and women. Even the wildest romance to be of permanent value must be true to the fundamentals of human character. What test shall we apply to our work of art? It is safe to say that after we have read carefully a piece of fiction, the characters that are alive will be impressed upon our memories as if we had actually known them. They will seem to have acquired an objective existence. How does Cooper stand the test? It is useless to deny that the greater number of his characters are mere wooden types. Magua, with his scowls, his flashing eyes (make a study of the various expressions on his face) and his bursts of rage, is not a study of Indian character; he is simply the villain of the piece, a mere impersonation of revenge. General Munro is Scotch only in name; no British officer in his right mind ever acted as he did at the close of Chapter XIV. He is simply a stock old man redolent of the make-up box and the property-room. Alice is a mere bundle of adjectives,

Analysis of the characters.

and Heywood is but a representative of the British army. He is not individualized in the least; he is merely a wooden type. Note his stupidity about all things pertaining to forest life: his inane mistake at the beaver dam; his refusal to fight Indians from behind a cover; his statement that he would clear the woods of their swarm of skulking Indians by a bayonet charge. The scout chuckles constantly over his ignorance, and uses him as a living illustration of his favorite text, "what fools these white men be." His chief use in the book is to furnish the love-story without which a romance was supposed to be impossible, and to serve as a foil for Hawkeye. But Cooper at times forgets, and changes his character without warning. When he enters the Indian village in disguise, and when he bears the fainting Alice from the cave, he is as keen at repartee in the Indian fashion as the scout himself. David Gamut is a mere caricature upon the New England Calvinists who were so detested by Cooper. One has but to read the description of this creature in Chapter I. to realize how utterly impossible he is. But Cooper is not consistent in his picture; the character develops in his hands. At first a grotesque "non-composer," David at the close of the book has become a real hero. His little funeral service at the grave of Cora is truly pathetic. Chingachgook, with his monosyllable, is but a typical good Indian. Uncas is characterized with more care, yet aside from his silent love for Cora, which is depicted with rare skill, he has little of individuality to separate him from Cooper's stock type.

Poor characterization.

The two really living characters in the book are Cora and Hawkeye. Despite the fact that Cooper usually found it an impossibility to depict feminine character, he has here created a real heroine. We see little of her. There are times when she talks the most inane of book talk; but, after all, when one lays down the volume he has a very distinct mental picture of her. Her conduct during the last chapters is lifelike and touching. The character of Cora is alone enough to vindicate Cooper from Lowell's criticism of his "females." In Hawkeye we have the glory of the romance. It is he that keeps it perennially alive. He is one of the few great original characters in all fiction. He dominates the book, and he is in reality the cause of its existence.

Two strong characters.

It is easy to criticize Cooper. One may find examples in profusion of his elephantine humor, and his wooden conversations. It is easy to show that his attitude toward ladies is usually that of the woodsman and the sailor who have lived all their lives away from them. The description of Alice, for example, becomes positively humorous, for has she not a "dazzling complexion," "dove-like eyes," teeth "that would shame the purest ivory," and "a smile of ineffable innocence"? His love scenes are mawkish and unreal; his style is often inflated, and he often shuns the vulgar vocabulary of daily life. Gamut fans himself with his hat, but Cooper declares that he is "making diligent use of his triangular castor to produce a circulation in the close air of the woods." But after all, this is but shallow criticism. Cooper was an artist who drew life and character with broad strokes. Seen too near, the canvas becomes a mere ludicrous mixing of colors, but seen at the proper focus it springs at once into life. There appear before us the figures of strong, elemental men, against a background free-aired and vast.

Cooper's defects.

There are three stages in Cooper criticism. The boy reads breathlessly the thrilling tale of adventure in the forest and on the ocean. He never dreams that there are imperfections and crudities in his author. To him the romance is like an enchanter's wand,—it transports him into a new world, where he wanders breathless out of sight of all known landmarks. The second stage comes in early manhood. The young student has learned the elements of criticism, and no classics yield so readily to his amateur hand as Cooper's. Even a novice in criticism can write learnedly of Cooper's errors. In his eager search for imperfections, the young

Three phases of criticism.

critic overlooks everything else; he reads only to condemn. The third stage comes with experience and ripened judgment. The critic now finds that despite his imperfections Cooper was one of the few great story-tellers of the race; a man of heroic proportions; a man as wholesome as nature herself, as fresh and as free as the new western world. He finds that the romances which he has so glibly criticized were largely instrumental in creating an epoch in the history of prose fiction, and that almost alone among American authors Cooper has added a new domain and a new character to the field of literature. Surely he who has done this is no small figure. It is safe to say that so long as the story of the early days of the vanishing forest and Indian, of the struggle in the pathless woods for a continent shall continue to hold anything of interest and romance, so long will Cooper be read and remembered.

THE INNER LIFE OF JAMES DWIGHT DANA.*

BY DANIEL C. GILMAN.

From President Gilman's "Life of James Dwight Dana." Copyright 1899, by Harper and Brothers.

IT is doubtful whether in the range of Christian biographies of the nineteenth century the like of Dana can be found. He is a man exclusively devoted to science. To this his interest in politics, literature, education, music, society, is completely subordinate. To explore the regions of the unknown, to tread untrodden fields, to record new facts, to discover better principles of classification, and to reveal, if possible, laws of nature hitherto hidden, is the dominant occupation of his life. But simultaneously — apparent in his letters as a traveler and explorer, manifested constantly in his correspondence with his mother, often revealed in his scientific writings, and perpetually shown in his daily walk and conversation — the transcendent purpose of his soul is the service of his Master. "Lord, I thank Thee that I think Thy thoughts after Thee" might have been his utterance. The astronomers or mathematicians of two or three centuries ago — Kepler, Galileo, Copernicus, Newton, Leibnitz — were men of strong religious convictions. So was Linnæus. So in recent days was Clerk Maxwell. So were many of Dana's most distinguished scientific co-workers, — Agassiz, Henry, Gray, Pierce, Torrey, Hitchcock. All of them may have been as deeply religious as he; but few of them, if any, have left on record so many expressions of religious devotion. In the changing environment of life at sea, as well as in the seclusion of an academic calling, Dana was constantly mindful of his supreme obligations. Like the keeper of a lighthouse, he kept his

Dominant occupation.

Mindful of religious obligations.

[Of Professor Dana, Professor Le Conte says: "He became the highest living authority in mineralogy, in several departments of zoölogy, — as, for example, crustacea and zoöphytes, — and, more than all, in geology." His most important works are a "System of Mineralogy," and "Text-book of Geology." From 1838 to 1842 Mr. Dana was mineralogist, geologist and zoölogist of the government exploring expedition under Captain Charles Wilkes, and visited many of the Pacific islands. He became professor of natural history and geology at Yale in 1855; in 1864 the title of the professorship was changed to that of geology and mineralogy, and he held the chair until 1892, when declining strength compelled his retirement. In 1854 he was elected president of the American Association for the Advancement of Science; in 1872 he received the Wollaston medal from the Geological Society of London; in 1877 he was awarded the Copley gold medal by the Royal Society of London; in 1882 the Royal Society of New South Wales bestowed upon him the Clarke memorial medal, and in 1892 the Boston Society of Natural History presented him the Walker prize of one thousand dollars for distinguished services in natural history. The University of Munich conferred the degree of doctor of philosophy upon him; and both Harvard and Edinburgh made him a doctor of laws. He died in 1895.—EDITOR.]

*This paper follows eight original CHAUTAUQUAN studies of the Inner Life of Great Americans: "Stonewall" Jackson, by Chaplain J. Wm. Jones, October. John Greenleaf Whittier, by Mrs. James T. Fields, November. Phillips Brooks, by Pres. Charles F. Thwing, December. Mary Lyon, by Rev. Dr. A. E. Dunning, January. Dwight L. Moody, by Rev. Charles M. Stuart, D. D., February. Ulysses S. Grant, by Bishop John H. Vincent, March. Abraham Lincoln, by Norman Hapgood, April. Robert E. Lee, by J. Wm. Jones, May.

lamp trimmed and burning; like a gallant knight, he was loyal to the banner that he bore. This was more apparent in the words that came from his pen than in those that fell from his lips. A selection might be made from his letters which would apparently indicate that he was wholly absorbed by his religious duties, like one of the brotherhood in a consecrated order, a Benedictine or Franciscan; and yet one might live near him and meet him day after day, and year after year, without ever being annoyed by words not fitly spoken, indeed without ever hearing any but the most simple and natural allusions to his Christian faith. The reserve so common among New Englanders was one of his characteristics. Loyal to his belief.

If it is borne in mind that during the last generation — after the writings of Darwin and Huxley were widely read — the study of biology came to be regarded by many religious people as of positively dangerous tendency, the example of Dana in boldly upholding it will appear the more impressive. He was never afraid of the truth, never afraid of inquiry, never afraid to abandon or to modify his previous opinions if his reason was convinced; and he always kept his reason open to conviction, especially in the domains to which his studies were directed. * * *

Dana grew up in a family of sincerely devout people, connected with an orthodox church, unquestioning heirs of the Puritan views generally prevalent in New England and in Central New York during the first half of this century. His parents were not troubled, apparently, by any of the minor differences of religious denominations, but without question they accepted the Scriptures as the Word of God, and believed in the duty of personal consecration to the service of Christ. Thus the bent was given to his religious nature. The earliest letter of his that is extant, the simple expression of a boy of twelve years old, asks that a Testament may be sent him, as the Sunday-school has not any that he can use. During his college life and subsequent residence in New Haven, prior to the expedition, he doubtless came under the influence of what were then called revivals of religion, but his calm and tranquil spirit was not affected by them. Not long before his departure for the voyage around the world, letters from home acquainted him with the change of heart which several of his brothers and sisters had experienced, and James, under the additional influence of certain friends in New Haven,— Robert Bakewell and Henry White among the number,— made an open profession of his Christian faith by becoming a member of the First Church in New Haven. * * * Early religious training.

There are letters of this period which record his religious experiences, but they are quite too confidential and sacred to be here reproduced. Ever afterwards, to the end of his life, amid the excitements and distractions of nautical life, in hours of danger, and in the quiet pursuit of science, his devotion was manifest. It was never obtrusive. He was not a man who employed cant phrases or who was eager to express his most sacred thoughts or display his emotions. Nor was he tenacious of the denominational tenets, or inclined to philosophical and ecclesiastical discussions. On the other hand, no one was ever admitted to his intimacy, on shipboard or on land, as a visitor in his family or as a correspondent, without discovering the simplicity, the honesty, and the beauty of his Christian character. He was not only a man without guile,— he was a man of strong convictions, definite principles, and devout aspirations, ever manifested by that "most excellent gift of charity, the very bond of peace and of all virtues." Striking illustrations might be given of the light which was shed by his steady adherence under adverse circumstances to the essentials of Christianity, and by his outspoken words, while his life was devoted to the fearless discovery of nature and the defense of scientific truth. Simple Christian character. Adherence to Christianity.

Under the trying conditions of prolonged ill-health, which made the end of active work seem near, day after day, for more than thirty years,

Dana's patience and submission were invariable. As old age came on he lost no courage. He cheered his contemporaries by his resolute faith, and he set an example of serenity and faith to all the younger persons who came under his influence. So much for his spiritual nature.

Intellectual attitude toward religion.

Now a word respecting his intellectual attitude toward religion. In order that this may be understood, the state of this country during his earlier years, and especially between 1830 and 1860, must be borne in mind. Science had not then established its position in college courses, nor in the confidence of educated religious men, as it did at a later date. Ministers and churches saw its approaches with apprehension. They were alarmed by its teachings, and afraid of its destructive influences. Silliman carried on a controversy with Moses Stuart of Andover, respecting the time during which creation made its progress,—the former claiming that the "days" of Genesis were long and undefined "ages," the other claiming, on the authority of the Hebrew Scriptures, that "days" meant periods of twenty-four hours. The college preacher, Dr. Fitch, in a sermon before his students, enforced the doctrine that "days" meant solar days. Some of the orthodox claimed that marine fossils, found on lofty summits remote from seas, were evidences of the universal deluge. It was even suggested, by one person, that they were placed there by the devil to confound the wise. When Dana and his wife were at Saratoga in 1844, they listened to a sermon which contained statements never forgotten and often referred to in future years. The clergyman declared that the world was created a plain, and that all mountains were the result—he did not explain in what manner—of Adam's fall! A celebrated Presbyterian clergyman of New York, in a lecture before a theological seminary, which one of his hearers now distinctly recalls, made this same declaration that the upheaval of mountains was a consequence of the fall of man. Another minister asserted that the dislocation of the rocks occurred at the Crucifixion.

Controversies between theologians and scientists.

In January, 1857, Professor Dana made a lecturing tour, for the first and only time. Writing from Utica, he says:

"Last evening, at George's [his brother], I read my other lecture to the families and a few others, by special request, and had the parlors hung with the legs and bones of the various wild beasts of which the lecture treats. All passed off satisfactorily, they say. Mr. ——, of the Dutch church, was present. After I had finished, his questions showed him to be quite a heretic. He was quite sure that there was no death in the world until the sin of Adam. The tigers could not have given loose to their flesh-eating propensities until the fall."

Writing later from Buffalo, on the same trip, Dana adds:

"I understand that [a minister who heard him] said that if science shows that animals died before Adam's fall, the Bible all goes to naught. Funny that the sin of Adam should have killed those old trilobites! The blunderbuss must have kicked back into time at a tremendous rate to have hit those poor innocents and their associates. Truth, though so glorious in itself, aye, heaven-born, how it is feared and fought against and often persecuted by self-deluded man! Give the trilobites a chance to speak, and they would correct many a false dogma in theological systems!"

A defender of science.

It was under these circumstances that Dana took the attitude of an uncompromising defender of science, from within the camp of undisputed orthodoxy and from a group of men whose devoutness was unquestionable.

Professor Tayler Lewis was a man of great ability and of unusual attainments as a scholar. He had been a professor of Greek literature in the University of the City of New York, and subsequently held a like position in Union College. A small volume, entitled "Science and the Bible," in which he defended the literal interpretation of the word "days" in the first chapter of Genesis, and cast aspersions on the teachings of science and scientific men, aroused the attention of Dana, who picked up the glove thus thrown into the arena. In four articles printed in the *Bibliotheca Sacra* he came to the defense of geology, and in vigorous paragraphs attacked the position of Dr. Lewis. It is not worth while,

forty years later, to review the merits of this controversy, but it is significant as an expression of Dana's opinions on the relation of science and religion, — and it is of even greater importance as an illustration of the utterances, then not uncommon, of influential teachers of religion.

It should be remembered that in this controversy Professor Dana's purpose was to defend the conclusions he had reached respecting cosmology, and to vindicate their consistency with the truths of revealed religion. He was not by profession a biblical exegete, and his main contention is quite separable from the special mode which he favored of interpreting the narrative of the creation in Genesis. The discussion attracted the attention of many thoughtful men; but a young naturalist or a young theologian of the present time who may turn to those forgotten pages will be surprised that such questions could then have seemed so important. All theological comments respecting the Bible and respecting the works of creation are now on a very different plane. * * *

Science not inconsistent with religion.

It was largely under the influence of Guyot that Dana continued to discuss the Mosaic cosmogony. These two friends, impressed by the Bible lessons of their youth, endeavored to see in the poetical expressions of the first chapter of Genesis exact statements of those natural phenomena which the eye of science recognizes in the development of the universe. It is easy for us to see that they were fettered by a mode of interpreting the Hebrew Scriptures that is not now tenable, and that they were supported in this method not only by the traditions of early life, but also by the dominant theology of the communities in which they dwelt. To the Mosaic cosmogony Dana came back again after the publication of a volume entitled "Creation," which contained, in their latest and fullest forms, the views of Guyot. These aspects of the relations of science and religion had been often discussed by the two devout geologists in conversation, and both had lectured upon such subjects. Dana accepted many of the positions that Guyot assumed, and when "Creation" appeared, Dana reviewed it in the *Bibliotheca Sacra* for April, 1885, and this article was expanded so as to make a small volume. A copy of this review attracted the attention of Mr. Gladstone, who wrote about it to the author.

Scientific interpretation of the Scriptures.

Dana's later views are succinctly stated in the following letter to a clergyman:

Later religious views.

"NEW HAVEN, CONN., March 3, 1889.

"The views I have been led to hold on evolution are stated in my 'Geology,' both the manual and the text-book at the close of the section on historical geology. While admitting the derivation of man from an inferior species, I believe that there was a Divine creative act at the origin of man; that the event was as truly a creation as if it had been from earth or inorganic matter to man. I find nothing in the belief to impair or disturb my religious faith; that is, my faith in Christ as the source of all hope for time and for eternity. The new doctrines of science have a tendency to spread infidelity. But it is because the ideas are new and their true bearing is not understood. The wave is already on the decline, and it is beginning to be seen more clearly than ever that science can have nothing to say on moral or spiritual questions; that it fulfils its highest purpose in manifesting more and more the glory of God."

Science cannot speak on spiritual questions.

Not long before his marriage Dana thus reviewed the steps of his career in one of the confidential and affectionate letters which from time to time he addressed to his mother:

"Leaving college, my wish to visit the Mediterranean was at once gratified, and soon after I returned, the place with Professor Silliman, for which I had long before applied, was open for me. The year then had hardly finished when I received my appointment in the expedition, and now I have returned again after a cruise of unusual dangers, in the course of which, at least seven or eight times, death seemed to stare us in the face, and all are alive and in health that I left behind. I might go on and speak of other sources of happiness since my return; but you know all. Surely my cup of mercies has been full to overflowing. How few of my playmates at school can now look back upon such constant prosperity! May these mercies prove a blessing and not a curse; may they direct my heart upward to the Author of every good and perfect gift, and lead to a more complete conversion of all my powers and energies to Him who in the events of His providence and grace has so loved us."

End of Required Reading.

COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.
LYMAN ABBOTT, D. D.
BISHOP HENRY W. WARREN, D. D.
J. M. GIBSON, D. D.
WM. C. WILKINSON, D. D.
EDWARD EVERETT HALE, D. D.
JAMES H. CARLISLE, LL. D.
MISS KATE F. KIMBALL, Executive Secretary.

OUR VACATION SCHOOL.

THE month of June closes the C. L. S. C. year, and three vacation months are before us. Why not arrange to keep up the systematic habits of the past nine months and have some sort of definite plan for the next three? Chautauquans may well take a hint from the vacation school,—an idea which is being applied so widely to children,—and plan for a vacation school of their own.

First there is bird study, to which no one who has embarked upon this fascinating pursuit needs to be urged. Then there are the various side-lights upon the past year's reading,—some of the historical novels might be taken up, a biography or two, or some of the poets that we know least. While our interest in a subject is still keen is the time to read all around it.

We suggest the following plan: Run through THE CHAUTAUQUAN for the past few months and select from the bibliographies the books which you are or have been most anxious to read. If the list is too long to be accomplished during the summer, cut it down carefully so that you may be reasonably sure of accomplishing what you undertake. Then group the books as seems most desirable to you and assign one group to each month. Send also to the C. L. S. C. office for the Special Course Handbook, which gives a list of summer courses in biography and fiction, with suggestions for the reading if desired. Be careful not to undertake too much. An attractive plan, persistently followed, will yield much solid pleasure, but we must not let the vacation months be robbed entirely of that sense of abandon which we all need at times and which sends us back to hard work with new zest.

CHAUTAUQUA IN WINTER.

Few of the thousands of summer visitors to Chautauqua can appreciate what a completely snowbound part of the world the Assembly grounds become during the winter months. The lake is frozen so hard that it is turned into a highroad for sleighing purposes, and fishing for muscallonge through the ice is a sport so eagerly pursued that strict laws have been enacted to protect the inhabitants of the lake. On shore the wind sweeps across the huge spaces of the amphitheater and wreaks its fury on the stalwart columns of the Hall in the Grove. The snow is piled in masses around the deserted buildings and great drifts are heaped in dooryards and avenues without regard to

the energetic community who must venture out on deeds of necessity and mercy, or to church and Chautauqua circle. That winter "lingers in the lap of spring," is shown by the accompanying view of the amphitheater, taken in April and furnished through the courtesy of Miss Daniels. It is safe to say that the last stronghold of the ice king will not capitulate before June.

TO THE CLASS OF 1900.

The secretary of the class, Miss Campbell, of Cohoes, New York, reports encouraging progress in class affairs. The class letter referred to in the March CHAUTAUQUAN has traveled through a number of states already, and the responses have been cordial and full of the class spirit. A typical reply is, "We ought to be proud of the opportunity to help. I would not give up the four years' experience for much gold." This is from a solitary reader and an invalid. The members who are in circles might make the closing meeting of the year an entertainment for the class fund for Alumni Hall. It will be a matter of pride and pleasure to all graduates who visit Chautauqua to feel that they have helped on the good cause. The Cohoes Circle, composed entirely of 1900's, Miss Campbell reports, are to be responsible for the class banner. It is now being made and will be the gift of this devoted little band. The secretary adds: "Of course that keeps our circle from giving anything to Alumni Hall, but we have made some self-denials to give the banner and will give to the class fund next year, if the debt remains." We are sure that if the same spirit pervades the rest of the nineteenth century class, the summer of 1900 will see their room in the C. L. S. C. club house not only a place of good cheer but also one free of all obligations.

INDIAN SCHOOL, NAVAJO RESERVATION.

DECORATIONS FOR THE CLASS OF 1900.

The class emblem of 1900, the evergreen, will offer opportunities for very effective decoration at the various summer assemblies. At Chautauqua itself the evergreen will be conspicuous in all the C. L. S. C. decorations of the season. The secretary of the class offers a happy suggestion. She says: "Ask the members who are coming to Chautauqua to bring branches or bunches of evergreen. It is at its best in August and will last a long time. My idea is to make an evergreen or pine party a social evening for the class. If each brings the evergreen from where the reading has been done, see what an amount of sentiment will come with it." The indefatigable secretary then reveals some of the additional ideas which will be put at the service of the committee on decoration, and adds: "We have never used pine cones, for they seem to say 'gone to seed,' yet why not bring them as well as the evergreen? Our future work will be to spread the Chautauqua idea as the winds scatter the pine seeds." The mere mention of these opportunities for participation in the good-fellowship of the class will, we are sure, be sufficient to inspire every member to lend a hand. If you cannot come, why not send a pine cone with a message of greeting to the class? Write to the secretary, Miss Mabel Campbell, 53 Younglove avenue, Cohoes, New York.

THE C. L. S. C. ON AN INDIAN RESERVATION.

The following letter from Mrs. J. H. Haskell, of the Department of the Interior, United States Indian Service, shows something of the surroundings among which a "triangle" of Chautauquans are doing their work:

"Thinking you may be interested in the 1899–1900 'Navajo' C. L. S. C. Circle, I will give a brief description of our surroundings and work. Tohatchi (To-ha-chee, an Indian word, meaning 'dig for water'), New Mexico, is situated on the Navajo reservation, just across the Arizona line and thirty miles north of Gallup, New Mexico, our nearest town and railroad.

"We have a tri-weekly mail which is carried on horseback from Gallup by an Indian. The government Indian school was established here nearly six years ago and since that time has been under the supervision of Mrs. Emma H. DeVore. I received a position in the school a few months after it was established. The residents of the school, aside from the children, now consist of Mrs. Emma H. DeVore, who is principal teacher; Mrs. Kate V. Kinney, who came the latter part of February and joined our little circle, and myself; besides these three teachers we have a policeman and an Indian cook. The children are boarded at the school ten months, and at the end of June go to their homes

for a vacation of two months. They are usually glad to return to the school in September. They are in the classroom a half day, and are taught industrial work the remainder of the day; while in the evening they are given a half hour's instruction in the Bible by Mrs. Jas.

ENTRANCE TO RAMONA'S CHAPEL.

E. DeGroat, missionary. We also have Sunday-school.

"The Navajo children are bright, and learn to speak English very quickly; but they are very timid about speaking it, and it is the most difficult work in the Indian schools to keep them from talking their mother tongue. They are naturally good penmen, and most of them show remarkable talent for drawing. The attendance at present is forty-seven,—all the school can accommodate. But in a few weeks will begin the erection of an eleven thousand dollar building, with modern improvements and accommodations for about ninety children. So next year we expect to have a full school and a larger corps of teachers.

"The Navajos are the largest Indian tribe, numbering about twenty thousand. They are a peaceable, industrious and self-supporting people. They have large flocks of sheep, and a great many ponies, build their *hogans* (houses of poles and adobe), and are happy and contented — adopting the adage, 'Be happy today, and let tomorrow take care of itself.' The women display artistic taste in the weaving of designs and blending of the colors in the famous Navajo blankets, and they rarely make two alike unless ordered. These blankets are truly works of art, when one considers their crude looms. In regard to the very small but enthusiastic Navajo C. L. S. C. Circle, will say on account of our many duties and situated as we are far from library facilities, we are behind with reading, but will strive to complete all required reading by the end of June and also do some extra work. Thinking you would like to see how the Navajo Indian schoolchildren look I send you a picture of a group which was taken only a few weeks ago."

THE HOUSE OF RAMONA.

To the circle of Escondido, California, we are indebted for the following report and the photographs of Ramona's house. It may be of interest also to mention that the photographs were brought from California to Cleveland by the president of the circle, whose pleasant call in the Chautauqua Office in the Caxton Building gave us new assurance of the tangible character of the C. L. S. C. Round Table.

"The Escondido branch of the C. L. S. C. sends greeting to the parent Chautauqua. It may be of interest to other Chautauquans to know that our little band off here on the Pacific coast are keeping the sacred Chautauqua fires aglow, and that a score or more lives are brighter, stronger and happier because five years ago a Chautauqua circle was organized in our little valley. Our number is not large, but interest in the work has not abated. We meet regularly every week, and follow as far as possible the Chautauqua programs. The meaning of the word 'Escondido' (pronounced es-con-the'-do) is 'Hidden Vale.' It is the inland metropolis of San Diego county, thirty-five miles north of the city and harbor of San Diego. It comprised a Mexican grant formerly known as the Rancho Rincon del Diablo. To the eastward about three miles lies the lovely valley of San Pasqual, where General Kearney and Kit Carson cut their way through the Mexican troops to San Diego. Helen Hunt Jackson made repeated visits to this valley, obtaining local color for her famous novel, 'Ramona,' in which is depicted the Spanish-Indian life of southern California before the enterprising New Englander invaded its peaceful domain. About twelve miles to the west of us is the real scene of Mrs. Hunt's inspiration, 'The Home of

INTERIOR OF RAMONA'S CHAPEL.

Ramona,' tucked away among the hills, described as follows: 'The arched veranda along the front was a delightsome place. It must have been eighty feet long, at least, for the doors of five large rooms opened upon it. The two westernmost rooms had been added on, and made four steps higher than the others, which gave to that end of the veranda the look of a balcony or loggia.' Five miles beyond is San Luis Rey Mission founded by the Franciscan monks, from where the priests went out to conduct services in the little chapel still standing at 'Guayjonia Rancho' — the home of Ramona."

HOME OF RAMONA.

THE BIOGRAPHICAL CLUB.

Our bird studies for the past few months have brought many of us into close and friendly association with the writings of John Burroughs, and we find a new pleasure in tracing still farther the career of one who has done so much to help us enlarge our powers of observation and enjoyment. Twenty-five years ago his first book, "Wake Robin," was written, while he was engaged in the Treasury Department at Washington, and the years which have intervened have given us in all ten charming volumes from his versatile pen. In an interview with Mr. Burroughs published in *Current Literature* for October, 1899, he said: "If I ran after birds only to write about them, I should never have written anything that anyone else would have cared to read. I must write from sympathy and love — that is, from enjoyment — or not at all. . . . My confidence that I ought to write comes from the attraction which some subjects exercise over me. The work is pleasure and the result gives pleasure." But as many of us are aware, Mr. Burroughs's contributions to literature are by no means restricted to his observations of nature. Mr. Hamilton W. Mabie in *The Century Magazine* for August, 1897, discusses the literary influences which bore so important a part in his education, and shows how these are reflected in his writings. In *The Century Magazine* for August, 1899, under the title, "Glimpses of Wild Life About My Cabin," Mr. Burroughs pictures for us his quaint home, "Slab Sides," near the Hudson, and interprets for the appreciative reader the mysteries of nature as they appeal to one who said: "If I were to name the three most precious resources of life, I should say books, friends and nature; and the most constant and always at hand is nature."

PROFESSOR HENRY COHN.

In the announcements of the Chautauqua Summer Schools for the coming season, former students will note with regret the absence of the name of Professor Henry Cohn, of the Northwestern University, whose death occurred a few weeks ago. Professor Cohn was a native of Berlin. He came to this country as a boy, was graduated at Columbia College in 1869, taught in the School of Mines, and then returned to Germany for two years and a half to study at the University of Berlin. In 1893 he became assistant professor of German at Northwestern University, and the fine German library at that institution is largely due to his efforts. He was a man of liberal ideas, and was widely known as an educator. His connection with the Chautauqua Summer Schools extended over a number of years, and his influence as a progressive and inspiring teacher was strongly felt by all who came in contact with him. He joined the C. L. S. C. Class of 1901 in the summer of '97, and took a deep interest in the welfare of the organization and also of his class, which elected him one of its vice-presidents. His memory will be cherished at Chautauqua as elsewhere by the many friends who came within the circle of his influence.

BIRD NEWS AND NOTES.

A NEW BIRD LAW.

The Hallock bill recently signed by Governor Roosevelt will be welcomed by all Chautauqua students interested in bird life. The new law prohibits the commercial use of the plumage or skins or any parts of wild birds with the exception of the English sparrow, crow, hawk, crane, gull, raven, blackbird and kingfisher. The bill is a cause for thankfulness and a long step in the right direction, but those of us who have grown up by the shores of the ocean or the great lakes will note with peculiar regret that the beautiful seagull is still without the law's protection. It is said that a friend of one of the members of the committee was in the gull-killing business for millinery purposes and influenced the bill unfavorably in this respect. There is still something for Chautauquans to do in educating public opinion on this subject.

THE TERN ON ITS NEST.

The disastrous results which may arise from following the dictates of fashion are most strikingly illustrated in the case of the tern or seagull of the Atlantic coast. Mr. F. M. Chapman in *Bird-Lore* refers to the massacre of these birds as follows:

"Up and down the coast word went forth that sea swallows, or 'summer gulls,' were worth ten cents each, and the milliners' agent was there to confirm the report.

"Never, in this country at least, has there been such a slaughter of birds. A Cobb's Island, Virginia, bayman, whose conscience, even at this late date, urged him to a confession of shame for his part in the proceedings, told me recently that in a single day of that memorable season, 1,400 terns were killed on Cobb's Island alone, and 40,000 are said to have been shot there during the summer. The destruction at other favorable places was proportionately great.

"Two seasons of this work were sufficient to sweep the terns from all their more accessible resorts, the only survivors being residents of a few uninhabited islands. Even here they would have succumbed had not bird-lovers raised a sum to pay keepers to protect them."

"OLD SILVERSPOT" AND HIS FRIENDS.

Aside from the gull, there seems to be some economic question involved in the exclusion of the other birds mentioned, from the protection of the law. The reputation of the crow has been unsavory for a long time, and while Ernest Seton-Thompson's captivating account of "Old Silverspot" is an inspiration to students of bird nature, the farmer's point of view must come in for careful consideration. The United States Department of Agriculture publishes a bulletin on "The Common Crow," which reveals various interesting aspects of this many-sided problem. Methods of "scotching" the crow species without exterminating it are cited, and the conviction grows upon one that a more intelligent way of dealing with the difficulty is to be found than that of committing it to the milliners' agent. The president of the American Ornithologist Union, Mr. Wm. Dutcher, makes the statement that "It would be a wise investment in actual dollars and cents for every farmers' club and institute in this land to employ a naturalist to teach the names of the birds about them and the part that each one takes in the preservation of nature's balance."

THE WEARING OF AIGRETTES.

In the May CHAUTAUQUAN we reproduced the picture of the snowy heron or egret and one of the "aigrettes" taken from the back of this bird, as published by the New York Audubon Society. In this connection the society issues also an article by Mr. Chapman with the following statement as to the method of securing these "aigrettes" which are so generally worn by persons who have no conception of the cruelty involved in securing them:

"Aigrette plumes constitute the wedding-dress of the several species of white herons or egrets, and are worn only during the nesting season. The birds are exceedingly sociable in disposition, and when breeding gather in colonies or rookeries, often containing hundreds of pairs.

"The plume-hunter having discovered a rookery by watching the birds as they fly to and from their nests, surveys the ground,

learns the lines of flight followed by the birds, and the perches or lookout stations they usually frequent when returning to their homes. Armed, preferably with a small rifle, he then secretes himself in a favorable position. The birds now have families to provide for and are active throughout the day. As they return with food for their young they rest a moment on the lookout perch, offering an excellent mark to the hunter concealed below. The bird falls, the slight report of the rifle does not alarm others that soon follow, and within a few days most of the parent birds have been killed, while the nestlings, lacking their care, die of starvation.

"The method is simple,— any boy with a gun can become a plume-hunter,— but so effective that at the present rate of destruction the herons will soon succumb to it. A Florida plume-hunter once told the writer that with two or three assistants he had killed 300 egrets in one afternoon; another boasted that he and his party had killed 130,000 birds (mostly plume-birds) during one season.

"Having practically exterminated the egrets in Florida, plume-hunters have turned their attention to other parts of the birds' range; advertising in local papers, offering large prices to native hunters, and organizing expeditions to explore the coasts and inland marshes, from our southern boundaries to the Argentine Republic."

OUTLINE OF READING AND PROGRAMS.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God." *"Let us Keep our Heavenly Father in the Midst."*
"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
LANIER DAY—February 3.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKESPEARE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Sunday after first Tuesday.
ST. PAUL'S DAY—August, second Saturday after first Tuesday.
RECOGNITION DAY—August, third Wednesday.

OUTLINE OF REQUIRED READING.

MAY 28 – JUNE 4 —
In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 33.

JUNE 4 – 11 —
In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 34. A Reading Journey Through France.

JUNE 11 – 18 —
In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 35. Critical Studies In American Literature: Cooper's "Last of the Mohicans."

JUNE 18 – 25 —
In THE CHAUTAUQUAN: The Expansion of the American People. Chap. 36. The Inner Life of James D. Dana.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

As this is the last month of the study year and many circles finish their work early in June, the lessons in the required books are planned to close with May. But circles which continue their readings into June will find this a most important "bird month," and provision is made for reports of bird observation in each program up to June 18. A special program for June 18–25 is suggested as the basis of a closing social meeting which shall bear upon the work of the year while affording diversion and entertainment.

MAY 28 – JUNE 4 —
1. Roll-call: Responded to by quotations from present day writers, either American or foreign, referring to the future of the United States.
2. Quiz on Expansion article, Chapter 33.
3. Paper: The People of Henry James's stories as compared with those of Howells's.
4. Book Review: "To Have and To Hold."
5. Reports upon bird observations for the week.

JUNE 4 – 11 —
1. Roll-call: Answers to Search Questions on A Reading Journey Through France.
2. Papers: The origin of names of towns in Brittany. (See Hare's "Northwestern France.") Robert Browning in Brittany. (See bibliography, "Browning's Summers in Brittany.")
3. Reading: "Hervé Riel." Browning.
4. Map Review with quiz on the towns of Brittany.

5. Reading: "Gold Hair: A Legend of Pornic." Browning.
6. The Pardon of Ste-Anne D'Auray. (See bibliography.) The story of the event should be told and selections read.
7. Paper: Druid Remains of Brittany.
8. Reading: Selection from "An Iceland Fisherman." Pierre Loti.
9. Reports upon bird observations for the week.

JUNE 11–18—

1. Roll-call: Responded to by quotations from "The Last of the Mohicans."
2. Quiz on Expansion chapters for entire month.
3. Reading: O. W. Holmes's poem, "De Sauty."
4. Papers: Possible Dangers to Our Country. Possible Opportunities for the Nation. (See *The Outlook* for April 21. Articles by Lyman Abbott and Jacob A. Riis.)
5. Study of Cooper's "Last of the Mohicans." Every member of the circle should read the story. A little planning beforehand will make this possible. Read it with Professor Pattee's suggestions at hand and jot down notes of pages and paragraphs which illustrate his points. If possible, secure a special leader for this book, who may assign to different members certain points upon which to specialize. It is indispensable to the success of this study that all members should have read the book.
6. Reports upon bird observations for the week.

JUNE 18–25—

1. Roll-call: Answered by an original rhyme or conundrum describing some American invention. These to be guessed by the members of the circle. As, for instance:

"From my home within the tropics I was rudely torn away,
And mixed with ill, Plutonic drugs, 'twas said to make me pay;
I shouldn't get such ceaseless rubs if people didn't blunder,
But what they'd do without me is a constant cause for wonder."

2. An Original Story. Each member is furnished with two slips of paper, upon one of which is written the name of some historical character taken from the year's readings. On the other slip is a list of words. The following might be used:

hallucination	copper kettle	hurried	patriotic
charged	exacting	ached	flaw
breathless	prairie	sunset	mistletoe
artistic	frivolous	expansion	fragment
monomania	faltered	hat box	collar

All members have the same list of words, but each has a different proper name. The company then betake themselves to writing stories, the time being limited to fifteen or twenty minutes, as may be agreed. The subject of the story for each is the proper name assigned, and every word must be brought in. The order, however, may be varied to suit the author's purpose.

3. Tableaux: Scenes from the year's reading.
4. Game: Verbarium applied to proper names only. A single word is selected, as, for instance, Washington. Two minutes are then allowed for each member to write all the proper names that can be thought of beginning with W. These names may be taken from history, literature or fiction, but must be genuine proper names. When the two minutes are up the names are called off. Those which are common to all are crossed out. In the case of the others, each name counts as many points as there are people who do not have it. The same plan is then repeated, taking the letter A, etc. At the end of the game all the points are counted, and the winner decorated with a wreath or other suitable emblem.

THE TRAVEL CLUB.

Baedeker's "Northern France" and Hare's "Northwestern France" are important helps for the study of Brittany. In large libraries, where English magazines can be consulted, many valuable articles may be found by referring to Poole's Index, under "Brittany." "Legends of Brittany," by Emile Souvestre, is full of the quaint lore of the province. The war in the Vendée and its effects in Brittany are treated in Dumas's "The Last Vendée" and Victor Hugo's "Ninety-Three." Larned's "History for Ready Reference," and various French histories should be consulted for the history of the Chouans. A recent contribution to the folk-lore of this region is a book by T. Wilson, entitled "The True Bluebeard," published by G. P. Putnam's Sons. The scenes of Blanche Willis Howard's story of "Guenn" are laid in Brittany. The Plouvenec is said to be Concarneau, and Nevin where Guenn danced at the "Pardon" probably Pont Aven.

First Week—

1. Roll-call: Answered by giving the origin of the names of towns in Brittany. (See Hare's "Northwestern France.")
2. Quiz on Reading Journey as far as Dinan.
3. Reading: Selection from Mr. Dooley's description of the Dreyfus trial at Rennes.
4. Papers: Chateaubriand. Constable du Guesclin.
5. Reading: "Hervè Riel." Robert Browning.
6. Paper: Robert Browning in Brittany. (See "Browning's Summers in Brittany," in bibliography.)

Second Week—

1. Roll-call: Answered by brief accounts of the famous saints of Brittany. (See Hare's "Northwestern France" and encyclopedias.)
2. Papers: Pierre Loti. Emile Souvestre. The Vendean War in Brittany. Breton Costumes. (The articles by A. M. Mosher and George Wharton Edwards in the bibliography contain many illustrations of Breton costumes.)
3. Quiz on Lesson: From St. Brieuc to Brest; or reports on each town included in the trip.
4. Book Review: Pierre Loti's "An Iceland Fisherman."
5. Reading: Selections from "An Iceland Fisherman."
6. Portrait Study of Famous Frenchmen: Pictures of as many famous Frenchmen as possible should be secured and fastened up around the room, the names erased and the pictures numbered. Each member of the club being provided with pencil and paper writes the name of each character represented, numbering it to correspond with the number assigned. Copies of old magazines will furnish many portraits, especially *The Bookman*, *The Book Buyer*, etc. Where books must be used they can be fastened open and laid upon a table.

Third Week —

1. Roll-call: Answers to Search Questions.
2. Papers: The Origin and Growth of the Arthurian Legends. (See Littledale's "Essays on Tennyson's 'Idylls of the King.'") The Story of Tristram and Iseult. (See Matthew Arnold's poem; also Tennyson's "The Last Tournament.") The Story of Merlin.
3. Reading: Selection from Tristram and Iseult.
4. Brief Reports: Brest, Douarnenez and Quimper.
5. Portrait Study of Famous Frenchwomen upon the plan of the preceding week.

Fourth week —

1. Roll-call: Answered by brief reports on the old provinces of France, giving the chief characteristics of each.
2. Browning's "Two Poets of Croisic." The story of the poem should be given and selections read.
3. Papers: The Druid Remains of Brittany. Abelard and Héloise.
4. "The Pardon of Ste-Anne D'Auray." (See bibliography.) The story of the event should be told and selections read.
5. Reading: Browning's poem "Gold Hair: A Legend of Pornic."

NEWS FROM THE CIRCLES.

BEYOND THE MISSISSIPPI.

The circle at Honolulu, Hawaii, long classified under our membership in "foreign" lands, now comes into the home field of states and territories. At least one graduate of the Class of 1900 will report from this circle, and we learn that the members are eager to fill out the review questions for the year. Perhaps residents of the American continent are tempted to think that the dwellers in the islands of the sea have plenty of leisure for writing out memoranda, yet not even these Chautauquans travel a royal road, for the president writes: "The plague and the great fire have interrupted our meetings, but we have kept up the reading and are now having our meetings again."

In Greeley, Colorado, the circle, which met only once a month through the winter, has decreed fortnightly meetings for the spring months in order to round out the year's work in a satisfactory manner. Here is a suggestion for other circles which find the multiplicity of midwinter engagements a drawback to "high thinking." It is always unfortunate to let any definite undertaking "peter out." One or two thoroughly alive meetings, even at the very end of the season, will do wonders in stimulating circle interest, and leave the members ready and eager for the new course to be undertaken in the fall.

The programs of the various circles of Wichita, Kansas, show that they are giving a good deal of attention to bird study, and it will not be surprising if the energetic women of that state act upon the conviction that "a bird in the bush is worth two on the bonnet," and help to secure important legislation upon this subject. The Bryant Circle of Kansas City has successfully illustrated the adage that "by giving we live," for it has not only had a year of great prosperity, but has strengthened the literary life of the community by sending out a colony of "Altrurians" who have proved a credit to their bringing up. A correspondent of the Carleton Circle of St. Louis reports that it has done fine work. We should be glad to see some of the programs of this circle, that others may have the benefit of their suggestions. A new circle from Paulina, Iowa, is reported as in full activity, and further communications are anticipated. The Society of the Hall in the Grove of Creston use in their official correspondence a very tasteful little letter-head which suggests their status as a permanent institution. Why would it not be a good plan for the S. H. G.'s of a given state to correspond occasionally, and when a new society is formed, send it a letter of greeting and suggestion? Such friendly overtures might come to be a very important and interesting feature of graduate work in the state. New societies are usually ready to receive with gratitude the results of others' experience.

The Wayside Circle of Des Moines have an inner circle of a social character known as the "Birthday Club," the circle meeting with the member whose birthday is to be celebrated. The Harriet Shipley Circle of the same city is taking an active share in the arrangements for the mothers' congress soon to be held in Des Moines. Many members of this congress are or have been active Chautauquans, and the interest of Chautauqua in the educational problems which confront the home led some years ago to the preparation of two special courses for the C. L. S. C., entitled "The House and the Home." The books were selected under the direction of Mrs. Emily Huntington Miller, and have found many appreciative readers. At Iowa Falls a club of sixteen members, at least one of whom was a former member of the C. L. S. C., are planning to take up the Greek history work in connection with next year's course.

THE CENTRAL STATES.

The Class of 1903 has an enrolment of eleven members in Fairbury, Illinois, and these eleven report that although several of their number have been absent in the south this winter, the work has been carried on by all. This speaks well for the progress of Chautauqua in Fairbury, for a circle that is elastic enough to survive such an expansion of its membership, and still keep the centripetal force strong, is likely to win in the four years' race. The Chautauquans of Windsor, Illinois, send a copy of their special program for the French evening held in March, which is as follows:

C. L. S. C. LITERARY SOCIAL.

An Evening in France.

Papers of five-minute length:
The French Revolution and the Mirabeaus.
The Napoleons.
French Literature.
French Religion.
Art in France.
The French Academy.
Noted Men of France.
Noted Women of France.
Education in France.
French Cooks and French Cookery.
The French Fashions.
The Exposition.
French Literature of Today.
Reminiscences of the Franco-Prussian War.
Songs: "La Marseillaise," "Die Wacht am Rhein."

The subject for their June special program is to be "An Evening with the Socialists." The name of the circle, "Okaw," was selected with the idea of helping to perpetuate the one Indian name to which the town could lay claim. The leader of the circle, a graduate of the Class of 1890, lives up to the spirit of her class motto, "Drink deep or taste not the Pierian spring," for this is the third Chautauqua circle which she has been instrumental in organizing. She expresses the help and pleasure which has been found in the reports and programs of other circles as published in THE CHAUTAUQUAN. It may not be amiss in this connection again to remind all circles that often programs which may seem to them of quite an ordinary character will suggest a new idea to some other circle whose work has been conducted upon a different plan. The Woman's Club of Mount Carroll have decided to take up as one feature of their work for next year, the series of studies in THE CHAUTAUQUAN, which are to be published under the title, "The Rivalry of Nations Since the Franco-Prussian War," or "World Politics of Today." This series of studies naturally follows the Expansion of the American People, which has traced the development of the United States into one of the great world powers. The circle at Shelbyville held their first "open meeting" in February at the home of the president, Miss Hopkins. In her words of welcome to the guests the leader said:

"For two years our circle has met behind closed doors and so quietly that few knew of our existence. Our regular meetings have been most interesting and profitable, and I wish our friends might have attended one of those rather than one prepared for guests, for when you take away the spontaneity from a woman's club you have robbed it of its most potent and charming quality."

The program presented was representative of the Colonial and Revolutionary periods of American history, since this was "most typical of the year's work, and also timely during the present very general renaissance in fiction and memoirs of all things relating to the infancy of the nation."

The following report of the Mishawaka, Indiana, Circle recently appeared in *The Times*, of South Bend:

The annual open meeting of the Gillespie-Kimball branch of the Chautauqua Literary and Scientific Circle was held Friday evening at the home of Mrs. W. E. Butterworth, where nearly seventy guests assembled to enjoy an exceptionally fine program prepared by the Chautauquans. The gathering usually is held in May to close the season, but was this year held at an earlier date in honor of Rev. W. K. Wright and Rev. F. G. Browne, two former Mishawaka pastors, who were instrumental in the organization of the local circle ten years ago."

The house was draped with the stars and stripes in recognition of the American year, and each guest received a miniature silk flag bearing the inscription "C. L. S. C., 1900." The opening address was made by Miss Towle, and responses were given by the two guests of honor. A program of music and reading was very effectively rendered, and light refreshments were served to the guests. This ten-year-old circle bears its honors with dignity, and it is hoped may long continue to hold up before the community the true Chautauqua ideal of self-education.

The local paper of Benton Harbor, Michigan, contains the following report of a recent meeting of the S. H. G.:

It is a rare achievement to launch an enduring phrase upon the stream of human speech. Dickens did it when he uttered these words: "It is a fair, even-handed and noble adjustment of things that while there is infection in disease and sorrow there is nothing in the world so irresistibly contagious as laughter and good humor."

So thought the Chautauqua S. H. G. at their last meeting with Mrs. Shauman. At ten o'clock, the time set by the hostess, Uriah Heep arrived, followed by

Betsey Trotwood and her maid, Janet; then came little Dot in her immaculate slippers, Mrs. Chick in a gorgeous lavender silk of the style of forty years ago, Quilp's pretty wife in her dainty cap and dress and one earring, Peggotty, Mrs. Jellyby with her hair bristling with pens and pencils, Mrs. Micawber without the twins, Ham Peggotty, immortal Pickwick, Mrs. Bardell and Sergeant Buzfuz, Mr. Squeers of Dotheboys Hall, accompanied by his victims that had been dieted on brimstone and treacle, etc. The motley array of characters made an impressive sight as they marched into the dining-room to the tune of a quickstep. A literary luncheon of sixty-six concealed authors was first served, this being followed by a more substantial and elaborate menu.

The symposium was continued through the afternoon. Roll-call was indeed amusing, as all identity was sunk in Dickens. Mrs. Ward, in a vigorous oral sketch of the strength and beauty of Dickens's women, successfully controverted the idea that they were all pale, colorless, insipid characters, the vine cling to the oak type, by proving conclusively in her illustrations that no writer of the nineteenth century could compare with Dickens in delineation of strong, noble types of "perfect women, nobly planned, born to comfort and command." Mrs. Falkingham gave interesting personal recollections of a visit to Dickens's home, supplemented by Mrs. Dunning with the personal side of Dickens's life. The account of what Dickens has done for children showed how truly Dickens deserves to be ranked among the educators of the nineteenth century.

Great applause greeted the dramatic success of the two ladies who represented Sergeant Buzfuz and the Widow Bardell in the famous breach of promise trial.

The leader of the circle, commenting upon the work of the year, alludes to the fact that the above program, which occupied some three hours, was entirely oral in its character. The members of the present S. H. G., during their years of undergraduate study, made it a practice to present oral instead of written reports, and feel that the discipline thus gained has been of service to them in many ways. The art of being able to "think upon one's feet" is one well worth an effort to achieve.

The Home Circle of Troy, Ohio, shows the enthusiasm in its work which has always been characteristic of the Chautauquans of that city. The secretary writes:

"We consider our circle one of the most delightful events in our town. Our membership is earnest in the work, and meetings are full of interest and instruction, and so loth are we to end the year's study that we prolong the meetings as far as possible into the summer. We expect to be represented at Chautauqua on Rallying Day."

The Students' Chautauqua Circle, also of Troy, have organized an inner circle of early rising members who are going a-birding at five o'clock in the morning. Reports of their achievements are an important feature of the circle meetings.

At Akron, Ohio, a circle has been organized under the Department of Jewish Studies in the C. L. S. C. At a recent meeting ten new members were added to the circle. These Chautauquans have been making a special study of Jewish history, and at their last meeting discussed "The Rise of Christianity."

The Chautauqua Circle of the Broad Street Methodist Episcopal Church, of Columbus, Ohio, is one of the strong, new circles organized last fall, its members belonging largely to the Class of 1903. The members of the circle were entertained most delightfully on the evening of April 17 at the hospitable home of Mr. C. D. Firestone, one of the trustees of Chautauqua. About one hundred guests were present, and a varied program of music and readings contributed much to the enjoyment of the evening. The president of the circle, Dr. Oldham, described his adventures in connection with a tiger hunt in India, in which he was the principal actor, and Mr. Firestone delivered a most enthusiastic address upon the work of Chautauqua. As a trustee of the Chautauqua Assembly, Mr. Firestone has been intimately connected with the work for many years, and could speak effectively not only of what Chautauqua has done in the past but of its possibilities for the future.

NEW JERSEY, NEW YORK AND PENNSYLVANIA.

A stirring debate upon the question "Shall we adopt Socialism" was held in April by the Beach Circle of Jersey City, and the Whittier Circle of Bayonne, New Jersey, President Beach of the Beach Circle taking the negative, and Vice-President Woodward of Bayonne the affirmative. The meeting was held in the parlors of the West Side Avenue Methodist Episcopal Church, the presidents of the Bergen Point Circle and the Una Circle and the Culver Travel Club, of Jersey City, acting as judges.

The excellent practice of exchanging visits seems to prevail among Hudson County Chautauquans, and is commended to circles that are near enough to their neighbors to make such exchanges possible. The Hudson county circles have adopted the pleasant custom of joining in the annual moonlight excursion up the Hudson, which is conducted by the New York Chautauqua Union. The Brooklyn Union also hold a similar excursion on the same date. The Long Island Society of the Hall in the Grove are planning for an afternoon tea at "The Prospect Park Farm House," on May 30, and will extend the invitation to all Chautauqua graduates and undergraduates. The editor of the Round Table hopes to be with them and meet for the first time this ener-

getic body of Chautauquans who have made the Society of the Hall in the Grove a strong element in the Chautauqua life of Brooklyn. The Jamaica, New York, Alumni have been for several years devoting themselves to an Epic Course, which they have taken under the direction of the C. L. S. C. The "Æneid," "Iliad," the "Inferno," the "Cid," the "Nibelungenlied," and other great works of literature have been studied with thoroughness and enthusiasm, and the seals thus won represent honest work and minds enriched by companionship with the great minds of the ages. A Persian course is being arranged by the C. L. S. C. for these Alumni; and this, as well as the Epic Course, is at the service of other graduates who may wish to take it up. At Newburgh, New York, the Trinity Circle are devoting enthusiastic attention to bird study under the direction of a competent leader. The librarian of the city library reports an unusual demand for bird books.

The Gazette, of Antwerp, New York, publishes the C. L. S. C. program for the last week in April, which shows that the members of this circle are not behind in their studies. Incidental references to the condition of the roads in that section remind those of us who live in cities what obstacles in the way of "meetings" frequently beset the Chautauquan in the country districts. These are somewhat offset, however, in these spring months by the enviable opportunities for bird study, which such circles enjoy.

The Bemus Point Circle on Chautauqua lake is still adding to its members, and a delegate to Rallying Day at Chautauqua is of course assured from so near a neighbor. At Jamestown, at the end of the lake, the Y. W. C. A. Circle are hard at work, led by a graduate of the Class of '96. Up in the Adirondack mountains at Dannemora, a small circle has been doing quiet but diligent work all through the winter. In that isolated and snowbound region the monthly magazine, with its glimpse of circle life all over the country, is especially welcome. At Malvern, Pennsylvania, a circle has been at work for some months, but now, for the first time, reports its existence. At Corry plans for a public Chautauqua Sunday Vesper Service are being carried through. The Elm Park and Electric Circles of Scranton are well under way with the year's work, and a Jewish Chautauqua Circle under the Department of Jewish Studies of the C. L. S. C. is planning to send a delegate to the National Jewish Chautauqua which holds its annual meeting at Atlantic City during the summer.

NEW ENGLAND.

A new circle at Hinsdale, New Hampshire, is just reported and heartily welcomed to a place at the Round Table. The circle is near the Vermont line, and whether its organization is due to the enthusiasm of members in the Green Mountain State or to other influences, we are not informed. The Chautauqua seed has been scattered so widely for twenty or more years that it springs up often, we know not how. Possibly we shall find that some graduate of the years that are past is living her four years over again in the life of this new circle. Chance circulars or a friendly word have often been enough to start an educational movement of far-reaching influence. Let every Chautauquan be a missionary.

The Pearl Street Circle of New Haven, has not been represented at the Round Table in many months, but a recent report shows that the work has been going on. The circle has added members for the Class of 1903, and will graduate one or more in the Class of 1900. Rowley, Massachusetts, has also just revealed the presence of a circle hitherto a stranger to the Round Table. Evidently current problems of the present day have engaged the attention of the circle, as we note in addition to the regular topics a discussion of the South African question. The Roger Williams Circle of Edgewood, Rhode Island, held a delightful Emerson meeting early in April. Quotations from Emerson's writings were given at roll-call, a brief outline of Emerson's life and career was presented, and poems read by different members. A sketch of the life of Mary Emerson, the poet's mother, was also given, and in closing, the circle repeated the motto of the C. L. S. C. Class of 1903, from Emerson, "What is excellent is permanent." At the next meeting of the circle, Professor Koopman, librarian of Brown University, will lecture on "The Poets of the Century."

THE SOUTH.

At the coming session of the Texas-Colorado Chautauqua Mrs. Percy V. Pennybacker, of Palestine, Texas, will have charge of the Round Table work. Circles in Texas and Colorado are especially invited to correspond with Mrs. Pennybacker, giving some report of their work, sending a word of greeting for the assembly Round Table, and making suggestions as to topics which they

would like to see discussed. It is hoped that many of the circles may be represented by delegates at the assembly.

The members of the Nineteenth Century Circle of Selma, Alabama, have given special study to the poets during the past few months, and in order to do this more thoroughly have added an extra meeting each month known as Memorial Day. A "Longfellow, Lowell and Lanier" afternoon in February, the birthmonth of these poets, proved very successful, owing to the skill with which it was conducted and the enthusiasm which each member showed in carrying out the program. Discussion was promoted by means of search questions, thirty or forty of which were furnished by the leader. At appropriate intervals selections from the works of these authors or comments upon them by other writers were given. The meeting was held at a private house, where the circle was most hospitably entertained. Priscilla and John Alden were transported to a sunnier clime than was their wont, and appeared in a tableau at the appropriate moment to the surprise of many members of the circle. Oliver Wendell Holmes formed the subject of the March extra meeting, and Bryant and Whittier that for April. The leader of the circle, Mrs. Jarvis, prepares full reports of the meetings for the local paper, and by this means Chautauqua work is kept before the community. Possibly other circles may make more of this feature of their work than they have in the past, and thus help to spread the influence of the C. L. S. C. A recent letter from a Chautauquan in Arkansas tells of a new assembly at Springdale, where there is a prospect of growing work. The writer adds: "For the first time in six years I let the winter pass without doing any C. L. S. C. reading, not through indifference, but because I was busily studying library service and methods with a view to helping on the library movement in Arkansas — work worthy of a Chautauquan, I hope." The Dixie Circle of Greenwood, South Carolina, are cherishing the hope of sending a delegate to represent them at Chautauqua, as they have in several years past. The circle held a Timrod meeting not long ago, being entertained at the home of one of their number and making special study of Timrod's works. Our correspondent writes: "Those of us who were not interested in Socialism had the subject brought home to us by the strike in our town cotton mills in the early spring, and so were forced to consider it in some of its bearings at least." She mentions also the formation of a new circle at Ninety-Six, a neighboring town, where the members are studying southern literature preparatory to taking up the full C. L. S. C. course in the fall.

EARLY SUMMER ASSEMBLIES.

More than fifty Chautauqua assemblies will hold C. L. S. C. Recognition Days during the coming summer. Announcements of most of these assemblies will appear in the July CHAUTAUQUAN, but a few whose exercises begin in June are here noted.

WINFIELD, KANSAS.

The Winfield Assembly has for years maintained a high standard of work as a representative of Chautauqua ideals. For the season of 1900, opening on June 21, a strong program is offered. Dr. Herbert L. Willett, of the American Institute of Sacred Literature, has charge of the department of Sacred Literature; Professor W. D. MacClintock, of the University of Chicago, will give a course of lectures upon English Literature. The W. C. T. U. School of Methods, and classes in art, physical culture, domestic science, etc., will be under competent leaders. Among the platform speakers who will appear are Jahu DeWitt Miller, Dr. R. S. MacArthur of New York; Col. George W. Bain of Kentucky; Hon. Alf Taylor of Tennessee; Dr. Z. T. Sweeney, Hon. Charles B. Landis, and Will Cumback of Indiana. Mr. Frank R. Roberson will give an illustrated lecture upon South Africa, and the Scandinavian Concert Company will be heard repeatedly. The C. L. S. C. work will take its usual prominent position under the efficient leadership of Mrs. A. F. Piatt. Round Tables will be held daily, and the five o'clock Vesper Service on Sunday. On Recognition Day, June 26, Mr. Charles T. Grilley of Boston will give the address, the alumni banquet being held, as usual, at the close of the exercises.

BEATRICE, NEBRASKA.

This assembly opens on the 21st of June, closing on the 4th of July. Special days noted in the program are Temperance Day,

C. L. S. C. Recognition Day, July 3, and Patriotic Day. Class work in Bible study, physical culture and Sunday-school normal methods will be provided. C. L. S. C. Round Tables will be held daily at five o'clock under the general direction of Mrs. L. S. Corey, the state secretary. Among prominent speakers announced are Robert McIntyre, Jahu DeWitt Miller, Rev. Sam Jones, Col. George W. Bain, Professor N. N. Riddell, who will give the Recognition Day address, Col. L. F. Copeland and Judge Ewing of Chicago. Musical attractions include the Wesleyan Male Quartette, the Schumann Ladies' Quartette of Chicago, and band concerts throughout the season.

LEXINGTON, KENTUCKY.

The Kentucky Chautauqua opens this year on the 26th of June under the direction, as usual, of Dr. W. L. Davidson. The program presents a very strong array of attractions. Dr. S. Parkes Cadman, Mrs. Maude Ballington Booth, Dr. William A. Quale, Mr. Dana C. Johnson and Professor Linnæus Roberts are among the speakers announced. Mr. John W. Sanborn will lecture on the Iroquois Indians; illustrated lectures will be given by W. Hinton White; and a remarkable series of lectures on "The Psychology of Religion," will be given by George A. Coe. Mrs. Bertha Kunz-Baker will give two dramatic readings. Mrs. Isabel Garghill Beecher is also announced. College Day will be celebrated as usual by an oratorical contest between two leading Kentucky colleges. The Department of Instruction will include the Ministers' Institute, Teachers' Institute, Music School, Sunday-school Normal Work, etc. The C. L. S. C. work of the assembly will receive special attention, and the Recognition Day address on July 3 will be delivered by Dr. P. S. Henson of Chicago.

TALLADEGA, ALABAMA.

The Alabama Chautauqua opens its session June 29 with a Day of Song. This is followed by Fiddlers' Day, and later by Recognition Day and College Day. Among the important attractions announced are Col. George W. Bain of Kentucky, Polk Miller, General Joseph Wheeler, Lamar Fontaine, Dr. Elijah F. Brown, Ralph Bingham, and the Mendelssohn Male Quartette. Mrs. Kate M. Jarvis of Selma, the C. L. S. C. state secretary, will have charge of the Round Tables; and at the Recognition Day exercises, which occur on July 6, the address will be delivered by H. M. McConnell of Atlanta. The Talladega Assembly is the only Chautauqua in the state of Alabama, and its influence has been felt for good in many parts of the south.

CARTHAGE, MISSOURI.

This is the earliest of the summer gatherings, opening on June 12, and continuing for ten days. The program will be rich and varied. Carthage has been for many years an active Chautauqua center, and five circles of the C. L. S. C. are engaged in the study of Chautauqua courses, some in the undergraduate work and others pursuing special lines of graduate study. Recognition Day is announced for June 21.

ANSWERS TO SEARCH QUESTIONS.

A READING JOURNEY THROUGH FRANCE.—MAY.

1. So called from the word *bocage*, meaning grove or thicket. A region of hills and valleys, in the district of the Vendée in France. The vegetation is luxuriant and woods and thickets abound. The region was an important factor in the Vendean war owing to its few roads and inaccessible character. 2. Beau Brummel. 3. One of the rose windows of the cathedral, which was made by an apprentice, was so beautiful that the master mason, Alexander Berneval, killed the young man from jealousy. Berneval was tried and executed, but in consideration of his services to the church he was buried within its walls, where the master mason and his pupil lie side by side. 4. Roslin Chapel near Hawthornden, Scotland, contains an exquisitely carved column known as the "Apprentice's Pillar." The story told is that the apprentice carved it while his master was in Italy studying models for the purpose. On his return the master found the pillar, and in his jealous anger killed the apprentice. 5. Henry I. was reconciled to Anselm at Bec, whither the latter had retired when he decided to leave Canterbury rather than submit to the king's interference. 6. In 1792, during the First Republic. 7. Crécy: August 26, 1346. English under Edward III. (about 40,000) defeated the French under Philip VI. (about 80,000). The French loss was about 30,000. The first great battle of the Hundred Years' war. Agincourt: Noted for the victory gained there October 25, 1415, by the English (about 15,000) under Henry V. over the French (50,000) under the Constable d'Albret. The loss of the English was about 1,600; that of the French over 10,000. One of the struggles of the Hundred Years' war between England and France. 8. To protect Rouen, his Norman capital, Richard I. built the Château Gaillard ("the saucy castle") which Philip Augustus (Philip II.) swore to take "were the walls iron," and Cœur de Lion vowed to defend "were its bulwarks built of butter." 9. The form assumed by Romanesque architecture in Normandy, introduced thence into England before the Conquest, and practised by the Normans in Normandy and England for over a century after the Conquest, when it became merged little by little in Normandy into the Norman type of French Pointed, and in England into the kindred but inferior

Early English style. The French and the old English examples differ but little from those of other contemporaneous Romanesque styles, leading characteristics being the round arch and barrel vault and massiveness of construction. 10. A term originally applied in scorn by Italian Renaissance architects. Though no longer applied in a depreciative sense, the adjective is inappropriate, as the style owes nothing to the Goths and is seldom now described as Gothic in other languages than English. The term "Pointed Style" now includes all the different varieties of advanced medieval architecture commonly called Gothic, from the common application of the pointed arch and vault in the twelfth century, until the general diffusion of Renaissance architecture toward the beginning of the sixteenth century. This style, as fully developed by the middle of the thirteenth century, is thoroughly in accord with the conditions imposed upon the architect by northern climates, which demand, among other things, spacious and well-lighted interiors for public meetings, and high-pitched roofs which can shed rain and snow easily. While the pointed arch and vault are the most obvious characteristics of the style, they are in fact merely necessary details of it. It is fundamentally a system of construction in stone, in which a skeleton framework of ribs and props forms the essential organic part of the building. All the weights and strains are collected in a relatively small number of points where the loads are supported by vertical props or piers, while the lateral pressures are counterbalanced by buttresses and flying buttresses.

CORRECTIONS AND ADDITIONS TO THE ANSWERS TO OCTOBER SEARCH QUESTIONS ON "A READING JOURNEY THROUGH FRANCE."

(Contributed by Miss Mary E. Merington.)

Cadet, as used in the October article, means youngest brother; not "a pupil in a military or naval school."

Apollinaris, (a) The mythical founder-bishop of the church of Ravenna, a contemporary of St. Peter; (b) Bishop of Laodicea; died about 390; (c) Bishop of Clermont; Sidonius Apollinaris; died 482 or 484.

Ship's Time.—The statement that "the twenty-four hours are thus divided into six periods of eight bells each," is not correct, as there are but four bells in each of the dog-watches.

Plantagenet.—This surname was not bestowed on Henry II. of England, but on his father, Geoffrey, Count of Anjou, who wore a sprig of the broom-plant (*genesta*) in his cap. Another and less well-known origin of the name is the tradition that one of Geoffrey's ancestors did penance by flogging himself with twigs of broom (see Anderson's School History).

Columbine.— Latin: *columbus* (masc.); *columba* (fem.), a dove. "The flower owes its name to the fancied resemblance of its petals and sepals to the heads of pigeons," (columbuses!) "round a dish, a favorite device of ancient artists." (Century.)

> "O columbine, open your folded wrapper,
> Where two twin turtle-doves dwell!"
>
> —*Jean Ingelow.*

Aquilegia, the name of the genus, is derived from the resemblance to the claws of an eagle that is found in the spurs of the petals. The columbine thus unites the names of Columbus and Columbia with the national emblem, the eagle.

In December, 1899, page 286, "Henry IV. of England" should read "Henry VI."

de Lisle.—Among the March answers on page 96, April, it is stated that Rouget de l'Isle left a meeting, wrote this famous revolutionary hymn and returned to the meeting which was still in session. This account differs from that given by Lamartine. According to that writer de Lisle was at the house of his friend Dietrich, mayor of Strasburg, when he withdrew at midnight to his room one cold night in the winter of 1792; and it was to Dietrich in the garden that he ran with his words and music early the next morning.

[The above correction is substantiated by a note preserved in the Bibliothèque Nationale at Paris written by M. Delabarre, a friend of Rouget de l'Isle's, which is said to give the facts as narrated on the poet's own authority. The poet called it "The Hymn of the Army of the Rhine," and he is said to have sent it the same day to General Luckner who commanded the troops at Strasburg. It was composed on April 24, 1792, and played by a band of the National Guard on the following Sunday. On June 25 it was sung at a civic banquet in Marseilles, and at once printed and distributed to a battalion of volunteers just starting for Paris.]

Apropos of Edward III. and the *fleur-de-lys*, a quotation from Morris's "Earthly Paradise" may be acceptable; it is from a description of Edward's ship:

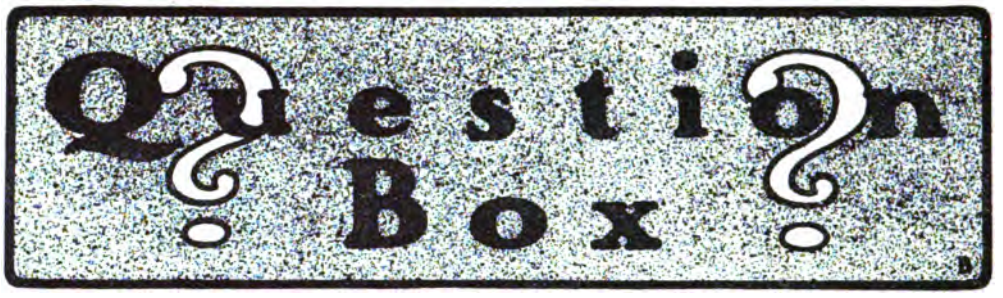
> "As heading all the crowded van I saw,
> Huge, swelling out without a crease or flaw,
> A sail where, on the quartered blue and red,
> In silk and gold right well apparelled,
> The lilies gleamed, the thin gaunt leopards glared,
> Out toward the land where even now there flared
> The dying beacons."

THE EXPANSION OF THE AMERICAN PEOPLE.—MAY.

1. Traveler, diplomatist and author. Born in Cape Town, 1829. Went to Ceylon in his youth, where his father was chief justice. Journeyed through southern Russia and the Crimea. Private secretary to Lord Elgin, governor-general of Canada, and on his mission to China in 1857. Represented England in Japan in 1861. Sat in Parliament in 1861–68. Joined the semi-religious community at Brocton, Chautauqua county, New York, established by Thomas L. Harris. Afterward settled in Palestine, becoming interested in the colonization of the Jews. Died at Twickenham, England, 1888. 2. In 1848. 3. It was composed of five members named by the government of the United States, Great Britain, Italy, Switzerland and Brazil. It assembled in Geneva in 1871 to adjust the *Alabama* claims between England and the United States. 4. Because of the rules relating to neutrals which it adopted to guide its action. 5. Colorado, Idaho, Utah and Wyoming. 6. 25. 7. Kansas.

BIRDS THROUGH AN OPERA GLASS.—MAY.

1. (a) Woodpeckers, (b) blue jay, (c) humming-bird, (d) oriole, (e) swift, swallow, nighthawk, whippoorwill. 2. Barn swallow. 3. Swift. 4. Grouse, crow, crow blackbird, red-winged blackbird, cowbird, meadow-lark, ovenbird. 5. Brown creeper, from top of one tree to foot of next; meadow-lark from the ground to a low tree-top; kingbird, from fence or tree-top into the sky, turning and descending in the same way. 6. Meadow-lark, purple finch, goldfinch, bobolink, ovenbird. 7. Bluebird, purple finch, goldfinch, bobolink, oriole. 8. Meadow-lark. 9. Bank swallow and kingfisher. 10. Flicker, sapsucker, hairy, downy, red-headed woodpecker, chickadee, nut-hatch, bluebird, great-crested flycatcher. 11. Robin and eave swallow. 12. Swift. 13. Cowbird, whippoorwill, nighthawk.



1. In THE CHAUTAUQUAN, October, 1896, page 52, is an article on "America's Contributions to Civilization," synopsis of an oration at Chautauqua, New York, on Recognition Day, August 19, 1896, delivered to the C. L. S. C. Class of '96. Can you furnish me with the entire oration? S. E. B.

The entire address will be found in a volume entitled "Five American Contributions to Civilization and Other Essays," by President Charles W. Eliot. (The Century Co., New York.)

2. I am very anxious to get a Chautauqua class pin for '95, having graduated in that class. Can you give me any information as to where I could get one? A. E. G.

The C. L. S. C. Class of '95 adopted no special class pin. The official graduates' pin for all classes is a gold pyramid with monogram and letters "S. H. G." in garnet enamel. Price, $3.00. A gold chain and class numeral to be attached to this pin can be secured for $2.00. Address The Chautauqua Assembly, Cleveland, Ohio.

3. Have you any comprehensive plan of studies in Greek history and literature which would guide a club preparing for a study of this subject next year? M. R. B.

A pamphlet of sixteen lesson studies in Greek history and literature prepared by Professor M. L. D'Ooge, of the University of Michigan, is issued by the C. L. S. C. under its department of special courses. These lessons are furnished with suggestions, review questions, and recommended readings. The pamphlet can be secured from The Chautauqua Assembly, General Offices, Cleveland, Ohio, for fifty cents. Special rates to clubs ordering ten or more copies. In this connection we may mention that one feature of next year's work in the regular C. L. S. C. course will be "A Reading Journey Through the Orient," to be published monthly in THE CHAUTAUQUAN. This "journey" will take the reader upon an imaginary Mediterranean trip, the special Greek features of which will be a visit to Asia Minor, to the Greek islands, to northern Greece and to the Peloponnesus.

4. I am unable to secure a copy of Smyth's "Old Faiths in New Lights," which is on one of the Vesper Reading Courses. What can I substitute for it? G. S.

The book is out of print. Its place may be taken very profitably by an important volume of the "Men of the Bible" series, "Jeremiah," by T. K. Cheyne. (Revell.)

5. I have become very much interested in the study of Russian history, but I am often puzzled by conflicting statements of persons who seem to be authorities. Have you any guide to this subject which would help one to make the proper allowance for the "personal equation" which seems to enter into so much of the literature of the subject? M. B. M.

Chautauqua has recently arranged with Miss Isabel F. Hapgood of New York, to prepare a pamphlet on Russian history and literature for the use of study clubs. The pamphlet will be found a mine of valuable suggestions to the student of Russian history and life, and its carefully annotated bibliographies will help students to make proper allowance for certain writers whose contributions to the subject are of value and yet need to be read with some discrimination. The fee for the pamphlet is seventy-five cents, but special rates will be made to clubs ordering a quantity.

6. Will you kindly answer the following through the columns of THE CHAUTAUQUAN: What books would you advise to be studied and in what order to become a public extempore speaker? I desire to study at home. G. J. M.

The following books are recommended. The first mentioned is probably the most practical of the list, but the others contain a great deal that every public speaker should know and understand. "Public Speaking," by Lee. Published by G. P. Putnam's Sons. "Principles of Vocal Expression," by Chamberlain and Clark. Published by Scott, Foresman & Co., Chicago. "Art of Extempore Speaking," by Bautain. Published by Charles Scribner's Sons. "Practical Public Speaking," by Clark and Blanchard. Published by Charles Scribner's Sons. "Principles of Argumentation," by Baker. Published by Ginn & Co.

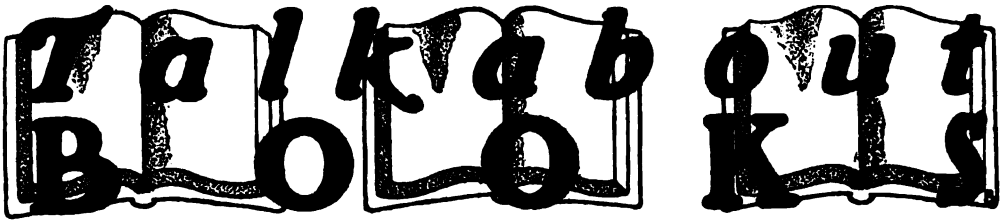
WOMEN VERSUS MEN AS WORKERS.

How often do we hear it said of a woman that she is a hard worker. Women as a rule are harder workers than men, for men watch the effects, while women are more particular about the details. A man is quick to take advantage of any new contrivance that will lessen his labor, but a woman is content to work on in the old way, when a little change might mean the saving of so much time and energy. A hundred years ago women had to card and spin the thread, weave the cloth and sew the garment by hand, and wash-day meant home-made soft soap and the battling-stick; but in these days of washboards and washing-machines and sewing-machines women have no excuse for clinging to primitive methods.

The big manufactories of today can turn out skilled work far better than can be done at home. Take, for instance, an article that is at last impressing the housewife with its superior merits — ready-made bedding. There are the Defender Company's brands of sheets and pillow cases that are made upon their own premises, and which can be bought at about the cost of the raw materials. Here is a lessening of labor, without an increase in expense, and yet many women will waste their time in making the goods at home because they think they are cutting down expenses or securing better results. But is the result better? The manufactured goods are made by skilful, experienced women who have been at the work for years, and every article is submitted to the most exacting inspection before it is put upon the market. Where the housewife would slip a stitch and let it pass, it is not so in the manufactory; there the work is done with the utmost care and precision, and every detail must be perfect. The sanitary condition of the Defender factory, in particular, is all that the most exacting housewife could wish for; strict cleanliness is observed in every branch of the work, thus when the goods are finished they are in a pure sanitary condition, ready for immediate use.

Almost every housewife who makes her own sheets and pillow cases cuts the goods, usually cutting across the woof threads (for not more than one in a hundred women can cut accurately by a thread), and although this slant may not show until after the goods are washed, then the sheets will have a tendency to pull and pucker which no iron can straighten; on the other hand, the ready-made goods are always torn, and as a consequence, they will iron smooth and fold straight.

In spite of the many advantages of the manufactured goods, women are willing to stitch away their time day after day, and this is but one of the many household labors where hard workers are needless workers. Our women are not only hard workers, they are tired workers, and there is not enough time for rest; therefore, every labor-saving opportunity should be grasped as a godsend. In letting go some of the minor details of housewifery, the mother is only loosening the reins where they are needed, that she might take a firmer hold where a guiding touch is necessary. The family will sleep just as well between ready-made sheets as those mother used to make, but oh, how much real enjoyment there will be in the evenings which mother can now give to the children and papa.



No series of National Studies in American Letters would be complete without an account of Brook Farm, that concrete and unique crystallization of heroic effort to express aspirations after the ideal in terms of daily life. The present volume is a most satisfying assurance and prophecy of general and special completeness in the series projected by the Macmillan Company and edited by Professor Woodberry. Its author speaks truly in calling that famous episode on the West Roxbury farm "the most romantic incident of New England Transcendentalism," that mysterious movement which Lowell thought was set a-stirring by Carlyle, and which found its clearest voice in Emerson, though the latter good-naturedly compared Brook Farm to a "French Revolution in little," in which he declined to take an active part.

Mr. Swift states it to be his purpose in this book to speak, not critically or biographically, but rather from the personal side of the men and women who helped to make Brook Farm "one of the true seeding-grounds of American letters," and of the effect left upon them by the associative life of the phalanx. But besides the chapters devoted to most entertaining personal reminiscences of the founders, prominent members, and famous visitors, one of the best historical sketches of Brook Farm yet given to the public prepares the reader for a keener enjoyment of this peculiar phase of "high thinking and plain living," and of the brilliant conversation that played resplendently over details of domestic drudgery. The book infuses a playfulness of tone into current literature very welcome in strenuous times. A. E. H.

[Brook Farm: Its Members, Scholars and Visitors. By Lindsay Swift. 5 x 7¼. $1.25. New York: The Macmillan Company.]

The young American, in whose behalf so much labor of love is expended by story and song writers, will be happily helped through "Nature Pictures by American Writers" to a fuller consciousness of his heritage of enjoyment in the beauty of the open-air world and to a patriotic pride that so many melodious lines, translating to tangible expression the tonic gladness of nature's generous but wordless giving, have been breathed by singers of his own land. The selections naturally and properly include many of the classic American poems of description and narration from the writers upon whose work time has set the seal of completion, but is largely made up of the perfect little songs, or extracts from the longer poems in which the verse-writers of yesterday and today have voiced their understanding and love of nature-beauty. There are nearly two hundred pages of the compilation which is classified under the six headings, Landscape Vistas, Music of Winds and Storms, Sea, Streams, and Tides, Bird-notes and Crickets' Chirp, Flower Songs, and Calendar of the Seasons. A. E. H.

[Nature Pictures by American Poets. Selected and edited by Annie Russell Marble, A. M. 5 x 7¼. New York: The Macmillan Company.]

"The Great Sinners of the Bible" is a series of well-arranged sermons for Sabbath evening, as used by the author in a down-town church, corner of Euclid avenue and Erie street, Cleveland, Ohio, of which he is at present pastor. The subjects of the sermons are put in a striking manner without resort to absurd, sensational novelty. The texts are wisely selected. The historical settings of the texts are brought forth in an attractive and natural way. The points in each discourse are clear; the arguments convincing — the illustrations aptly illustrate in poetry and prose. Any one can see in reading the book that with the earnestness of the author's personality, the sermons would draw a congregation, hold their attention and leave a lasting impression for good upon the mind and heart of the hearer. The book is very suggestive and helpful to ministers who are aiming to keep up their Sabbath evening congregations. J. M. B.

[The Great Sinners of the Bible. By Louis Albert Banks. 5½ x 8. $1.50. New York: Eaton & Mains.]

Mr. Dresser is already widely and well known as one who believes and therefore speaks for the "New Thought" which he defines as a philosophy of life and conduct aiming to be as broad and inclusive as life itself, to point the way to a true solution of all the problems of modern life, and to open up the glorious vista of the "continuous progressive revelation, the eternal purpose of God." The practical application of this philosophy to the healing of disease is but one of the minor activities of the "New Thought" as understood and presented by Mr. Dresser. There are many who will hear him gladly, both they to whom the attractive title, "Voices of Freedom," brings a first acquaintance with his writings, and they who have followed his studies and shared his convictions as expressed in earlier works. The contents of the present volume are included in eight chapters. Such titles as "The Philosophy of Activity," "The Freedom of the Will," "The Ideal Attitude," and "Individualism and the Social Ideal" indicate to what stimulating themes of research and reflection the book is devoted. The author's preface acknowledges great indebtedness to the suggestive works of Professor William James. A. E. H.

[Voices of Freedom. By Horatio W. Dresser. 5 x 7¾. $1.25. New York and London: G. P. Putnam's Sons.]

"The Golden Horseshoe" is an enthusiastic argument for American expansion over seas, addressed to the great American jury of readers and voters through half a dozen letters exchanged between Lieutenant Lawrence Gill, who writes of the Cuban campaign and situations in Porto Rico, and Captain H. L. Herndon, on duty in the Philippine Islands. The latter gentleman was an anti-expansionist when he left New York on the United States transport *Sherman* for Manila. The letters written on the way out at Colombo, Singapore, Hong Kong, and Nagasaki, show the process of a thorough conversion to expansionist faith. The judicious "editing" of these letters has been done by Mr. Stephen Bonsal, who was war correspondent to the New York *Herald*, and sometime secretary to the United States legations in Pekin, Madrid and Tokio. Mr. Bonsal is very much in earnest in his conviction as to the course America should pursue to solve the problems "which the irresistible course of events has imposed

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upon us;" and his way of stating the case and his conclusions make very lively reading. A. E. H.

[The Golden Horseshoe. Edited by Stephen Bonsal. 5 x 7½. $1.50. New York: The Macmillan Company.]

Several things may be learned from "The Domestic Blunders of Women" if one has "the will to believe" its statements. The most obvious teaching it contains is that to a man with a business turn of mind it is a dead loss to have a wife and daughters, for the former "is not an improving property," that is, does not grow more valuable to the home life year by year, and the daughters are "mere speculation." The writer frankly states his deep conviction that every detail of the domestic life could be better managed by himself, or by any man of his acquaintance than it now is by any woman. This conviction, generally accepted, would open up an easy and delightful solution to the problem we have grown accustomed to hearing called vexatious. Let all domestic details be turned over at once to the superior cleverness and easy mastery of men, and life will come again into a golden age. The "missus," as the wife is elegantly designated by the "mere man," relieved from practical demonstration of her foolishness and incapacity, could sit down peacefully to write books concerning the Business, Political, Social, Military, Scientific, and Theological Blunders of Men, while the house, a mere adjunct of the office, would be furnished in perfect taste and kept in spotless neatness, the children would be well-fed and well-behaved, and the chop would be properly bought, cooked and served, beyond which latter dream the "mere man's" vision can no farther go. Meantime, until the perfect system can be established, the only remedy suggested for existing evils is to keep accounts. A. E. H.

[The Domestic Blunders of Women. By a Mere Man. 5 x 7½. $1.00. New York and London: Funk & Wagnalls Company.]

The present generation will surely know its American Revolution, both in general and in particular, if it applies itself with diligence to the romances of the greater and the lesser order that present with a personal touch, not alone the great events and leading characters of that war period, but also the true-love affairs of less famous but none the less heroic participants. That rather imperious young lady, Miss Katherine Patison, daughter of Major-General James Patison of his majesty's service, had many strange experiences during the year she spent in America in the troublous times when the ungrateful colonies were struggling for independence. Having the pen of a ready writer, Miss Katherine indited many, long, and confidential letters to her cousin, Dorothea Engel, Northumberland, England. By what may be considered singular good fortune the letters have been preserved to the present time. She met many distinguished people, both royalists and rebels, and herself took a hand in shaping "the fortune of war" for one of the latter whom the sagacious reader of reviews divines to be a lover favored by the daughter, if not the father. The action of the story takes place in settings where it would seem almost inevitable that Miss Patison should meet Miss Meredith. A. E. H.

[The Fortune of War. By E. N. Barrow. 5 x 7½. New York: Henry Holt & Company.]

Two fathers pledged (in public) to keep up a Capulet-Montague feud; two young people entirely willing to take very seriously the parts of Juliet and Romeo, all unaware that their respective fathers are desperately anxious to tear down the wall between their parks and unite their estates by the marriage of each only child to the other only child. The sagacious reader will comprehend at a glance that a delightful situation is here outlined and will divine that some delicious foolery will bring him to a picturesque closing tableau. The chief stage direction is that the costumes must be pretty. A. E. H.

[The Romancers. A Comedy in Three Acts. By Edmond Rostand. Translated by Mary Hendee. 4 x 6. .50. New York: Doubleday & McClure Company.]

We are on the way, these latter days, to find out some interesting things not set down by even painstaking writers of history. Among these unrecorded items is the fact, just being found out, that Love was a powerful promoter of exploration and colonizing schemes; that he often took passage on the outgoing ship and helped things on wonderfully in the new world as the old, but with his usual delight in first tangling delicate affairs which he meant should later run in silken smoothness.

Mistress Mary Paget herself tells, quaintly and sweetly, the pretty story that bears her name. It belongs to the time of James I., and the fair heroine was of a life so high born that, when a maid of sixteen, beautiful, somewhat wilful, but still more loving, she was privileged to dine with her godmother, Countess of Bedford, on the occasion when Master Shakespeare first heard from the lips of Collingwood Paget the story of the *Sea Venture's* wreck on the Bermuda reefs. Indeed, it was this courtly young gentleman who gave Shakespeare that pretty phrase, "suffered a sea change," and the fancy of the "dainty Ariel." Mistress Mary's romance-period includes an eventful stay in the Summer Isles and many grievous perplexities connected with changes in church and complicated by a tyrannical grandfather's will, the marriage arrangements of which are defied by the rebellious young maid. A. E. H.

[Mary Paget. By Minna Caroline Smith. 5½ x 7¾. $1.50. New York: The Macmillan Company.]

In "Kit Kennedy, Country Boy," Mr. Crockett neither gives us one of his stories of adventure and bloodshed, nor one of his simple love stories, but one that is decidedly betwixt and between. It is hard to tell whether the interest centers more in the sturdy Scotch lad, who, homeless and nameless, fights his own way, and attains his ends from a college education to a sweetheart,—or in his mother—a woman wronged in her girlhood, married to a tyrant who tried to master her, soul and body, but whose life ended happily.

Kit is perhaps too model a boy for daily use. We seldom come into personal contact with the type who, being called in the gray twilight of a winter's morning to do the hard work of a farm, still remembers to say his morning prayers. But Kit did. "The angels were up at the time, and they heard, and told One who hears prayer. They said that in a garret at a hill farm, a boy was praying with his knees in a snow drift, a boy without father or mother near to help or to listen to him. The angels saw and smiled, but they took it up and up just the same as if Kit Kennedy had been praying in church with the best, all save one, who stopped above the garret to drop something that might have been a pearl, and might have been a tear." But Kit is a healthy, fighting boy, and his courage and optimism are all which save the book from being morbid and unwholesome, for the dismal life of his mother is not pleasant reading.

The other characters of the story, Kit's father, the besotted scholar, his proud father, the ruling elder in the Cameronian Kirk, and the agnostic lecturer, and his friendship with the orthodox minister are portrayed with a vividness which show a master hand. Altogether the book is a strong one, and easily ranks among Mr. Crockett's best. S. D. N.

[Kit Kennedy, Country Boy. By S. R. Crockett. 5 x 7½. New York: Harper & Brothers.]

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BOOKS RECEIVED.

THE MACMILLAN COMPANY, NEW YORK.

The Greek Drama. By Lionel D. Barnett, M. A. 4 x 6. .40

The Grammar of Science. By Karl Pearson, M. A., F. R. S. 6 x 9. $2.50.

Rural Wealth and Welfare. By George T. Fairchild, LL.D. 5 x 7. $1.25.

Tarr and McMurry Geographies. First Book. Home Geography and the Earth as a Whole. By Ralph S. Tarr, B. S., F. G. S. A. and Frank M. McMurry, Ph. D. Illustrated. 5½ x 7½. .60.

The Confessions of an English Opium-Eater. By Thomas De Quincey. Edited with introduction and notes by Arthur Beatty, Ph. D. 4½ x 6. .25.

The Story of Moscow. By Wirt Gerrare. Illustrated by Helen M. James. 4½ x 7.

Donatello. By Hope Rea. (The Great Masters in Painting and Sculpture. Edited by G. C. Williamson). 5½ x 8.

Dante. By Edmund G. Gardner, M. A. 4 x 6. .40.

Der Sheik Von Alessandria und Seine Sklaven. Von Wilhelm Hauff. Edited, with notes and vocabulary, by Walter Rippmann, M. A.

A Short History of the United States. For School Purposes. By Edward Channing. With Maps and Illustrations. 5 x 7. .90.

Educational Aims and Methods. Lectures and Addresses. By Sir Joshua Fitch, M. A., LL.D. 5½ x 7½. $1.25.

The Making of Character. By John MacCunn, M. A., LL.D. 5½ x 7½. $1.25.

The Crown of Christ. By R. E. Hutton. With a preface by the Rev. Alfred G. Mortimer, D. D. Vol. I. 5½ x 7½. $2.00.

Life and Letters of Edward Thring. By George R. Parkin, C. M. G. 5½ x 8½.

The Task. A Poem in Six Books. By William Cowper. 4 x 6. .50.

Paradise Lost. Books I. and II. By John Milton. Edited by William I. Crane. 4½ x 5⅔. .25

Outlines of the History of Religion. By John K. Ingram, LL.D. 5 x 7½. $1.25.

The Works of Shakespeare. Edited by Israel Gollancz. Vols. IX and X. With many illustrations, antiquarian and topographical. 5½ x 7½. $1.50.

Colonial Civil Service. By A. Lawrence Lowell. With an account of the East India College at Haileybury (1806–1857). By H. Morse Stephens. 5½ x 8. $1.50.

The Civilization of India. By Romesh C. Dutt. 4 x 6. .40.

A History of the English Church. By H. D. M. Spence, dean of Gloucester. 4 x 6. .40.

The Life of Samuel Johnson, LL.D. By James Boswell, Esq. In three volumes. 6 x 9. $4.50.

SMALL, MAYNARD & COMPANY, BOSTON.

The Beacon Biographies. Edited by M. A. DeWolfe Howe. Aaron Burr. By Henry Childs Merwin. Frederick Douglass. By Charles W. Chestnutt. Thomas Paine. By Ellery Sedgwick. John Brown. By Joseph Edgar Chamberlain. Phillips Brooks. By M. A. DeWolfe Howe. James Russell Lowell. By Edward Everett Hale, Jr. Daniel Webster. By Norman Hapgood. David G. Farragut. By James Barnes. Robert E. Lee. By William P. Trent. Nathaniel Hawthorne. By Annie Fields. 4 x 5⅔. .75 each.

THE CENTURY COMPANY, NEW YORK.

The Biography of a Grizzly. By Ernest Seton-Thompson. Illustrated. 5 x 7⅔. $1.50.

Arden Massiter. By Dr. William Barry. 5 x 7½. $1.50.

THOMAS Y. CROWELL & COMPANY, NEW YORK.

A Condensed History of the Middle Ages. By Victor Duruy. Translated from the "Histoire Générale." Revised and edited by Edwin A. Grosvenor. 5 x 7⅔. .75.

A Condensed History of Modern Times. By Victor Duruy. Translated from the "Histoire Générale." Revised and edited by Edwin A. Grosvenor. 5 x 7⅔. $1.00.

DOUBLEDAY, PAGE & CO., NEW YORK.

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STATUE OF PAUL REVERE.

By Cyrus E. Dallin.

See "Memorials of the American Revolution," p. 365.

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A Monthly Magazine for Self-Education.

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Highway & Byway

Literary fashions, like other fashions, are ephemeral, but they amount to a craze while they last. In this country at present the historical novel is carrying everything before it, and to foreign observers the movement seems like a veritable renaissance. The American historical novel means, of course, either a colonial story or one dealing with the Revolutionary days. The Civil war is too near to serve as a background for fiction, and the only other truly dramatic and momentous period in our history is that which saw the passing of the colonial régime and the establishment of the federal union. It is therefore not surprising that the three historical novels which have created a stir and achieved an extraordinary popularity should go for their plot and material to the Revolution and pre-revolutionary days. "Richard Carvel," "Janice Meredith," and "To Have and to Hold" are the brilliant popular successes referred to, and the impartial critic will not deny that in each there is sufficient merit to justify the stamp of popular approval.

But do they denote a new tendency? Do they contain the promise of still greater developments? The answers must be in the negative. In these days of literary commercialism and sensationalism it is rash to generalize on the basis of a few sporadic occurrences. When one thinks of the furore over "Trilby" a few years ago; of the remarkable vogue of "David Harum" and one or two other recent phenomena, he cannot fail to conclude that even the amazing success of three quasi-historical novels does not necessarily point to any enduring cultivation of a new or revived *genre*. We cannot tell what tomorrow will bring forth, but in all probability the next "hit" will be made by a piece of fiction totally different from the examples cited by those who speak of a renaissance of historical fiction in the United States. According to the London *Academy*, what is true of England, is true of this country. The art of historical fiction is dead. We have now and then a flash in the pan — Weyman and Hope in England, Churchill, Ford and Johnston in this country — but whoever would succeed in raising the *genre* in question "must first create for it a new form, a governing convention, more in accord with naturalistic tendencies than that which has miraculously survived all the artistic upheavals of ninety years," to use the words of our English critical contemporary.

Mere imitation of Scott will not answer. The historical novels may command wide circles of readers for the time being, and this argues a degree of interest and worth, but there is no new "note" in them, and they are devoid of originality or inspiration. They copy well-known models, and are clever, even brilliant, but the element of permanence is not present in their pages. The heroic, the romantic, the picturesque always appeals to the general reader, but to give a new impulse or direction to literary activity, to initiate a school, a vital, original, significant artistic idea is necessary. There are no real signs of a new departure in American fiction.

Apropos the review of "Memorials of the American Revolution" presented in this issue of THE CHAUTAUQUAN, it may be observed that America has made only a beginning, and that in a desultory fashion, of the important work of preserving its historical monuments. A Briton has taunted us with having no ruins, and perhaps it is well that we have not, else their fate might have been that of Libby Prison, the Liberty Bell, the Lincoln Cabin, and other traveling side-shows.

That we are awakening to the desirability of securing to future generations some material vestiges of the past is indicated in many ways. The women who saved Mount Vernon for a national shrine; Mrs. Hemenway and the rescuers of the Old South Meeting-House in Boston; the Washington's Headquarters Associations of Morristown, New Jersey, and elsewhere; the services of the Sons and Daughters of the Revolution in marking historic sites, and in some instances preserving historic buildings — all these bear witness to that growing interest in the past which crowds our libraries with inquirers for works on genealogy and local history. To some extent in England and to a far greater degree in Paris and her provincial imitators, organized and skilfully directed endeavor is made to identify historic sites, register historic relics, and as far as possible to secure the preservation of such monuments unaltered. In a French city the visitor will often find a municipal museum in charge of a competent archæologist, who will show the treasures of his shelves and cases, or conduct the enthusiastic student afield to this bit of ancient wall, or notable dwelling, or other landmark. The national and state governments in the United States have thus far (with a single notable exception) attempted nothing of this sort, though some consideration has been had for natural scenery in the case of Niagara, the Yellowstone and the Yosemite, if not of the Palisades of the Hudson. Massachusetts furnishes the shining exception to this legislative indifference. This state has for some years enjoyed the services of a "Board of Trustees of Public Reservations." To this body public spirited citizens are encouraged to bequeath lands and houses for the perpetual use of the people. The example of Massachusetts might well be followed by other states. It has already been the inspiration of a most useful English corporation, "The National Trust for Places of Historic Interest or Natural Beauty," to which have been entrusted certain choice bits of scenery and ruined buildings. The news that the Lakes of Killarney in Ireland and the Druid stones of Stonehenge on Salisbury Plain are offered for sale to the highest bidder shows that there is a great work for this trust to perform.

The unveiling of a monument on the battlefield of Antietam, commemorating the valor of both Union and Confederate soldiers, distinguished Decoration Day this year above its predecessors. The president of the United States, senators and representatives, the governor of Maryland and the veterans of both armies participated in the ceremonies of this significant occasion.

"I count it a great honor," said the president, "to join with Maryland in its tribute to the valor and heroism and sacrifices of the Confederate and Union armies. The valor of the one or the other, the valor of both, is the heritage of us all. And the achievements of that war, every one of them are just as much the inheritance of those who failed as those who prevailed, and when they went to war two years ago, the men of the north and the men of the south vied with each other to show their devotion to the United States,"

The monument is of granite and bronze, octagon, twenty-two feet in diameter at base and thirty-five feet high to the top of the statue. Upon the base rests eight columns, representing the eight Maryland commands, which were present at the battle, united in supporting the "Temple of Liberty," which is of bronze and forms the canopy. The whole is surmounted by a bronze statue representing "Peace," with sword sheathed and pointing downward. The figure holds a laurel wreath over the hilt of the sword. On

Courtesy Hagerstown Globe.

MARYLAND SOLDIERS' MONUMENT, ANTIETAM.

four of the faces of the monument are bronze bas-reliefs, representing scenes in the battle. On the interior faces of the buttresses are eight bronze tablets, bearing in raised letters the names and record during the war of the eight organizations commemorated by the monument. The monument cost twelve thousand dollars. The original design was drawn by the late Major Henry G. Graham, of the Fifth Maryland Infantry, and was afterward modified by the Harrison Granite Company, who were the contractors for the erection of the monument.

The commands thus honored are the Second, Third, Fourth, Fifth and Purnell Legion, regiments of infantry, and Batteries A and B, First Maryland Union Artillery, and Brockenbrough's and Dement's Batteries of Confederate artillery.

The movement to erect the monument grew out of a desire of the Maryland members of the Grand Army of the Republic to honor the dead of Maryland who fell in the battle. The Grand Army at first contemplated erecting the monument only to commemorate the Union dead, but Norman C. Scott, state senator from Washington county in 1898, was influential in having the appropriation include the Confederate dead.

On April 19 the 123rd anniversary of the landing of Lafayette at Georgetown, South Carolina, a bronze statue of Washington and Lafayette was unveiled in one of New York's parks. The statue is the gift to the city of Charles Broadway Rouss, and is a duplicate of the one presented to the city of Paris some time ago by Joseph Pulitzer, of New York, and erected on the Rue des Etats Unis. The sculptor of both statues is Bartholdi, whose famous creation, Liberty Enlightening the World, greets the traveler as he approaches the mouth of the Hudson. It is said that the original of the Washington-Lafayette statue, now standing in Paris, was purchased on condition that a duplicate be made and that it be erected in New York. The figures of Washington and Lafayette are so disposed as to emphasize "the friendship and remembrance which join so closely the United States and France."

There is particular appropriateness in associating Lafayette and Washington in enduring bronze. The two men were certainly warmly attached to each other, although there was difference enough in their ages to establish the sentiments of father and son between them. Lafayette was not yet twenty years old when, having heard of the struggles of the American colonies for independence, he resolved to aid them in that struggle; and, fitting out a vessel secretly and at his own expense, he left his young wife and sailed for this country with a company of other foreign military officers who sought service in the Continental army. Five weeks before he became twenty Congress

WASHINGTON–LAFAYETTE STATUE, NEW YORK CITY.

gave him a commission as major-general and Washington welcomed him as a member of his military household. He was Washington's bosom friend, and he gave to the American cause the fullest devotion of a sympathetic heart. On the pedestal of his statue in Union Square, New York, which was erected in 1876, and presented to the city by France "in remembrance of sympathy in time of trial, 1870–1871," there is this quotation from Lafayette: "As soon as I heard of American independence my heart was enlisted." By a peculiarly happy disposition of the figure Lafayette is facing the Washington statue which stands about one hundred and fifty feet to the east, and the attitude is that of one offering his heart and sword to the great commander of the Continental forces. With this second statue, which represents the two men in a cordial hand-to-hand embrace, New York has two conspicuous and enduring evidences of the self-surrender and devotion of two royal souls to the sacred cause of human liberty.

The motto of the United States, as borne

on the Great Seal, has been generally considered infelicitous. *E pluribus unum* was doubtless adopted with a view to giving emphasis to the idea that this nation was a federation or union of individual states — "one (made) of many," — though a natural and popular mistranslation makes it a boastful assertion of superiority to other nations — "the one chosen out of many." Mr. Howard Payson Arnold has given a vast amount of time and pains to researches connected with the origin of the design of the Great Seal and especially of its uninspiring motto. The Continental Congress on July 4, 1776, besides transacting other business of considerable importance, took this action: "*Resolved*, That Dr. Franklin, Mr. J. Adams, and Mr. Jefferson be a committee to prepare a device for a seal for the United States of America." From Adams's correspondence it appears that Franklin proposed as a device "Moses lifting up his wand and dividing the Red Sea, and Pharaoh in his chariot overwhelmed with the waters. This motto: 'Rebellion to tyrants is obedience to God.'" Jefferson oddly enough suggested the children of Israel led in the wilderness by the fiery cloudy pillar; "and on the back Hengist and Horsa, the Saxon chiefs from whom we claim the honor of being descended" (!) Adams thought that the proper thing would be "The Choice of Hercules," which he had seen engraved in a book, but applied to Du Simitiere, a French artist, for a full design. The report of the committee made August 20, 1776, adopted the Frenchman's suggestions almost entirely, including the motto, *E pluribus unum*. These words had first appeared in print on the title-page of *The Gentleman's Journal*, a London periodical, in January, 1692, and later served a similar purpose on *The Gentleman's Magazine*. Mr. Arnold traces their origin to Pierre Motteux, a Huguenot exile, who edited the former magazine. It is a pity that these two Frenchmen should have doomed this nation to perpetual slavery to a motto so devoid of sentiment and inspiration.

No little apprehension was caused in France and in countries friendly to the French republic by the strange results of the municipal elections held early in May. In the provinces the Republicans were overwhelmingly victorious; Paris (and it used to be said that Paris was France) was captured by the so-called Nationalists, anti-Semites and sundry reactionaries. Usually the municipal assembly of the capital is more radical than the national government, and it was admittedly a severe blow and an emphatic rebuke to the Waldeck-Rousseau ministry of reconciliation and peace to have the assembly carried by its implacable enemies. The Nationalists could hardly suppress their joy over the unexpected success. The Republicans were seriously alarmed, expecting the ministry to be overthrown and the Exposition to suffer through the disorders fomented by the anti-republican allies against the existing government. But parliament reassembled a few days after the municipal elections, and the first assault upon the ministry, which was fierce enough to afford a real test of the strength of the several parties, ended in failure. The government received three successive votes of confidence, and its program was approved by substantial majorities. Evidently the chamber of deputies realized the need of stability and of a truce during the Exposition at least. Foreign visitors would have no confidence in any other than a courageous republican government. The cabinet's program includes political and economic reforms — a law to protect the president of the republic from calumny and reckless abuse; a law prohibiting religious associations from furnishing funds to the enemies of the state; an old-age pension system for workmen; an income tax, and improved educational arrangements. There will be strenuous opposition to some of these proposals, but the feeling now is that the ministry is safe for some time to come and

STATUE OF FATHER SERRA, AT MONTEREY.
See page 302.

that France will enjoy order and internal peace. The cabinet, however, has lost De Galifet, the fearless minister of war, who has resigned, alleging illness as the cause.

The Australian federation bill has been laid before the British parliament, and the only difference between the Australian representatives and the colonial office has been settled in favor of the former. Mr. Chamberlain for a time resolutely opposed that important provision in the bill which made the Australian supreme court the final interpreter of the constitution in all cases between the citizens of the federation. This was known as the "no appeal" clause, because it provided that no appeal should lie from the supreme court of the federation to the Privy Council of Great Britain except in cases which involved the interests of other parts of the empire,—of citizens of Great Britain, Canada, South Africa, India, etc. This was a material innovation, a decided advance upon the Canadian constitution, which provides for the right of appeal to the privy council from the supreme court of the Dominion in all cases. The federal interpretation of the Canadian constitution is thus intrusted to a British tribunal. This has been defended on the ground that the right of appeal constitutes a link or bond of empire and gives the colonists assurance of justice and impartial arbitration, as it were. But the Australians had seen fit to dispense with this "link" and insisted upon the right to construe their constitution for themselves. Mr. Chamberlain was disposed to resist this radical demand, and a spirited discussion ensued. However, the Australian delegates refused to yield, justly asserting that the federation bill had been adopted on a referendum and could not be altered without the consent of the people—which consent they did not expect to obtain. The colonial office was forced to yield. The bill has been amended so as to authorize an appeal to the privy council when all parties to a suit shall agree to take an appeal. It is evident that the Australians have gained a great point, and that their autonomy will be much more complete than that of Canada.

FOR ONCE THE CIVILIZED POWERS ARE ACTING IN ACCORD.
—*Chicago Record.*

The late Stephen Crane's first literary success was paradoxical in that he graphically described scenes of war and carnage, in which he had had no personal experience. "The Red Badge of Courage" won plaudits from veterans in military technique for its accuracy of description, which goes to prove that the clairvoyance of the imagination is sometimes a very good substitute for the actual experience of an author. The later stories of Mr. Crane showed that he was getting back to nature and to the memories of his boyhood—a fine symptom. As a war correspondent in the field his work was handicapped by facts, and lacked that quality of spontaneity and perspective which made his fiction so delightful. He had a remarkable metonymical gift, as effective in its way as the archaic talent of Stanley J. Weyman. Mr. Crane employed this gift with less felicity in his verse, where it usually makes the most distinguished showing, than in his magnetic prose. In fact, Mr. Crane's genius was not strictly of a poetic order. In striving for strength he evolved hybrid and amorphous meters destitute of rhythm and melody. In other words, he did not have the poet's ear for music. Yet he left some of the most drastic and picturesque prose that has been penned within the last decade. It is more than pathetic that so promising a career in letters should have been cut off in its prime.

The modern habit of war correspondents is to be with the skirmish line, and they get the first scent of the battle, so eager are they to give to their papers all the ghastly particulars. For wars sell newspapers more than all other activities in which men engage. Julian Ralph lately returned to London from

South Africa a physical wreck — as a result of wounds, exposure, lack of nourishing food, etc., while prosecuting his duties as a representative of the *Daily Mail*. Mr. Ralph takes his misfortunes philosophically, but he evidently does not believe that it was worth while to have received these fearful shocks of war. He might have been spared for more glorious achievements than describing the horrors of battle, if he had remained at home or kept away from the Boer conflict. The enervating climate of South Africa killed Steevens, another brilliant newspaper man. Richard Harding Davis thus far seems to have pulled through very comfortably, but Rudyard Kipling only stayed in that ill-fated country for a few weeks — just long enough to gather impressions which will soon be presented to the public in the form of stories.

WILLIAM MC KINLEY,
Republican Nominee for President.

The power of the independent press in politics is now generally recognized, and its attitude in the coming presidential campaign is a subject of profound interest. A noteworthy manifestation of the independent spirit was the speech of Editor St. Clair McKelway of the Brooklyn *Eagle* at the late annual meeting of the Associated Press officers and directors. It was a plea for fair political reporting, for manly treatment by editors of their partisan adversaries. Since 1884, Mr. McKelway said, our campaigns have been morally clean, the violence and scandalmongering of that year's contest having produced a reaction against personal attacks. But from an intellectual point of view our campaigns are still monstrous and discreditable to American culture. Can we not have real campaigns of education? Can we not discuss principles and issues without misrepresentation and imputation of dishonest motives? Editor McKelway pleaded for greater fullness and finer fairness toward opponents than toward partisan friends. A newspaper should have its readers in all parties, he held, and it should reason with those opposed to it, instead of denouncing and maligning them. On the eve of a great contest this plea is as timely as it is sound.

Just before final adjournment — at the eleventh hour — the House of Representatives dealt with the trust question, which now promises to be the leading issue in the campaign. We referred last month to the surprisingly radical anti-trust program reported by the Republican sub-committee. To the astonishment of most observers, the whole Republican membership of the judiciary committee favorably reported to the House two measures which embodied the chief suggestions of the sub-committee. One was a resolution for a constitutional amendment empowering Congress to define, regulate, restrict, prohibit and dissolve combinations and trusts in any form. The amendment was absurdly-worded, vague and of uncertain scope. The Democrats of the House assailed it severely, alleging that it would deprive the states of their power to deal with trusts and thus promote monopoly, instead of weakening it. It is true, however, that W. J. Bryan, the recognized Democratic leader, has advocated on conspicuous occasions a federal law — under a constitutional amendment — licensing corporations and dissolving those which shall fail to carry out the conditions of the license. At all events, on June 1 the House discussed and voted on the Republican amendment. It required a two-thirds majority to pass, and it lacked thirty-eight votes of such a majority. Only four Democrats voted for it, and only two Republicans against it. The most influential Republican newspapers had opposed it as insincere and purely political, launched for electioneering purposes solely. Few regret the defeat of the resolution, for its adoption was at no moment regarded as at all likely.

The second measure reported by the Republicans was a sweeping amendment to the Sherman anti-trust law, which applies only to interstate commerce — that is, to commerce directly involving the instrumentalities of interstate transportation and exchange. The amendment is supposed to go to the limit of congressional power under the constitution as it stands. The chief provisions of the amendment are these: Every contract or combination in the form of a trust is declared illegal, and every party to such contract or combination is liable to fine and imprisonment. All corporations and associations that are illegal under the common law are to be illegal hereafter under the federal

law, and they may be perpetually enjoined from carrying on interstate commerce. The use of the mails is forbidden to them. Proceedings against them may be begun by any person or corporation, and not necessarily by a public official. Injured parties may recover threefold damages from them.

But one vote was cast against this bill. The Democrats of the House all voted for it, though many amendments proposed by them, including one for the placing of trust-controlled articles on the free list, had been rejected. The only Democratic amendment adopted is one exempting labor unions from the operation of the bill. How much could be accomplished under the trust law in this amended form must remain a subject of speculation. The Senate did not take any action on the matter, and the bill died with the session. The fact that the House passed it with practical unanimity indicates that it is considered good politics to manifest determined hostility to trusts and monopolies.

A chapter on "The Expansion of the American People" last month mentions the abuses of "privilege" measures in our legislative bodies. In the first session of the Fifty-third Congress, April 3, 1894, Representative Bailey, of Texas, offered a concurrent resolution for the printing at public expense of a complete collection of the messages and papers of the presidents of the United States. According to the rules, the motion went to the Committee on Printing, from whom a favorable report insured its adoption. It has so long been the policy of the government to foster general knowledge, and it has so long been considered a prerogative of congressmen to have such little gifts for distribution, that this first edition of six thousand was increased by a second of fifteen thousand, and still a third of fifteen thousand.

Now the chairman of the Committee on Printing, which rendered the first favorable report, was the Hon. J. D. Richardson, member from Tennessee, and when the first volume of the publication appeared, in the autumn of 1896, it bore that gentleman's name as compiler. The fourth and succeeding volumes showed that Mr. Richardson had been allowed a copyright — and that on a government publication. By act of January 12, 1895, such copyright is illegal.

THEODORE ROOSEVELT,
Republican Nominee for Vice-President.

The presumable owner of the copyright and compiler of the messages and chairman of the Committee on Printing offered a resolution in the Fifty-fourth Congress that he be furnished one thousand copies at public expense to be sold for his benefit; but instead he was presented by resolution of Congress with duplicate electrotype plates from which he could print *ad libitum*. The periodicals of the day soon bore page advertisements of the "Messages and Papers of the Presidents of the United States" in ten volumes, "printed from the government plates and authorized by Congress," and to be dispensed by a "Committee of Distribution," whose willingness to select recipients for its favor was limited only by the number of applicants. The name of the venerable assistant librarian of Congress gave a still more official character to this "distribution."

Recently the country has been apportioned and is being thoroughly canvassed for persons willing to accept these favors. No doubt many of the readers of THE CHAUTAUQUAN have received copies of this circular:

COMMITTEE ON DISTRIBUTION.

MESSAGES AND PAPERS OF THE PRESIDENTS,
James D. Richardson, Tennessee, Editor,
Washington, D. C.

April 2, 1900.

Dear Sir:— I am directed to inform you that your name has been selected by this committee and Mr. C.

JUNE COMMENCEMENT EXERCISES AT PHILADELPHIA.
—*Cleveland Plain Dealer.*

D. Meyers, a member, has been assigned to call upon you and state the details of filing application by which you may secure a set of the most practical of all government documents.

Congress authorized the distribution of only a limited number in each congressional district. The subscription edition now offered is published under authority of the editor, Congress having voted him a duplicate set of plates for that purpose by Act of June 4, 1897.

Knowing that you will appreciate this opportunity, I beg to remain, dear sir,

Yours faithfully,
(Signed)
G. N. PORTER, Clerk.
J. S.

WILLIAM J. BRYAN,
Nominated by Populists for President.

It is always customary for the Superintendent of Documents to offer for sale at cost price any documents not distributed by the members of Congress, and this has been a source of great benefit to many teachers and students. This set of ten volumes was sold by the Superintendent for nine dollars, or ninety cents a volume. By the Committee on Distribution it is sold for thirty-four dollars. Ninety cents per volume covered the first cost of plates and printing; $3.40 per volume is now necessary to cover the cost of printing, "distribution,"—and profits. Mr. Richardson's share thus far amounts to $11,320.50.

The "committee" fears no competition, for the books have been copyrighted. It fears no rival committee, since "the few copies which became available under the law" are not now available at the Government Printing Office. There is no doubt that the public "will appreciate this opportunity" since there is no other. But it is vain to hope that the accrued profits will be used in issuing a supplement containing the omitted documents, although a list containing seventy-four in the first volume alone, compiled by General Greeley of the War Department, appeared in the Report of the American Historical Association for 1896.

However, Dr. Ezra L. Aldrich, of Manchester, New Hampshire, according to the press accounts, manifests a reluctance to paying for the privilege of receiving this attention from the "committee," and has allowed himself to be sued for one hundred dollars breach of contract. He insists that he understood that Congress allowed only one set to be "distributed" for each one thousand inhabitants and was willing to pay thirty-four dollars for this distinction at the hands of the "special agent" of the government who called upon him.

There is probably no step in this whole transaction which transgresses a single statute. Mr. Richardson is now the recognized leader of one of the great parties in the House of Representatives. A correspondent who replied to a criticism in *The Nation* of November 10, 1898, gives assurance: "No, there's nothing crooked about the Richardson part of it." A Senate investigating committee has censured the giving of the plates and granting of the copyright, and here the affair ends. But it is precisely such legislation that breeds forms of distrust among the governed class.

In the closing hours of Congress last month the Senate passed a resolution to print 15,000 additional sets of the messages, 10,000 to be sold to the public at cost. The resolution was buried in the House. Just what part the holder of the copyright took in the funeral ceremonies it is impossible to determine. The public, therefore, must continue to buy of him. But it should always be borne in mind that public documents are for sale only by application to the Public Printer, Washington, D. C., and any pretended official distributor is an impostor.

Law has prevailed over violence in Kentucky. The contest over the gubernatorial election, settled at last by the Supreme Court of the United States, threatened intestine war and federal interference at one time. The

BRYAN: "I'm thinking I will have to get another caddy."—*Minneapolis Tribune.*

decision of the highest state court is upheld, and the federal judiciary declined to go behind the determination of the Kentucky legislature, which, as will be remembered, decided that the Democratic candidates for governor and lieutenant-governor had received the highest number of legal votes cast. It had been asserted that the legislature had acted illegally and arbitrarily in unseating the Republican claimants, and the Supreme Court was invoked on two grounds: first, that Governor Taylor and Lieutenant-Governor Marshall had been deprived of their property right in their respective offices without due process of law; and, second, because the will of the people of the state had been nullified and their right of election violated contrary to the constitutional provision guaranteeing every state in the union a republican form of government. Neither of these grounds was recognized by the court as a warrant for intervention. An office, it is held, is not a property right, nor is the relation between an elected official and the people a contractional one. Besides, title is not acquired until the final decision is made by the lawfully constituted board of review for cases of election contests, and by the constitution and laws of Kentucky the legislature is the final tribunal to decide such contests, its jurisdiction being exclusive. Liability to abuse of its powers is a subject for consideration by the people. The federal courts cannot step in to review its awards and undo alleged wrongs. Kentucky, in the words of the court, is in full possession of its faculties as a member of the union, and its republican institutions have not been overthrown. If they were menaced, not the judicial, but the political department of the federal government would be called upon to intervene. This decision, important as it is to the states, establishes no new principle. It follows precedents and a long series of judicial adjudications.

The United States Supreme Court has decided the inheritance-tax cases to which reference was made in this department in a recent number. The power of Congress, not only to tax legacies, but to tax them unequally, is upheld. The war revenue act provides for a graduated or progressive tax on inheritances, and it divides legatees into several classes, imposing a different rate upon each class. The objection was raised that the progressive feature was a violation of the constitutional provision for equal and uniform taxation, but the court declares that the equality and uniformity required are of the geographical, not the intrinsic, kind. That is to say, whatever the distinctions are, they must be applied throughout the United States. The same degree of kinship must bear the same burden in every part of the country, and where the tax is determined by the amount inherited, the rate levied in one state or section under the law must not differ from that levied in another state or section. For the notion that large estates may not be taxed at a higher rate than small ones, or that all estates must be taxed, without any exemptions, the court discovers no warrant in the constitution. From the beginning of the United States government, it says, Congress has deemed itself at liberty to make ability to pay the measure of taxation, and it is too late to contend that the progressive principle is socialistic or un-American, especially since among economists and authorities on taxation it is more and more widely recognized that true proportionality, real equality, is achieved by varying the burden with the amount of wealth possessed.

CHARLES A. TOWNE,
Nominated by Populists for Vice-President.

Though strangers to the blood are in some cases required to pay so high a tax as fifteen per cent of their legacies, the court does not regard the rates as excessive or confiscatory. The "entering wedge" argument is dismissed as a fallacy and reflection on popular government. Should Congress ever undertake to levy an oppressive and grossly unequal tax, the court says, it will be time enough to consider whether, apart from the letter of the constitution, the judicial department of the federal government has the power to set it aside as inconsonant with the fundamental principles of our republic.

The decision establishes several other important things,—viz., that legacies may be taxed by the national government notwithstanding the fact that the privilege of inheritance and bequest is created by state law; that a tax on such legacies is not a direct one and consequently does not need to be apportioned among the states in accordance with the population, and that it may be levied on estates which, in part, consist of govern-

ment bonds. A tax on inheritance is not a new species of revenue, but the progressive feature of the present law was thought by many to be repugnant to the rule of uniformity. The court stands 8 to 1 in this case, Justice Brewer agreeing with the counsel for the legatees that inherent or intrinsic, and not merely geographical, uniformity is demanded by the constitution.

WHARTON BARKER,
Peoples Party Nominee for President.

From time to time statements find their way into the press in regard to the development of coöperative industry, which cannot fail to gratify earnest and thoughtful students of our social problems. In France coöperation in agriculture has assumed considerable proportions, and there is a movement in the same direction in Ireland. In Great Britain coöperation is extremely successful in distributive industries, but into production it has not been carried to any notable extent.

In the United States but little is heard of coöperative experiments, and it is therefore truly surprising to learn from recent reports that in the state of Minnesota the growth of the coöperative idea in business and industry has been exceptional. The movement began with grain elevators constructed by farmers; coöperative creameries followed, and gradually the idea has been applied to live-stock sales, lumber and fuel yards, general stores, railroad construction and insurance. There are also coöperative grist and flour mills. There are 126 township mutual fire insurance companies, and the members are said to have saved last year in premiums about $350,000. All the butter factories in the state — numbering 650 — are coöperative, and they use the milk of 200,000 cows. These butter factories are managed by a board selected from the owners. The system is said to be specially well established in the south central part of the state. There are also several community settlements in the newer parts, where land is cheap. These facts are as interesting as they are important, and publicity will doubtless result in the extension of the coöperative movement to other progressive states.

A remarkable and gratifying sign of the times was the race conference held early last month at Montgomery, Alabama, under the auspices of the Southern Society. It had been called to discuss the problem of the negro, chiefly in its political aspect. Prominent men, white and black, participated, and there was the fullest and freest expression of sentiment.

Many extreme opinions were presented, but they were received with toleration and courtesy. The disfranchisement of the negro was advocated by some speakers, and as this could not be done under the constitution, the repeal of the Fifteenth Amendment was urged. So few of the blacks, it was asserted, were qualified, morally or intellectually, to use the ballot that total disfranchisement of the race would work no injustice. The whole suffrage question should definitely be remitted to the states, and gradually the "better class" of negroes would be given the right to vote. On the other hand, able southern statesmen condemned not only this radical proposal, but every sort of discrimination now practised against the colored element. Pointing to the progress of the race in industry and intelligence, these speakers declared that any step backward would injure the south and revive sectional animosities. The remedy for existing evils they found in educational and other qualifications for the suffrage honestly applied to all citizens. Unfit persons must be excluded from the exercise of political privileges, but the same test of fitness should be applied to white and black men. This alone is justice, democracy and Americanism. While these enlightened views were vigorously defended, it must be admitted that the majority leaned toward wholesale disfranchisement.

Among other "solutions" discussed were deportation of the negroes, their removal to far western territory and the establishment of a negro commonwealth. No resolutions were adopted, but the exchange of opinions served a useful purpose and cannot fail of beneficial effects.

The National Congress of Mothers held its fourth annual convention in Des Moines, Iowa, May 21–25. This is the first time since its organization in 1897 that the meeting has been held outside of Washington. Results were, in every way, so satisfactory

that, while the congress will return to Washington next year, it will probably be the rule in future to meet alternate years away from the capital.

One noticeable feature of the audience at Des Moines was the number of men present, fathers and mothers coming together, and often with children in their arms. Another feature was the attendance one afternoon of one hundred and fifty girls from one of the city schools. A kindergarten in the building was a most important adjunct and object-lesson to the convention. Significant was the prominence given in the program to the study of child-saving problems, especially those relating to defective children.

A much desired amendment to the constitution was also made. When there is a state organization all clubs in that state desiring affiliation with the national congress must secure it through the state association by payment of ten cents per member (instead of twenty-five cents as heretofore), this sum to be divided equally between the state and national organizations. When there is no state organization, individual clubs may affiliate directly with the national congress by payment of ten cents per capita to the national treasury. This change is sure to meet universal approval. May 26 the national executive committee was in session all day discussing future plans and methods. With few exceptions the executive board remains unchanged. Work will be vigorously pushed in all parts of the country that states may be organized and affiliated as far as possible.

At this same date the Iowa State Congress of Mothers was organized with fifty-eight affiliated clubs represented, Mrs. I. L. Hillis, Des Moines, president. Four days later the Illinois State Congress of Mothers was organized at Evanston, Mrs. Roger McMullen, Evanston, president. Indications point to organizations in several other states in the near future.

Delegates to the biennial session of the General Federation of Women's Clubs, held in Milwaukee last month, are said to have represented some 2,500 clubs having a membership of about 150,000. Avowedly the Federation stands for "social, literary, artistic, or scientific culture," and perhaps the most notable features of the recent session consisted of the attention given to the work of the Consumers' League and the work of women in arts and crafts and home industries. Proposed reorganization of the Federation was defeated; credentials were denied a delegate from a colored women's club. The following officers were elected:

President—Mrs. Rebecca Lowe, Georgia.
Vice-President—Mrs. Charles H. Denison, New York.
Second Vice-President — Miss Margaret J. Evans, Minnesota.
Recording Secretary — Mrs. Emma A. Fox, Michigan.
Corresponding Secretary — Mrs. George Kendricks, Jr., Pennsylvania.
Treasurer — Mrs. G. T. Van Vechten, Iowa.
Auditor — Mrs. George H. Noyes, Wisconsin.
Directors — Mrs. L. R. Priddy, Kansas; Mrs. E. L. Buchwalter, Ohio; Mrs. Annie West, Mississippi; Mrs. Lillian Streeter, New Hampshire; Mrs. W. J. Christie, Montana; Mrs. Charles W. Fairbanks, Indiana; Mrs. Mary Lockwood, District of Columbia; Mrs. W. T. Coad, South Dakota.

IGNATIUS DONNELLY,
Peoples Party Nominee for Vice-President.

Doubtless the greatest name in contemporary dramatic art is that of Henrik Ibsen, the acknowledged master of the playwright's technique. Opinions still diverge in regard to Ibsen's moral influence, but that he has profoundly affected, and for good, the art of two generations, is no longer disputed. This veteran poet and dramatist has just given the world an "epilogue" to the remarkable series of social plays which began twenty years ago with "The Doll's House." It is entitled "When We Dead Awaken," and is even more elusive and symbolical than "The Master-Builder," with which, however, it has much in common. What the meaning of the drama is, interpreters are somewhat at a loss to determine. The hero and heroine awaken, perceive that their life has been a failure; that they have been "dead" among other dead beings, and that in love alone is life. They "climb the heights," but an avalanche sweeps them from the summit. The awakening comes too late. The moral of the play seems to be profoundly pessimistic, yet, according to Ibsen, life without ideals is empty and worthless, even if it be impossible for men to maintain themselves on the mountain tops.

One critic calls Ibsen "the great anarchist," and there is some justice in this designation. Another and more penetrating writer thinks that Schopenhauer's philosophy and æsthetics constitute the informing

principle of the tragedy. Count Tolstoy contemptuously dismisses it all as "decadent jargon" without meaning. But Tolstoy himself is another great anarchist, and at bottom a pessimist, for while he inculcates duty and self-sacrifice in the name of the highest religious ideal, he contemplates the destruction of human society through the abolition of marriage and the family. In truth, Ibsen and Tolstoy have more affinity than either of them suspects. Both are stern moralists; both are extreme individualists; both are at war with civilization and its conventions. Both scorn the doctrine of art for art's or beauty's sake and preach the fulfilment by each of the law of his being regardless of consequences. But Tolstoy calls the realization of one's duty "resurrection," while Ibsen seems to believe that when the dead awaken and endeavor to invest their existence with spiritual signficance they lose their new-found life in a vain attempt to overcome the inertia, the pettiness and sordiness of the environing world. But is not this failure the highest success, the crown to which the best must aspire? Yes, Tolstoy would answer, and the same response is made by Ibsen.

JOHN W. HAMILTON, Newly-elected Methodist Bishop.

One cannot but feel that Ibsen and Tolstoy are intensely modern, and express, at times in spite of themselves, the fears, doubts, vague conflicts and yearnings of the present generation. The only writer and thinker who can be compared with them as a spiritual influence is Meredith, who, however, is far less morbid, and whose sturdy independence springs from a healthy faith in human nature.

The General Conference of the Methodist Episcopal Church which was in session in Chicago during the month of May, wrought such radical changes in its legislation that, as some one remarked, Methodism will now have to be introduced to itself. Whether the new elements embodied in its economy will result in the greater efficiency of the church remains to be demonstrated, but it will be generally conceded that a new epoch has opened and that the Methodism of tomorrow will be in many essential respects of a radically different type from the Methodism of the fathers.

Numerically the conference was larger than ever before; this fact being due to the natural increase in number of annual conferences which are the unit of representation, but especially to the presence of laymen in the body in equal numbers with the ministers. This conference, therefore, marks the culmination of the long-continued struggle of the laity, first for representation in the general conference, which was achieved in 1872, and then for equal representation, which was brought to a successful issue in 1900.

The first great event of the recent session was the seating of the provisional delegates who had been chosen by the lay conferences in anticipation of the success before the general conference of the constitutional amendment, which had been carried by the annual conferences, giving the laity equal representation with the clergy in the general conference. The presence of ministers and laymen in equal numbers brought the membership of the body up to about seven hundred — by far the largest it has ever been.

During the session several efforts were made to change the ratio of representation so as to secure a smaller body at the next session in 1904, but every such effort failed, and the result is that the next general conference will have about seven hundred and fifty members — which is clearly too large for the best practical results.

It was generally thought that several of the bishops would be superannuated because of advancing age, but the conference coincided with the judgment of the Committee on Episcopacy, as it did also on its recommendation that two additional bishops be chosen, and two missionary bishops for Southern Asia (India, Malaysia and the Philippines). As it required a two-thirds vote to elect a bishop, as only two were to be chosen, and as there were at least a half dozen prominent candidates, it took over a week and seventeen ballots to elect. The successful men were Rev. David H. Moore, D. D., editor of the *Western Christian Advocate*, who received 534 votes, and the Rev. John W. Hamilton, D. D., correspond ing secretary of the Freedmen's Aid and Southern Education Society, who received

510. The two missionary bishops were elected on the first ballot, the Rev. Edwin W. Parker, D. D., of Shahjahanpur, India, receiving 558 votes, and the Rev. Frank W. Warne, D. D., of Calcutta, India, receiving 490. An episcopal residence was fixed at Zurich, Switzerland, and one at Shanghai, China, and a bishop was assigned to the work in Europe and one to the work in Eastern Asia with the express understanding that they shall remain in those fields for four years.

One of the most radical and conspicuous performances of the conference was the removal of the time limit on the pastorate. Formerly a minister was permitted to remain in a charge for two successive years; then the term was lengthened to three years, and at the general conference of 1888 it was further lengthened to five years. Now the law permits the bishop to "appoint the preachers to the several pastoral charges annually," and, therefore, indefinitely. This regulation was passed by a yea and nay vote of 433 to 238. Just what effect this will have upon the church cannot be determined or satisfactorily prognosticated, but the champions of the new order of things are confident that it will make for the greater efficiency and success of the church in many respects.

Another important item was the adoption of a constitution which, by the substitution of the words "lay member" for "laymen" in the paragraph describing the composition of the general conference, clearly makes it possible for women to appear in general conference as delegates. The constitution received the required two-thirds vote of the general conference, but before it becomes operative it will have to be adopted by a three-fourths vote in the annual conferences.

CHARLES A. DICKEY, Moderator Presbyterian General Assembly.

Considerable discussion, and much of it of a very exciting character, arose from the proposition to modify the paragraph in the Discipline concerning amusements. The majority report was in favor of omitting from paragraph 248 the catalogue of objectionable amusements, and of inserting under the head of "special advices" a statement of the attitude of the church concerning the whole amusement question, couched in terms of unmistakable disapproval and "urging the people to abstain from and bear their unwavering testimony against all amusements and diversions which endanger Christian life and depress the spiritual power of the church." The minority report, however, recommended that no action be taken in the matter. The result of the discussion was that the conference accepted the minority report by an aye and no vote of 337 to 282, and subsequently by a vote of 256 to 253, the report was laid on the table. This leaves the matter substantially where it was before, though it must be acknowledged that the moral influence of the much-discussed paragraph is seriously invaded, if not practically destroyed.

DAVID H. MOORE, Newly-elected Methodist Bishop.

Concerning the election of professors in the theological seminaries of the church, a question which was seriously related to a possible theological controversy, the conference decided that as a condition of recognition of a theological school as a school of the Methodist Episcopal Church it shall be required that its professors shall be confirmed by a majority vote of the bishops present and voting at any regular meeting of their board.

The two important actions of the Presbyterian General Assembly of 1900 were the appointment of a Committee of Fifteen to take into consideration a revision of the Westminster Confession, and the adoption of what is called the Peoria Overture. Eight presbyters and seven elders, with the moderator, the Rev. Dr. Charles A. Dickey, of Philadelphia, as chairman, make up the revision body, whose duty it is, not to undertake a change in the creed, but to prepare a report on the matter, presbyters being instructed by the same assembly to make known to the committee their views and desires. The committee is, therefore, a body intended to begin the work, but so controlled by the assembly itself as to be unable to

commit the church, or even to appear to do so. It is composed of men of all shades, from leading liberal to ultra conservative, and its personnel is such as to command the unqualified respect of the entire denomination.

A straw indicating the way in which it is expected to set the wind blowing is the fact that all parties in the recent assembly, including leaders of the most liberal, emphatically stated that they desired no change in the Westminster Confession which in the slightest degree seemed to modify or mollify the Calvinism of the document. Presbyterianism is Calvinistic and must remain so. All that is to be undertaken is the changing of a few phrases, fitting for A. D. 1643, but inapt and misunderstood A. D. 1900. There developed at the assembly no movement in favor of a quite new form of belief.

The Peoria Overture provides that the assembly and not the moderator shall have the naming of the committees. It is a blow at the power of the presiding officer and also of the stated clerk, who has heretofore acted with the moderator. The assembly dropped the famous Warszawiak case, the McGiffert heresy case—the Union professor having withdrawn and become a Congregationalist—and elected the Rev. Dr. William B. Noble, of the Los Angeles presbytery, permanent clerk. Reports from the benevolent boards were never more encouraging. The two large mission boards are out of debt, and both are pushing forward new work. The college board has cleared from debt every institution that it has had to do with, and much of the money to accomplish this result came from the west, where the institutions are located. Next year the assembly is to sit in Philadelphia, the city in which it was organized, and special new-century exercises are to be held in connection with it. The St. Louis body was among the ablest of assemblies, and Presbyterian conditions, two or three years ago quite dark, are now more hopeful than for many years.

The amount received for the support of the missionary work of the American Sunday-School Union in the year closing February 28, 1900, was $131,796, against $121,018 for the previous year. One hundred and ninety-two men were employed, of whom 102 were at work during the whole year and 90 during a portion of the year. Those serving part of the year labored 417 months, or nearly 35 full years, making all equal to a full year's work for 137 men. As one result of their labors, 1,880 new Sunday-schools were organized in destitute places, having 72,882 teachers and scholars; 515 were reorganized, with 18,944 members; there were thus 2,395 schools set in operation that were not in existence one year ago; aid was given for the first time to 2,687 schools, with 213,816 members; while visits were made in 7,485 cases to schools previously reported, having 393,468 members. There have been definite reports made of 6,315 hopeful conversions as having occurred in connection with the work of these consecrated men. They also made 143,075 visits to families for religious conversation and prayer, gave 18,714 sermons and addresses, and distributed 12,133 Bibles and Testaments. The organization of churches has followed in eighty-nine cases.

Four famous missionaries will be prominent figures at the Northfield August meetings this year. They are the Rev. Dr. John G. Paton, Presbyterian worker in the New Hebrides; the Rev. J. Hudson Taylor, founder of China Inland Mission; the Rev. Dr. Jacob Chamberlain, the Reformed Church missionary in India, and the Rev. Dr. William Ashmore, the nestor of Baptist effort in China. The principal speakers at Northfield in August are to be the Rev. G. Campbell Morgan, of Tollington Congregational Church, London, and the Rev. F. B. Meyer, who is a Baptist, but pastor of Christ Congregational Church, London. Some people profess to look upon the Northfield season this year, with Mr. Moody gone, as a test whether Northfield is or is not to live as an institution. Those who so regard it will be glad to hear that at mid-June the room engagements for August were larger than in any previous year at that date.

One hundred thousand dollars comes from an anonymous donor for the erection at Columbia University of a building to be, like the Phillips Brooks House at Harvard, the center of the altruistic life of the university. A site has been selected for it, and the plans are being drawn along the lines of the Brooks House, which cost about the same sum. Within the new Columbia house will be all of the religious activities except religious worship, and even that may be there for a time. The site for a chapel, to stand alone, like Appleton at Harvard, has been set aside, and only awaits funds for its erection.

INTO A SILENT SEA.

BY VINCENT VAN MARTER BEEDE.

". . . . . having neither beginning of days, nor end of life." —*Scriptures.*

THE beginning and the close of Henry, or Hendrick, Hudson's life are lost in darkness. He was the intimate friend of Captain John Smith — that we know — and while Captain John was aiming his hanger at Turkish turbans, Hudson in bonnie England (or some place else) must have been doing as unheard-of things in a manner equally romantic. This Hudson, who was a stocky Englishman and not a sturdy Hollander, as certain school-books might lead one to suspect, does not make himself known to bookland until 1607. At that date he must have been well into his thirties. He had a boy who was at his father's side until, as the Ancient Mariner quoth,

"At one stride comes the dark."

The world of Hudson's day was not much better known than it had been when Columbus thought he had found an island of the East Indies. The Western Passage was now more or less taken for granted. Geographer, merchant and mariner were bent on finding a Northern Passage to the east. Columbus had made a sad mistake in crossing the Atlantic, they said. They knew almost nothing about America, these spectacled and bearded geographers. For all they knew, America was a sausage-shaped affair, so narrow that it could be crossed from east to west in a few days' time. The Northern Passage! The Northern Passage! This was the cry. To sail swiftly by the pole, and soon to enter a warm sea in which would lie the riches "of Ormus and of Ind"— this was worth the doing!

Vasco da Gama, a Portuguese, had rounded the Cape of Good Hope and visited Hindoostan in 1499, but men shivered at the thought of that boisterous voyage. The London Company, made up of well-to-do merchants, agreed to send Hudson northward in 1607, the date of the explorer's historical birth, as 1611 was that of his historical death. The choice would not have fallen upon him had he not been a navigator whose skill was deemed extraordinary. With his son and the handful of men secured for his crew he received the Sacrament, according to custom. On May-day, when the May-poles were gay over all England, he set sail from Gravesend "for to discover," in his own words, "a passage by the north pole to Japan and China." His was the first effort to seek a passage directly across the pole. He stopped at the Shetland Isles, and then turned the prow of his boat firmly toward Greenland.

After a week out, six or seven whales were seen, and as the result of this find the English whaling industry began soon afterwards. There was more excitement for the wondering crew, as is recorded by Hudson in the quaint diary lying before me, when the lookout announced, "Land and ice!" The flying spray froze in exquisite crystals upon the sides of the tiny, blunt-ended ship. "The land," writes Hudson, "was very high, mostly covered with snow. At the top it looked reddish, and underneath a blackish clay, with much ice lying about it." The red snow was the "rain of blood" that used to fill with fear the simple-minded Swiss. A plant *(prolococcus nivalis)* furnishes the dye and tells the story.

As I read Hudson's troubled entries "The Rime of the Ancient Mariner" pops into my head:

"And now there came both mist and snow,
And it grew wondrous cold;
And ice, mast-high, came floating by,
As green as emerald.
* * * * * *
Whiles all the night, through fog-smoke white,
Glimmered the white moonshine."

Hudson was feeling his way to Spitzbergen. With round eyes and open mouths the crew watched the antics of the seals, which Hudson described as having "black backs and white bellies, in form like a duck." Bergs breathed icily upon the little ship, yet Hudson was so thankful to be near land that he called Greenland the "Land of Hold with Hope." How refreshing to his anxious eyes were the verdant mountains that give the island its name. "For aught we could see," he cheerily remarks, "it is like to be a good land, and worth the seeing." Near Spitzbergen, which he was surprised to find of warmer climate than places farther south (Why was this the

case?), the sailors tried to catch a whale with a hook and line — an experiment fully as foolish as Simple Simon's — and as a natural consequence were losers of both hook and line. "By God's mercy," Hudson dryly records, "we had no harm but the loss of the hook and three parts of the line,"— surely a sensible way of looking at the matter.

Hudson did not proceed much farther on this voyage.

> "The ice was here, the ice was there,
> The ice was all around;
> It cracked and growled,
> And roared and howled
> Like noises in a swound.
> * * * * * *
> The ice did split with a thunder-fit;
> The helmsman steered us through"—

— but not to the Northern Passage. The crew became restless and mutinous. The grinding ice filled them with dumb fear. Therefore Hudson, much against his will, was obliged to steer southeast. He halted at the Faroes, which lie between Iceland and the Shetlands, and met with no very cordial reception at the hands of the London Company.

His lion heart was none the less intrepid, and in April of the next year he persuaded the company to fit him out once more. This time he aimed for Spitzbergen and her sister islands of Nova Zembla. His crew of fifteen all told was larger than before. Again there was the bitter struggle against ice, ice, ice. Seals, bears and birds were espied on the island shores, and two seamen took oath to seeing a mermaid. Here is the account of the incident set down by an Englishman named Robert Juet, Hudson's mate on this voyage, his companion on the third and fourth, and a thorough-going scoundrel from first to last, as will later appear:

> "This morning one of our companie looking over boord saw a mermaid, and calling up some of the companie to see her, one more came up, and by that time shee was come close to the ship's side, looking earnestly on the men; a little after, a sea came and overturned her . . . her body as big as one of us; her skin very white, and long haire hanging down behind, of colour blacke: in her going downe they saw her tayle, which was like the tayle of a porpesse, and specled like a macrell. Their names that saw her, were Thomas Hilles and Robert Rayner."

Six of the crew who landed on Nova Zembla saw tracks of animals and picked up whales' fins, deer's horns, and pieces of a curious cross, of which nothing further is told. A herd of walrus, or "morses," as Juet calls them, was hunted to no avail, and Hudson mistook an island river for his long-sought passage. The old mariners loved to make "fireside" maps and follow to the bitter end the routes that ought to be. Fogs and a mutinous crew again joined forces against the explorer. He turned his ship homeward "with sorrow that our labor was in vain." During the Norway nights, says Juet, "we began to burne candle in the betacle," or rudder-light.

Hudson writes that on his arrival at London he gave the company a certificate of his "free and willing return, without perswasion or force of anyone or more of them." Generous fellow! We may be fairly certain that he had little sympathy, if no show of open force, from any of his crew except his boy. Being "voide of hope of a northeast passage," went on Hudson "(except by the Waygats, for which I was not fitted to trie or prove), I therefore resolved to use all means I could to saile to the northwest." Waygats, or Vaigats, is the island in the Arctic sea that lies between Nova Zembla and the northern portion of Russia known as Archangel.

The high hopes of the London Company had been twice dashed to the ground, and they refused to send out Hudson on a third venture. Not broken, nor even bent, was his fearless spirit, however. His bull-dog tenacity allowed him no inaction and led him to the Dutch East India Company, at Amsterdam, which made him master of the celebrated *Half Moon*, an apt name for the junk-like vessel whose shape, if the pictures in the school-books are correct, is modeled on a slice of cantaloup — or a half-moon. This, then, was to be the famous third voyage, in which we who live under the stars and stripes are most interested.

A crew of twenty Englishmen and Hollanders was shipped, and a direct course was made for the northern side of Nova Zembla, but a fortnight's struggle of the old familiar kind induced him to give up the northeast route, as he had resolved to do on his late return. He had taken with him a number of Captain John Smith's maps, and believing in them with the faith of a child, put the question to the crew whether the *Half Moon* should make for Davis's Strait, which leads into Baffin's Bay, between Prince William's Land and Greenland, or the "Southern Passage" indicated on Captain John Smith's maps. The latter route was chosen.

Juet, in his journal of this voyage, states that there was good fishing off the Grand Banks, one hundred and thirty cod being the not phenomenal haul one day. On July 12

HENDRICK HUDSON.

the coast of North America was sighted. On the 18th the entry reads: "Wee went into a very good harbour [Penobscot Bay]. The river runneth up a great way, but there is but two fathoms hard by us: We went on shore and cut us a fore mast. . . ." The Indians came with "beaver skinnes and other fine furres, which they would have changed for redde gownes. For the French trade with them for red cassocks, knives, hatchets, copper, kettles, trevits,* beades and other trifles. . . . We manned our boat and scute† with twelve men and muskets, and two stone pieces or murderers,‡ and drave the savages from their houses, and took the spoyle of them, as they would have done of us." Juet's distrustful nature comes out in this last sentence.

It will be the opinion of most of us moderns that attacking the *Half Moon* would have been the last thought of the "savages," who had freely shown the strangers their gold, silver and copper mines — wherever they could have been! — the native guide on this occasion speaking intelligible French. "Goodly grapes and rose trees" were what the seamen saw on Cape Cod. Here some amends were made for the cruelty shown toward the northern Indians, by bountiful entertainment of a company of natives on board the *Half Moon*.

If it had not been for a fierce gale of wind, Hendrick Hudson, as the Hollanders called him, would have tarried at Jamestown with his old comrade, Captain John Smith. The adventures that would have resulted from the combined daring of these fearless seekers after the new, would make a live book. But if Hudson had tarried, there would be no river bearing his name. He held due south, constantly expecting to find that "Southern Passage." He had passed the mouth of the Hudson, but now returned to it. On September 2 "the sunne aros, and we steered away north again, and saw the land from the west by north to north-west by north, all like broken islands." A better description of Sandy Hook it would be hard

* Tripods for holding cooking utensils near a fire.

† A small Dutch sailing boat.

‡ A small ship's cannon set off by flint ("stone") and steel.

to find. Can we wonder that Juet, even selfish Juet, should write, "This is a very good land to fall with, and a pleasant land to see"—a sentence that has in it a real swing. "The land is very pleasant and high," he continues, "and bold to fall withall." Especially "bold to fall" are the Palisades!

Off Coney Island (?) the *Half Mooners* captured with nets "ten great mullets, of a foote and a halfe long a peece, and a ray as great as foure men could hale into the ship." By "ray" was probably meant one of those spiny-tailed barn-door skates, unloved of fishermen and known to weigh sometimes two hundred pounds.

"At night the wind blew hard at the northwest, and our anchor came home, and wee drove on shore, but tooke no hurt, thanked bee God, for the ground is soft sand and oze. This day the people of the countrey came aboord of us, seeming very glad of our coming, and brought green tobacco, and gave us of it for knives and beads. They goe in deere skins loose, well dressed. They have yellow copper skins. They desire cloathes and are very civill. They have great store of maize or Indian wheate, whereof they make good bread. The countrey is full of great and tall oakes."

On September 5 "the wind ceased and the flood came"—a scriptural weather report on the part of Juet. "This day many of the people came aboord, some in mantles of feathers, and some in skinnes of divers sorts of good furres. . . . At night they went on land again, so we rode very quiet, but durst not trust them." Near the Narrows the ship's boat was manned and there was seen land "as pleasant with grasse and flowers and goodly trees as ever they had seen, and very sweet smells came from them." On returning to the *Half Moon* the boatload was attacked by two canoes of Indians. It was night, and the rain put out the torches of the crew. An Englishman was mortally wounded with an arrow, and two other seamen were struck by arrows. The Indians gone, the *Half Moon* could not be found in the pitchy darkness. The current was strong, as ferry-boat pilots are aware to this day, and the bewildered men pulled steadily on their oars to keep their position until daylight. The dead seaman was buried on Sandy Hook.

Juet was much disturbed when Indians desirous of bartering skins for knives were allowed on board the *Half Moon*. Not so Hudson. He was kind to the natives and adorned some of them with gay scarlet coats. The barter that most delighted the crew was "oysters and beanes." Near Peekskill there were "very loving people, and very old men." One day the "master's mate went on land with an old savage, a governor of the country, who carried him to his house, and made him good cheere," giving him otters' skins, among other tokens of friendship. Where have the Hudson otters gone?

When the *Half Moon* anchored at Peekskill, the ship's boat was sent up river to sound the depths. Beyond Albany there were found "but two fathoms water and the channell narrow." So Peekskill in all probability marked the limit of the *Half Moon's* river cruise. At this place a scurvy trick was served on the trustful Indians.

"Our master and his mate determined to trie some of the chiefe men of the countrey, whether they had any treachery in them. So they took them down into the cabin, and gave them so much wine and *aqua vitae* [brandy], that they were all merrie: and one of them had his wife with them, which sate so modestly, as any of our countrey women would doe in a strange place. In the ende one of them was drunke, which had been aboord of our ship all the time that we had beene there: and that was strange to them; for they could not tell how to take it."

When Hudson and his crew made a formal landing, the scene was similar to that famous one when Columbus planted the standard of Castile on the shores of the new world. To the Indians Hudson in his scarlet clothes was "Gitche Manitou the Mighty," descended to earth from his winged canoe. Hudson contrived another rough seventeenth century jest for the amusement of his crew by offering a cup of brandy to the oldest brave. The cup went around the circle, which sniffed but did not venture to taste. Finally a brave took his life in his hands and drained the cup. He fell in a stupor and was thought to be in a dying state until he staggered to his feet and began to caper. Then there was a rush for the brandy flask, and some writers affirm that the island on the southern end of which this debauchery took place was thereafter called Mannahattanink, or "place of drunkenness." Others say that Verazzanno, a Florentine navigator of the early part of the sixteenth century, supposed to be the first European explorer of the Hudson, taught the Indians the full significance of liquor. At any rate, the name is as applicable today as it was in Hudson's time.

According to some accounts it was on this occasion that Hudson asked from the Indians as much land as the hide of a bullock would cover, and artfully cut the hide into such narrow strips that a good-sized parcel of ground was measured and made the nest-egg of possessions that ere long drove the Hudson river red man from his home.

At the head of the Highlands Juet wrote that "the mountains look as if some metal or mineral were in them." In this vicinity the crew came upon a stone like emery that could cut into iron and steel and that, pulverized, made good paint.

The *Half Moon* made a last anchorage at Hoboken, where today are moored the New Jersey ferry-boats. Hudson heaved anchor and left what he called "the great river of the mountains;" the Dutch named it the North river, and the Indians, the Shatemuck. He wanted to return directly to Amsterdam, but the English seamen insisted on making the first landing at Dartmouth, England, and their majority prevailed. The romantic tale that Hudson poured into the ears of the London Company filled the good merchants with envy, and induced them to offer him a vessel for the voyage through Davis's Strait.

It was in 1610 that the ship *Discovery*, with a crew of twenty-three men, set sail. The crew went ashore at Iceland, attracted by Hecla's spoutings, and bathed in the hot springs, notwithstanding Hudson wrote that they "would scald a fowl." The mutinous spirit that put an end to Hudson's career cropped out at this time. Juet, who was chiefly concerned in the disaffection, told two of the men "to keep their muskets charged and swords ready in their cabins, for there would be blood shed before the voyage ended."

To the eyes of Hudson Greenland "rose very mountainous, and full of round hills like to sugar loaves covered with snow." A whale passed beneath the *Discovery*, kindly omitting to become sportive at the critical moment. The ship was caught fast in the ice after a storm,

> "And through the drifts the snowy cliffs
> Did send a dismal sheen;
> Nor shapes of men nor beasts we ken,—
> The ice was all between."

One of the crew said "if he had one hundred pounds, he would give fourscore and ten to be at home." The carpenter replied "that if he had a hundred he would not give ten upon any such condition; but would think it to be as good money as he ever had, and to bring it as well home by the leave of God."

Hudson had now reached the strait which bears his name, and in sailing through it he christened various places, among them the mainland, which he dubbed Magna Britannia. The conduct of boatswain and mate became so unbearable that they were deprived of their positions. The strait, which looks small on the map, but is four hundred miles long, was explored in September, and in October the *Discovery* was threading the cold waters of the great bay. At the close of the month the nights were "long and cold, the land covered with snow." It was the old story of the spider and the fly. The little craft had been too eager in her quest of the glamourie unknown. The web-like ice closed in tighter, tighter, and grim winter was the arachnid.

Hudson offered a reward to him who should kill "beast, fish, or fowl." The journal does not relate whether the sacred albatross, "the bird who made the breeze to blow," was slain and eaten. Whether or not, the gunner died, and misfortunes grew like rank weeds. The carpenter refused to build a house on the ice, claiming such a task did not come under the head of ship's work. Yet the fellow melted under Hudson's forgiving treatment and became his most faithful friend. A forest fire was visible to the southward, but proved to be like the rainbow pot when some of the crew set out to find it. Five hundred fish were pulled through the ice one day; such luck, however, was not constant.

The crew, most of them, were daily becoming more sullen. They did not possess Hudson's fine, eager nature. Like spoiled children, they attributed their ills to the adjacent person, and Hudson was that person. When the ice broke up there were bound and thrown into the "shallop" Hudson, his boy John, the carpenter, and five lame or ailing seamen. The carpenter was allowed to keep his chest. All this was done under the supervision of the scoundrel Juet. The ship's boat was towed for a distance in the wake of the *Discovery*—an ingeniously inhuman act smacking of Juet. The rope was cut, and Hudson's last imploring words were, "Remember yourselves, and do as you would be done unto."

The *Discovery* carried to England the dead body of Juet, who had gone out of the world in agony, with the coast of Ireland before his staring eyes. The London Company sent the ship *Resolution* in quest of that drifting shallop—but the voyaging of Hendrick Hudson was done. Had he slain the sacred albatross? His despairing cry was the Ancient Mariner's:

> "Alone, alone, all, all alone;
> Alone on a wide, wide sea!
> And never a saint took pity on
> My soul in agony.
> * * * * * *
> So lonely 't was, that God Himself
> Scarce seemed there to be."

INDIAN CORN.

BY PROF. CHARLES F. MILLSPAUGH,
(Curator of Botany, Field Columbian Museum.)

NO product of the soil bore a more important relation to the welfare of the early American colonists, or provoked a deeper interest in the new world and its agricultural possibilities, than maize or Indian corn. Next to gold itself the "golden grain" excited the cupidity of the early explorers and settlers, and its confiscation and destruction by them tended to embitter the aborigines against the "paleface" who was showing a constantly increasing tendency to invade their domains along the eastern coast. Some account, therefore, of the origin and spread of this cereal which, next to rice, now feeds more of the world's people than any other grain, will prove of interest in this particularly active period in the study of American history and economics.

"Seeking the seeds of grasses."
— *Cushing, in "The Millstone."*

While there is no doubt whatever that Indian corn originated in America, and at the discovery of the country had been so long in cultivation that its many forms had reached nearly the perfection that they have today, there is the same difficulty in positively naming its natural progenitor as in the case of every other prehistoric vegetable now cultivated for food by man.

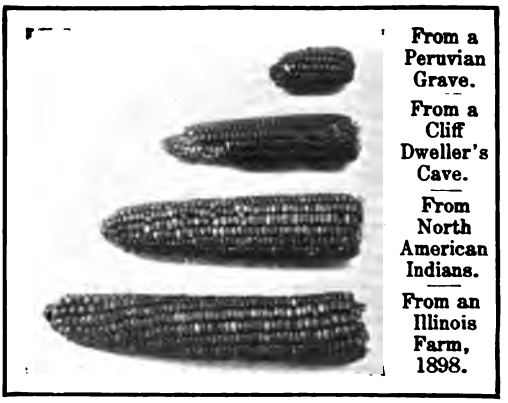
That corn was originally a grass belonging to the genus known as *Zea*, is evident to the botanist; but whether this grass grew in Paraguay, and bore ears upon which each kernel was enveloped in a separate glume or pod, just as we find them in reverted ears in the field today; or whether it grew on the upper plateau of Mexico, and put forth bunches of little ears having but two rows of kernels on each, as lately discovered by Professor Duges; is a question which will probably never be definitely settled. It is certain, however, that from whichever of these forms the product sprang, the first successful step in producing this food resulted in a pop-corn, and from this, through husbandry practices and varying environment, the sorts now known have been brought about.

The presence, not only in the graves of the ancient Peruvians prior to the dynasty of the Incas, but in geological formations of unknown antiquity, of many varieties of well-developed corn, the result of centuries of cultivation, certainly points to a peopling of the western coast of America at a far earlier date than has generally been supposed.

The ears of corn found enclosed in the wrappings of Peruvian mummies are usually short and of a deep mahogany color. Upon these the kernels are well developed, and arranged in ten rows. Ears found farther north, in the caves of the cliff-dwellers, are principally composed of light-yellow kernels arranged in twelve rows. In the graves of the mound-builders of North America corn is always found; but, being carbonized in every instance, its character cannot be positively determined. Among the Indians of northeastern North America it was usually yellow or white, and had fourteen rows of kernels; these ears are not to be distinguished from those of similar varieties grown in the same localities by the farmers of today.

"Everywhere they found maize."
— *Morton, "New England Farmer."*

Having doubtless, then, originated in its



natural home, the table-lands of the western Andes of Peru or those of the Sierras of Mexico, this principal vegetable food of many primitive peoples gradually worked its way, through barter and strife, along the Pacific mountains both north and south. From its northern extension it proceeded eastward through our great western prairies; and from its southern, again eastward along the northern confines of South America, and through

the Antilles to the peninsula of Florida, where, as it proceeded northward, it joined in our eastern states its migration from the west.

So extensive had the cultivation of this cereal become at the time of the discovery of America, that it was nearly the first object that attracted the attention of those who landed upon our shores. Thorwald, brother of Lief, saw wooden cribs for corn upon the Mingan Islands A. D. 1002; and Karlsefn, in 1006, and Thorfin each saw and brought aboard their ships ears of corn from the shores of what is now Massachusetts. Columbus found maize in Hayti on his first voyage in 1492; and in 1498 reported his brother as having passed through eighteen miles of cornfield on the Isthmus. Magellan supplied his ships with maize at Rio Janeiro in 1520; and every explorer mentions the grain from Columbus's time to that of the arrival of the French at the site of Montreal in 1535 "in the midst of extensive corn fields." Cabeça de Vaca in 1528, and De Soto in 1539 landed in Florida, and both speak of the fields of maize, beans and pumpkins that they found there in great abundance. In 1605 Champlain found fields of corn at the mouth of the Kennebec; and Hudson in 1609 saw a great quantity of maize along the river that now bears his name.

Captain Miles Standish tells us that when the Puritans landed upon the coast of New England in 1620 they found about five hundred acres of ground that showed signs of a former crop of corn, and that later they discovered a cache of the grain. It was maize that carried them safely through the long and dreary winter, and when spring came they began to plant the new cereal themselves: "We set the last spring some twenty acres of Indian corne, and sowed some six acres of barley and pease. . . . Our corne did prove well, and, God be praised, we had a good increase."

The aborigines were everywhere found sufficiently versed in agriculture to know the value of fertilizers applied to their fields. The Mayas of Mexico used for this purpose ashes formed by burning the rubbish accumulated in clearing the land; the Peruvians used bird guano gathered from the islets off their coast, and even went so far as to protect the birds and ensure the supply by putting to death any one who disturbed them during the nesting season, or killed them at any time; and the North American Indian, when his fields were near enough to a supply, used fish as a fertilizer. The Plymouth colonists were taught by the Indians "both ye manner how to set ye corne, and after how to dress & tend it; and were also tould excpet they got fish & set with ye corne, in old grounds, it would come to nothing."

In poor return for this great gift, one of the most heartless methods of warfare against these rightful owners of the soil was the devastation of their cornfields by the Connecticut colonists during the Pequot war in 1637,—a method copied from the Indians themselves as practised in their tribal wars. The Puritans followed up this method in King Philip's war in 1675; and Marquis de Nouville, in his celebrated expedition against the Senecas, "spent ten days in destroying the corn, which including the old corn that was in cache, which we burned, was in such great abundance that the loss was computed at 1,200,000 bushels." The French army under Frontenac, in 1676, spent three days destroying the corn of the Onondagas. The cruelty of this method of warfare was so evident to good Father Hennepin, who accompanied La Salle in his expedition down the Illinois river in 1679, that he says, "We durst not meddle with the corn that we found in a village, for it would be the most sensible wrong one can do them, in their opinion, to take some of their corn in their absence."

SWEET CORN.

"They rost their corne greene and boyle it."
— *Captain John Smith, "Indians of Virginia."*

From the accounts of early explorers and historians we learn that the aboriginal methods of preparing corn for food were many and varied, though all were practised sub-

GRINDING CORN. MAKING TORTILLAS.

stantially alike by the peoples of South, Central, and North America. The fresh ears were roasted or boiled, or the kernels stripped from the cob and cooked with beans. This they called *msickquatash*, from which came our name "succotash," as applied to the same dish. At times bits of pumpkin, nuts, berries, or the shredded meat of game were cooked with the corn, thus adding the proteid material necessary to form a satisfying and sufficiently nourishing food.

In the absence of mechanical mills of any kind for grinding the old ripe corn, which, being stable and portable, was necessarily the most usual food form, the following method of reducing the grain to edible condition was practised throughout the country, and still maintains among the natives of Mexico and South America: Sufficient shelled corn for the food of the family the following day is put to soak at nightfall in boiling hot water, to which a little lime is added for the purpose of removing the hull. By morning the grain is soft and ready for grinding, or rather mashing to a pulp. One of the younger females of the household dips from the lime-water a few handfuls of the corn at a time, which she places before her on the upper end of an inclined flat stone; then grasping by the ends another stone, somewhat like a rolling-pin in shape, she works the kernels down between the two with a peculiar motion allied to that employed by a boatman in "feathering" his oar, during which she throws all her shoulder strength and body weight into each stroke. The pulp, thus deftly crushed, collects at the lower end of the nether stone, whence it is taken by one of the older women and kneaded into a dough without the addition of any condiment or even salt. Taking this dough she seats herself before a low flat stone or bench, upon which she lays a banana leaf. On its smooth surface she forms thin, circular, even wafers, and toasts them one at a time, as made, over a slow fire, upon a flat stone or pottery slab, or in these days, — in families of sufficient means — on the iron griddle of civilization. The resulting cakes, or *tortillas*, are eaten while hot, either alone or with boiled beans, meat stews, or other pottage, by using them as spoons, and biting off a portion of the "spoon" with each mouthful. Such of the *tortillas* as are not needed at the meal are afterward eaten cold, or retoasted in the ashes. Among the Pueblo Indians, dough of blue corn produced in the same manner is rendered thin with water and spread with the fingers upon a large, flat, heated stone in a thin sheet which, when baked, is rolled into a cylinder and eaten as required.

Sweet corn was also cultivated by all tribes living upon fertile and well-watered plains, and was greatly esteemed. Though a number of travelers spoke of a certain kind of corn with "shrivelled grains," as being found among the Indians, the first specific mention of this form in American literature occurs in *The New England Farmer* of September 7, 1822, where the writer of an anonymous article relates that: "Lieu't. Richard Bagnoll, returning from General Sullivan's expedition against the Six Nations in 1799, brought some corn called *papoon corn*, which was the first sweet-corn ever seen in New England."

BLUE FLUTE ALTAR OF THE HOPIS.
From a reproduction of the original in the Field Columbian Museum, Department of Anthropology, Dr. Geo. A. Dorsey, Curator.

"A little more and they would make a god of maize."
— *An old writer, Harshberger on Maize.*

Corn is so essential to the life and welfare of the resident tribes of southwestern North America that it forms the basis of their religion, the burden of their mystic song, and the object of their prayer.

The most important so-called religious ceremonies of these tribes are in reality invocations to the clouds, the winds, the rains and the sun, propitiating all these forces of nature, to the end that the corn may grow fruitful and the crop be large. On their ceremonial altars corn is always an important factor, and around it the symbolism of all dependent nature is grouped. In the Blue Flute Altar of the Hopis, here illustrated, the background represents the God of Thunder, above whose head rise banks of summer clouds among which vivid streaks of lightning play and thence run down his legs, along his sides and at his feet. Winged to his hips are other cloud forms from which

straight bars of falling rain depend. Before him on the ground stands the sacred vessel, and with it the reverenced *tiponi*,— an ear of corn enwrapped with cotton twine and surmounted by feathers, the palladium of the chief priest. Flanking these on either side are symbolical birds and blossoms, flowers and fruits, the product of a beneficent summer. In the foreground may be seen The Six Directions Altar, distinctive of all ceremonies among these people. This sub-altar consists of a medicine-bowl, aspergill, and six ears of different-colored corn. The bowl contains the charm-liquid with which the spectators of the ceremony are asperged, an act representing the blessing of rain. The ears of corn symbolize the cardinal points and two in addition: a yellow ear for the north, a blue for the west and evening, a red ear for the south, a white one for the east and the rising sun; a black ear for the clouded heavens above, and an ear of sweet-corn for the water beneath the earth, from which the sun draws the supply for the clouds.

With this knowledge the dances and rites of these people no longer appear heathen and idolatrous, but rather poetic and symbolical.

"Majestic, fruitful, wondrous plant."
—*Governor Oglesby's "Apostrophe to Corn."*

Corn has now become the greatest crop raised by the American people. Not only does it employ more acres than any other grain, but nearly as many as wheat, oats, rye, barley, buckwheat and cotton combined. In its culture, harvesting and feeding it provides more employment for farm labor than all other agricultural staples, nor does its value in affording occupation to labor cease, like wheat and cotton, after the harvest is done. The yield of America's principal grain for the last season is estimated at 2,198,462,000 bushels, shelled,— a product the transportation of which taxed to the utmost our extensive railroad systems, and the fleets of the Great Lakes. The actual value of our corn crop for the last eighteen years aggregates no less than fifteen billion nine hundred million dollars.

The uses of the residue of this large product, after the exported amount is deducted, are indeed various. Besides the consumption of the grain by man,— as hominy, samp and meal,— a large amount is converted into meat through the media of domestic animals and fowls, and into force through horses and mules. Another large portion is converted into starch, both for food and for domestic purposes; in fact, most of the starch manufactured in the United States is yielded by corn. From the refuse of the starch factory a sort of sugar, called glucose, is obtained, which is utilized by the confectioner. Oil, giving a fine white light and a high degree of heat, and excellent as a lubricant for machinery, is expressed from the malted grain, which also yields nearly all the spirits produced in this country, and a part of the beer. Paper tougher than that made of rags, a coarse fiber useful for cordage and bags, and a finer for cloth, are made from the leaves and stalks. The husks are used for packing purposes, for the stuffing of mattresses and couches, and as wrappers for cigarettes. In the western states, where the supply of fuel is uncertain, the whole ear is often used for fuel; three tons of the cobs alone being equal in heat value to a ton of hard coal. The cobs are utilized for bottle-stoppers, in substitution for cork, and incidental to their use as fuel they yield seven pounds of potash to the thousand; they are also extensively utilized for the manufacture of pipes. The pith of the stalk has been proved to be an excellent packing

for armored naval vessels. The "stover" that remains after the ears have been harvested is claimed to be equal to the best hay in nutritive value, and fresh or siloed corn is one of the best of fodders for milch cows.

Besides these major products, many minor substances are obtained, such as "coffee" prepared from the coarsely-ground toasted meal; a diuretic medicine from the silk, and a sort of ergot from the smutted ears; palatable bread is made from the tissue between the leaf-ribs, and a useful paste from the residue of the paper-making processes; while the freshly-cut stalks and butts yield a crystalline cane-sugar, though not in sufficient quantity to be profitable, so long as sugar-cane and sorghum are available.

A plant subserving so many important purposes cannot fail to occupy a still more prominent position in the future agricultural interests of our country, and to become better known to the people of other nations. Its wider use is being brought about through its own merits, the efforts of the Society for the Promulgation of Maize Foods, and the special illustrative exhibit of our government at the Paris Exposition; all of which will cause a more extensive export that will prove a great factor in rebuilding our merchant marine and increasing the wealth of the American farmer.

AN ALABAMA MARCHIONESS.

BY MARTHA YOUNG.

A MERRY May it was in Naples. A breath of peace, sweet to those who knew war's terrors, soothed hearts to rest and again roused to gaiety.

Murat, the handsome, the dashing, was scarce a year king of that fair realm. Queen Caroline had already begun the good work for her people that made her name beloved among them. All the Chiaja was thronged with gay equipages. In the royal suite there was no lovelier face than that of the Marchioness of Sinabaldi, maid of honor to the queen.

"*Allegro Magio!*" cried the people.

"*Allegro Magio!*" laughed back the court ladies, bestowing May-day largess.

"May you live a hundred years!" cried the beggars. "May your lovers love you truly and the same at morning, at noon, and at evening! May your highness taste nothing less rich than oil and sugar!"

And if there were more coins there were more cries:

"May the Lady of Loretto love you! May Saint Katherine of Sienna care for you! May the crocus of May bloom all the year at your feet!"

No laughter at the rapid succession of cries was merrier than that of the Marchioness of Sinabaldi. This Marchioness of Sinabaldi was the one who at the death of the marquis wedded Colonel Nicholas Raoul, that Raoul who, having participated with Napoleon in his victories, followed him into banishment. On the return from Elba Raoul commanded the advance guard of grenadiers on the march from Cannes to Paris.

"*Allegro Magio! Allegro Magio!* May flowers strew your path! Surely jewels shall always crown your brow!" cried the Italians to their beautiful marchioness scattering largess on May-day.

* * * * * *

Good wishes. False prophecies. May of 1818 found Colonel Raoul and his beautiful wife, with others of the unfortunate adherents of Bonaparte, in the schooner *McDonough* tossing among the breakers near Mobile Point. Exiles to a new world, and now all the dangers of a southern seastorm assailed them. The schooner sent signals of distress across the heavy waves. Captain Bourke, Lieutenant Beal and five others put out in a boat from Fort Bowyer to the wreck. The brave rescuers brought women and children to shore. Later, the schooner being washed to deeper water, the men and crew were saved. Such was the landing on Alabama soil of the Vine and Olive colony. From the fort the refugees crossed to Mobile, where they tendered their rescuer, Lieutenant Beal, an entertainment, a happy expression of their gratitude. Doubtless that May a note of thankfulness made Madame Raoul's splendid voice more joyous than ever before as she sang her native song of May: "*Allegro Magio! Allegro Magio!*"

* * * * * *

Near the confluence of the Warrior and Tombigbee rivers these immigrants built their cabins. Untouched forests, thick cane-brakes and tangled swamps were all about them. Here they were to plant vine-

yards and olive groves. Their group of huts they called Aigleville. They found no prosperity in their new-world settlement. Squatters claimed their lands, and wearisome lawsuits followed. These soldiers, versed in the ways of war, knew little how to tame the forest. They had escaped many battles to fall victims to the fevers of the swamps. These women, versed in the usages of court and gay French capital, knew little how to keep a pioneer's home.

Yet these hearts were brave and great, and as reverses came swiftly and heavily to the colony its men and women met and sustained them bravely. The olive-trees were each winter killed to the ground by frosts, but patiently were the groves reset. The vineyards proved a complete loss, for by too rapid ripening under our fierce summer sun the grapes were unfit for making lasting wines.

To the Raoul household poverty and disasters came as to others in that old French grant. Want forced Colonel Raoul to set up a ferry-boat on French creek — a stream three miles from the now flourishing modern town of Demopolis. With his own strong arm this leader of Napoleon's guard ferried travelers across the creek, taking some small coin for pay. And often just beside the ferry when travel was brisk, a beautiful woman, wife of the pioneer Raoul, sold cakes to all who would buy. The cakes were light and good and were made and baked by Madame Raoul herself in yonder log-cabin.

May evening again, and the doughty colonel had made fast his boat to its moorings and was on his homeward way when the May-day song of the Italians greeted him: "*Allegro Magio!*" Somewhere near the cabin the marchioness was singing, — a wonderfully beautiful voice she had, so say the few old folks now living who knew the old French grant as it was.

The colonel passed around the hut to the little clearing beyond, where he found the former maid of honor to a queen milking her cows and singing.

"*Allegro Magio!* Can you call it so, my marquise?"

"I do, indeed," declared Madame Raoul rising from her milking-stool; "and glad I am to see you so early home from the ferry. Ah, when you are late away I grow nervous at the owls. You need not laugh! They call and they call, and they hoot one to another, — they seem to call your name: 'Ra-oul! Ra-oul! Ra-oul!' Ah, my soldier, I fear they call you to tempt you to go farther and farther into the forest. But you are come home, — they cannot fright me this evening. See! Fleurette and Jolie and Missée they are all milked. It is a simple thing to me, now that I have mastered that art, that milking! It is that piano and that harp of the old days that make one's hands strong for the milking! Many good cakes are baked for the morrow ready for the selling if travel be good, — and it is indeed a merry, merry May!"

The owls that called "Ra-oul! Ra-oul!" were not to lure the soldier of France into deeper swamps, but his own impetuosity was to carry him in 1824 to Mexico. There, with the ardor and boldness that was ever his, he entered into the wars and disturbances of that land.

* * * * * *

"*Allegro Magio! Allegro Magio!*" Here and there a beggar in the streets of Toulon, astray from his own Italy, wished a merry May to the passer-by. A young American, John Hurtel, of Mobile, Alabama, was heartily enjoying all the sights and sounds of the bright city. He stood to watch the finish of some grand military parade that had just made the streets of Toulon brave with splendid show. The *cortège* was entering the palace of the governor where today all who presented themselves were welcome to the august presence. Young Hurtel, eager to see all new to American eyes, allowed himself to be swept on with the crowd even into the palace, — to the presence of the governor. Face to face with the governor, he cried in amazement at seeing a familiar face:

"Why, Colonel Raoul!"

"What!" cried the governor not less amazed. "Is it indeed John Hurtel?"

The first surprise over, the governor drew his staff about him and said in his gayest manner:

"Ah, Hurtel, in all my changes of fortune I have loved to think and often to talk of my life in Alabama. But to some of the tales I tell my friends will give no credence. Now I shall prove to them that everything I have told is truth. Tell these yourself what I was doing when you first saw me."

"If I remember rightly," said Hurtel, "the first time I saw you you ferried me across French creek —"

"True, true!" The governor turned to his staff. "It is proven to you, my friends, that I did keep a ferry on a small Alabama stream. And tell them, John Hurtel," — he turned to the young American — "did not my wife bake ginger cakes and sell them at the ferry to travelers, — and were they not the best ginger cakes you ever tasted?"

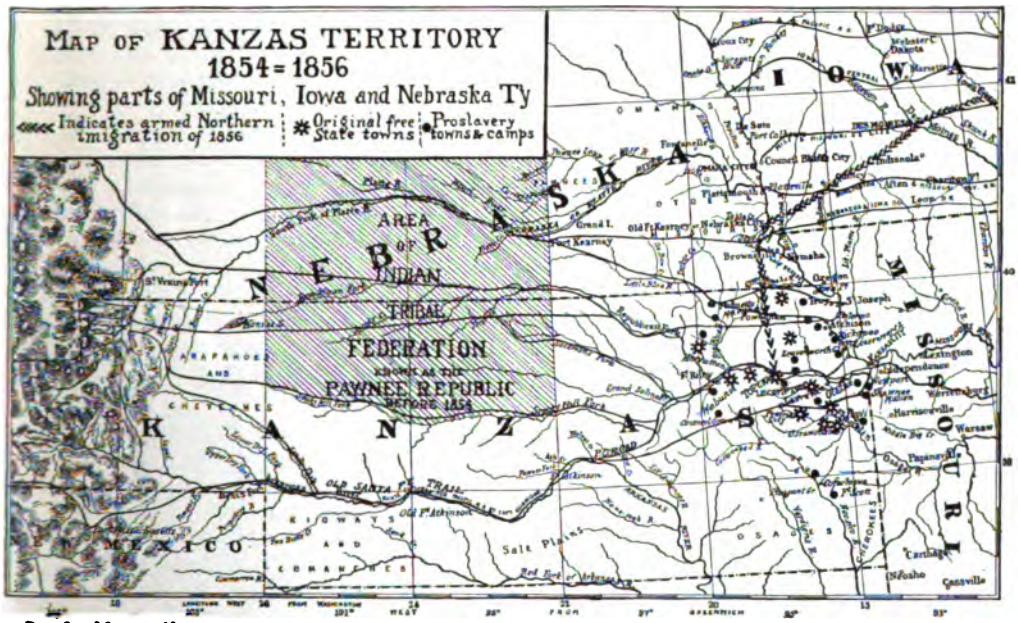
MAKING KANSAS A FREE STATE.

BY COL. RICHARD J. HINTON,

(Member of the Stowell overland party.)

"Come on, then, gentlemen of the slave states. Since there is no escaping your challenge, I accept it in behalf of the cause of freedom. We will engage in competition for the virgin soil of Kansas, and God give the victory to the side which is stronger in numbers as it is in right."

With these words Senator William Henry Seward, of New York, on the 3rd of March, 1854, met the passage of the act which repealed the Missouri Compromise and rejected the Wilmot proviso. The act framed as law a new effort to nationalize slavery, while assuming to relegate a decision thereon to the popular will — in itself a crime because no man has any right to another man's freedom or labor.



Reproduced from an old map.

The "Nebraska Bill," as the act of 1854 for the organization of the territories of Kansas and Nebraska was popularly called, opened the marvelous prelude to the tremendous struggle that followed. It was first offered without the "squatter sovereignty" provision by Senator Augustus C. Dodge, of Iowa, and Representative Richardson, of Illinois, in Senate and House on the 2nd and 3rd of February, 1853. It remained in the Committees on Territories until January 23, 1854, when Senator Stephen A. Douglas reported it to the Senate from the Committee on Territories, of which he was chairman. It then contained the proviso relegating chattel slavery to a local vote, which was accepted by Mr. Seward as the gauntlet flung to the free states. After a memorable debate of one month it passed and went to the House. Within two days there began a remarkable episode, — making one unbroken legislative day which filled nearly one thousand four hundred hours of time. The minority resisted so strenuously that the deadlock was at last broken only by the refusal of Gerritt Smith, of New York, to bear any longer the physical strain required in holding the House together. Watches had been organized by the minority and relieved each other regularly until the defection mentioned. The Nebraska Act then became law, passing the House on the 22nd of May, and being at once signed by President Pierce.

It is still a question as to where the actual initiative was taken for the organization of settlement in Kansas. It is, however, a

matter of distinct memory to the writer that he has seen and read within a few years past a printed poster calling for meetings in Charleston, South Carolina, under date of April 15, 1854, for the organization of a slave-holding and defending emigration to the proposed territory of Kansas. If the memory as to date is correct (the poster was never in his possession, but belonged to an acquaintance, now deceased), then South Carolina followed the affirmative vote of the Senate (March 30) very closely. During April, 1854, Eli Thayer presented to the Massachusetts legislature a bill, passed on the 26th of that month, which gave a charter to the Massachusetts Emigrant Aid Society. The idea whereon that body was founded came first from the fecund brain of Edward Everett Hale, who ten years earlier had published a plan under the caption of "How to Conquer Texas Before Texas Conquers Us."

THOMAS H. WEBB.

The Massachusetts company did but little work under its early charter, but it supplemented legal powers needed by additional legislation secured in Connecticut and New York. Early in 1855 it was merged into the better known New England Emigrant Aid Company, around which gathers the record of the industrial and peaceful efforts that helped to make Kansas a free state. But it matters not whether South Carolina or Massachusetts began the outside effort to occupy the territory. The one was for force, the other for industry; and Missouri loaded the guns for both.

In 1834 Congress declared the region between the Missouri river and the Rocky mountains to be "Indian territory." Again, in 1850, there was a redesignation, and this included what is now the state of Kansas, Oklahoma, the present Indian Territory, and that portion of Colorado which lies east of the tenth meridian of west longitude, comprising about two-fifths of that state, or nearly 26,000,000 acres. The territorial area was 78,517,120 acres. There were within this region, May, 1854, some 2,000 whites, 17,000 reservation Indians and 35,000 nomad and hostile Indians.

It was fortunate for the New England organization and the great object sought that Dr. Thomas H. Webb's services as secretary were secured. It is not too much to assert that much of the company's usefulness was due to his untiring labor, careful administration, tact and wide knowledge of the region which hung in the balances. Dr. Webb was known as physician, naturalist and explorer, while as secretary of the United States Mexican commission of 1850–51 he had gained an experience which was of great value. He learned much of the hostility that had to be encountered. A dramatic series of conflicts between two divisions of that commission resulted in a couple of dangerous transcontinental rides to decide which report should reach Washington first. Dr. Webb, civilian and scientist, beat Capt. Ambrose Burnside, soldier, in this journey of over fifteen hundred miles, made against Indians and time and over wilderness and deserts almost untraversed before.

One of the first things done by the company was to offer a prize of fifty dollars for the best poem on the movement, to be sung to some popular tune. The prize was won by Miss Lucy Larcom, and the poem was set to the air of "Nelly Bly." The practical work of the Emigrant Aid Society was conducted upon the line and in the spirit Miss Larcom presented. In a very concise little handbook which the untiring secretary issued, he wrote:

"The company has not endeavored, neither does it now endeavor to entice people to go to Kansas. It has not paid, neither does it intend to pay, in whole or part the expense of transporting individuals to, or of supporting them after their arrival in the Territory." *

Courtesy of Houghton, Mifflin & Co.
THEODORE PARKER.

The direct aid consisted in the circulation of needed information, in advice as to settlements and routes of travel to selected locations, in securing reduction in travel and freight rates, and in oversight by competent agents on journeys and after arrival; also by the investment of money (not emigrants) in town locations, purchase of sawmills, building of hotels, churches, schools, etc., as

* Page 1, "Information for Kansas Immigrants," 6th edition, Boston, 1856.

a beginning. As a matter of fact, the New England Emigrant Aid Company, by the aid of capitalists did invest largely in Kansas enterprises. These investments resulted in an almost total loss to the company, though an unquestioned stimulus was afforded to free-state energy and effort. From advance sheets of a pending biennial report of the Kansas Historical Society, in a paper prepared by Professor W. H. Carruth, of the state university, it is learned that the New England Emigrant Aid Company invested $172,000, which realized only $16,000, when its affairs were wound up. The capital stock first proposed was $5,000,000. The announcement of this infuriated the south. It became the subject of investigation by Congress. No such amount was subscribed, and a total of $250,000 will probably cover all the company's expenditures and investments. The value of its work, historically considered, consists:

1st, In the fact that it concentrated public attention on the industrial occupation of the territory.

2nd, That it encouraged many efforts that never assumed corporate form.

3rd, That it crystallized effectively the loose methods of combination and coöperation.

And it achieved another striking result, for it brought to a focus the powerful assistance of growing northern and western business interests, which theretofore had been deprecatory at least of free-soil agitation. This was shown in the consociation of business capacity and means, especially as to western railroad systems. The danger of the possible nationalization of slavery or the threatened dissolution of the union was so imminent that business and ethics fused into statesmanship. Some interesting glimpses of this may be found in the recently published biography and letters of Boston's great merchant, John Murray Forbes.* The roads centering in Chicago and St. Louis were of course most affected, the first especially so. The Chicago roads were largely dominated by New England capital. Others were affected by the wealth and influence of Pennsylvania's Quakers and Scotch-Irish covenanters.

Two great churches gave powerful influence: one was in Boston where Theodore Parker thundered; and the other was Brooklyn's Plymouth "sounding board," which carried the younger voice of Henry Ward Beecher across the continent. There were others, but these, with Greeley's *Tribune*, were preëminent. Out of the Parker influence, stimulating as it did the western growth that since then has so largely enriched New England, came that remarkable railroad movement which, beginning with the control of the Burlington and Quincy and the Rock Island roads, swung across Iowa and through Missouri, reaching for the far ocean, while capturing pro-slavery Missouri and building free Iowa in its course. Among the big-brained men (with purses) who listened to New England's pulpit-statesman in Boston's Music Hall grew the determination to build the Hannibal & St. Joseph road in Missouri, and later on the first divisions of the Atchison & Topeka road, which has since developed into the massive Santa Fé system. It all grew — at least its impetus was received — from the making of Kansas a free state.

HENRY WARD BEECHER, IN 1856.

Thirty-one persons, led by C. H. Branscomb, were in the first New England Company that located the town of Lawrence on the first of August, 1854. For five hundred dollars they bought a previous town movement known as Excelsior. Two of the company, Dr. Day and Daniel R. Anthony,— brother to Susan B. Anthony, the famous leader in the woman's suffrage movement — had joined at Rochester, New York. Anthony at seventy-five is as pugnacious and virile as in the older days when he was found foremost in danger or effort. Nine of the Boston men soon returned home. A second party, over one hundred in number, led by Dr. Charles Robinson and Samuel C. Pomeroy, soon arrived. Of these parties few remain, but two, Samuel F. Tappen and William Hutchinson, still live. These men did unfailing service with their pens as special correspondents as well as more active work as citizens. Tappan especially was the mildest but most outspoken of anti-slavery men. That meant sacrifice and danger in those days.

The Missouri leaders naturally exaggerated the extent of this emigration, putting it as high as three thousand by the early spring of

*Published by Houghton, Mifflin & Co. (2 vols).

1855. Careful inquiries make it doubtful if one thousand persons were ever directly and personally conducted by the company's agents. It is quite probable that twenty thousand persons in all were enabled to reach Kansas at reduced transportation rates. But as many more free-state men found their way individually or in small bodies into the territory. Missouri and Arkansas gave a number. From Iowa, Illinois and Indiana a good many more "movers" came with wagons and teams. Ninety-five per cent were free-state in purpose, although not anti-slavery in opinion.

The First Church. The First Hotel.

PART OF LAWRENCE, KANSAS, IN 1855.

When the first fraudulent election occurred in November, 1854, there were probably 4,000 whites in the territory, about equally divided in opinion. Whitfield was elected to Congress by the aid of 2,500 Missourians. Governor Reeder ordered a census taken in February, 1855, and it showed a population of 8,051, of which over 5,000 were adult males. At the first regular election in May following, over 4,000 armed Missourians invaded the polls, making with residents a total of 5,417 votes. Only 751 free-state votes were cast. The balance was scattering. Yet the northern vote should normally have been about 4,000. What followed? Missourians controlled the legislature, and their state statutes were adopted *en bloc* and without reading. A savage code against discussing slavery or advocating a free state supplemented the Missouri laws. The federal authorities protected this outrage. The judiciary declared opposition to be treason. The posses summoned to enforce the laws were recruited in Missouri, and when resisted, United States troops and marshals were used in order to bring on rebellion if possible. Of course collision occurred, and blood was shed by the Missourians. Then Lawrence was besieged in December, 1855, and again ravaged in May, 1856. The second time fire was applied and hotel and printing-offices were burned. Men were also murdered and imprisoned, the former under pretense of indictments as nuisances and the latter for insurgency and treason. The Missouri river was forcibly closed against northern travel. Mails were stopped and rifled, and stage-coaches were attacked. All this is a matter of record. Violence begets violence, and the "hammer of Thor" soon began its lusty tattoo.

From the farther south armed forces had already reached Kansas. It was known that free-state settlements were not only isolated but in danger of being surrounded by the fortified camps that Buford's advent had inaugurated. Before this incarnadined specter of insurgency the pale shadow of the emigrant aid company passed into peaceful oblivion.

A new chapter opened. And it was this that finally made Kansas free. Attar of

roses was useless. Odors of fire and blood were in the air. Iowa's governor expressed the will of the free states when he declared that the Missouri river must be opened or the state he governed would make it free. When the same gentleman conveniently left the key of the state arsenal upon his desk and the executive chamber temporarily to the occupancy of a young free-state emigrant who, with others, was marching to Kansas, there should be no reason to wonder at the fact that some United States muskets found their way from the custody of Iowa into the service of Kansas freedom. Missouri had a year previously permitted its state arsenal at Liberty to be robbed of arms for the invasion of the neighboring territory.

Following the summer sacking of Lawrence, the free-state arrests and organized interference with travel, the assault on Charles Sumner gave more bitterness to the intense excitement. In Chicago a meeting convened on May 31 significant for character and means. It was determined to send aid, and money was raised, $23,000 being subscribed at once. The pending meeting of the Kansas Free-State legislature on July 4 it was feared would result in bloodshed. All federal officials in Kansas were servants of the slave power, and most of them were representatives of the extreme school. At this point James H. Lane appeared in Chicago. He was on his native heath, the west, and master of the situation. His remedy was men and quickly, too: means of transportation and feeding, with arms, was his advice and appeal. He made clear that the free-state settlements were in sheer danger of being blotted out, if not by numbers alone, then by want of supplies and by general exhaustion. Missouri could furnish force enough to exterminate them. There were a thousand or more well-armed men in rudely fortified camps so located as to practically environ for assault the leading free-state settlements. Missouri control of the river threatened the food supply also. Only one open route remained: that through northern Kansas, southern Nebraska and central Iowa to the Mississippi river, with but one hundred and twenty-six miles of railroad and seven hundred miles of overland travel. It was decided to use this route, and western companies were formed. Lane became ubiquitous. Meetings in Boston, New York, Philadelphia, Cleveland, and other points rapidly followed. A national convention was called at Buffalo June 9. The convention formed a national committee and raised $100,000, of which the chairman, Thaddeus Hyatt, gave $10,000. An effort was to be made to raise $2,000,000 and the certificate which is reproduced on page 350 was issued.

JAMES H. LANE,
Major-General of State Militia.

THADDEUS HYATT.

Henry Ward Beecher stirred the east with his famous presentation of a rifle and a Bible to the New Haven company. Other companies formed at Chicago and Ottawa, Illinois, as well as in northern Indiana. Henry I. Shombre, who led the Indiana company, was killed in one of the fights. The first companies were led by Harvey and Strawn, veterans of the Mexican war. They started at once. With the latter was Preston B. Plumb, afterwards United States senator. One was formed and started from Wisconsin, the conductor of which was Edmund G. Ross, also a senator in after days. La Grange, one of the members, was later colonel of the Second Wisconsin Cavalry, which captured Jefferson. Professor Daniels, state geologist of Wisconsin, Richard Realf the poet, and a score of others afterwards famous, were active. Senator Pomeroy was one of the leaders. Dr. Samuel G. Howe, Thaddeus Hyatt, Horace White, Frank B. Sanborn and Harvey B. Hurd, with Thomas Wentworth Higginson — a very knight of anti-slavery faith — among others, were on the road, constantly aiding and organizing.

It was in Massachusetts that the arming and equipping was most systematically directed. Colonel Higginson, who affords recent testimony, was in charge thereof. In a letter of May 21, forwarding the writer copy of an expense account incurred for the Third Massachusetts party, he gives these interesting details:

"The Worcester movement to send armed parties that autumn had nothing to do with Mr. Lawrence or Eli Thayer" — (that is, the New England Emigrant Aid Company). George Luther Stearns "was of course our stronghold, always simple, modest and munificent — in fact, as unlike T. as possible. . . . As I remember, our three parties were commanded respectively by Dr. Cutter, Martin Stowell and Mr. Parsons, an anti-slavery orthodox minister, capable and energetic, but sorely tried by the free and easy ways of his Maine lumbermen, the finest set of men for physique I ever encountered and not bad at heart. When I went to Kansas, September 1, 1856, I caught up with them and refitted them." He also writes that he did the same with "Lane's Rough Riders" (most of whom, by the way, traveled on "shanks' mare"). But this must have been an earlier date, for when Higginson reached Kansas, Lane's command had dissolved. The fighting crisis was passed. The means he used came from the national committee formed at Buffalo. His letter continues:

THOMAS WENTWORTH HIGGINSON.

"But the Worcester enterprise was the first systematic effort, though even there it was thought important to emphasize that the arming was 'in self-defence.' The whole enterprise started from a meeting held by my parishioners of the Free Church to welcome me home from Fayal, where I had been spending the winter for my wife's health. I had heard from the pilot as we came into the harbor of the attack on Sumner and of the stopping of the Missouri river, so was naturally ready to plunge in at once."

Parson's balance sheet shows but moderate expenditures. Receipts are given at $3,298.50; expenditures for forty-two men, $3,266.65. Railroad fares, etc., were $947.50. The total cost was about $80 each. This did not include arms, of which no account has ever been given. The Stowell party (first on overland route and to which the writer belonged) numbered seventy. At the same rate its cost was $5,600. Dr. Cutter's party of seventy-five is reported, owing to the Missouri river affair and subsequent transfer, to have cost about $270 each, or a total of about $20,000. The actual expenditure of the three Massachusetts parties was probably within $30,000. With the other new company and the western parties there were in all about nine hundred men sent with arms to Kansas, and the total cost, outside personal sums spent, did not exceed $75,000.

CERTIFICATE ISSUED BY NATIONAL AND STATE KANSAS SETTLERS' AID SOCIETIES IN 1856.

The cost of their armament would not be more than that sum, and if in all $100,000 more was spent for subsequent aid in the territory itself, we shall have but a quarter of a million. After years of research this is believed to be a liberal estimate. Was ever as large a result obtained from so small an outlay?

Within four weeks after Lane and Harvey arrived the pro-slavery invaders were routed, though not entirely defeated. Changes in federal offices were made simultaneously. John W. Geary was sent as governor. General Persifer F. Smith, of Louisiana, relieved Colonel Sumner, of Massachusetts, who had always been fair. The Missourians rallied for a last attack on Lawrence, September 14, and after being held at bay by a small party of free-state men under Captains Sam R. Walker, Cracklin and John Brown, they were permitted through Governor Geary to retire without further fighting. From that day there was an end to the effort to force slavery on Kansas by means of direct bloodshed. But it did not end the struggle. The north poured into the territory a large body of brave and industrious men and women. By February, 1857, when the Lecompton constitutional convention was ordered, there were 20,000 or more additional northern settlers. A prosperity boom began. Politically a more subtile and dangerous conflict then ensued. The spirit of compromise was aroused by opening prospects of gain and activity. There were two issues, one within and one without the free-state ranks. The first was whether the settlers should "stoop to conquer" by voting under the territorial or

bogus laws, thus avoiding further direct conflicts with the Buchanan administration, and, also, as it turned out, enable the majority to obtain control, wipe out the Missouri code, and take legal action to meet the other danger which arose from the framing of the Lecompton constitution with its slavery proviso and non-submission to a popular vote, that the administration showed every intention of forcing on the people.

CHARLES ROBINSON,
First Governor of the State of Kansas.

Possession of the territorial legislative power not only obliterated the objectionable sources thereof, but enabled the great majority to make new laws, secure local offices, control police and militia, and also to frame a constitutional convention law under which a new free-state instrument was made. It also provided the means for choosing the same set of state officers under both constitutions, so that if Congress had finally obeyed the behests of the south and adopted the Lecompton instrument, there would have been a quiet revolution enacted. The state officers and legislature in power would have been free-state, not pro-slavery, and a transfer, the state being in the union, from the pro-slavery Lecompton to the free-state Leavenworth constitution would at once have been effected, while choosing Republican senators and a representative also to appear in Congress. All these points were quietly prepared for, and that the facts became known at Washington may be supposed to have had its influence in finally securing the passage of the English bill, whereby in 1858 the Lecompton constitution was submitted to the voters of Kansas and completely repudiated by the tremendous majority given against its infamies.

It was the end of the so-called "doughface" conspiracy with the Calhoun movement to nationalize slavery. It made Kansas a free state! It was the vindication of Senator Seward's challenge. It was the signal also for the firing of that fateful gun, which at Sumter first assailed the union and in so doing struck the shackles from the slave.

Have we still to learn that Freedom belongs to Man — to Humanity — and not alone to favored portions or races thereof?

CHESAPEAKE AND SHANNON.

(June 1, 1813.)

BY EDMUND VANCE COOKE.

The market price of a battle won is ever a battle lost,
And the one who pays for the other's bays is the one who counts the cost.
We have sung wild songs when the wine of war in Victory's glass was sweet,
And well may sing of the bitter sting in the dregs of the cup, Defeat.

" A flaunting, taunting strip of red
Flies at our harbor's mouth," they said.
The *Shannon's* standing off and on outside of Boston light,
A challenge for the *Chesapeake*, and the *Chesapeake* shall fight.
So it's ho, boys,
for the foe, boys,
and God protect the right!
And from the hills along the coast,
There watched an anxious, hoping host.

The *Shannon* casts her dice of death;
The waiting hilltops hold their breath.
For sailing under Lawrence is a husband, lover, son,
A scabbard for a cutlass and a target for a gun.
Now a broadside
for God's side
and direful work is done.
Hark! how its tardy thunder spills
Reverberations round the hills.

The smoke-cloud settles on the bay
And veils the carnage of the day.
Undying words are crying from a hero's dying lip,
" Fire faster! fight her till she sinks and don't give up the ship!"
And it's shout orders,
" Away boarders!"
or victory will slip.
And cheers ring out from hold to truck,
For one ship — ah, but which? — has struck.

O, God of battles! can it be,
The ships are putting out to sea?
Woe, helpmeet of your husband, woe, mother of your son!
What are a hundred battles gained to the love you lost in one?
And the noon-day
of a June day
cries curses to the sun,
For dead and dying, bond and free
Are on those ships which put to sea!

The market price of a battle won is always a battle lost,
And the one who pays for the other's bays is the one who counts the cost.
We have sung wild songs when the wine of war in Victory's glass was sweet,
And well may sing of the bitter sting in the dregs of the cup, Defeat.

THE STORY OF THE LITTLE BIG HORN.

(Told from the Indian standpoint by one of their race.)

BY DR. CHARLES ALEXANDER EASTMAN (OHIYESA).

NEARLY half a century has elapsed since the Sioux people took up arms against the whites. For over twenty-five years they almost continuously defied the westward progress of American civilization. The world will never know all the truth concerning many of their battles upon the plains and among the mountains.

After the treaty of 1868 had been concluded with the western Sioux, it was hoped by the Indians that they might be let alone. The sixteenth article of that treaty declared the country of the North Platte and the Big Horn Mountains to be "unceded Indian territory," and provided that no white man should settle upon it or travel through it without the consent of the Indians. But no sooner was the agreement made than gold was found in the Black Hills district, which is within the unceded territory. Then the cry was: "Remove the Indians to Indian territory!".

It was feared that the Sioux could not be prevailed upon to consent to this scheme. However, a commission was sent to labor with them. Meanwhile the whites were pouring into the Black Hills.

All the western Sioux then determined to defend their rights at any cost. At this time a tremendous pressure was brought to bear upon Spotted Tail and Red Cloud to induce them to yield to a new agreement by which their grievances might be adjusted by the "Great Father." The real scheme was to get their consent to go to Indian territory. Spotted Tail was easily won over, but the position of Red Cloud was not fully understood, although in reality he desired the peaceful adjustment of their differences with the government. On the other hand, Crazy Horse and his lieutenants, and Sitting Bull and his associates, charged the other chiefs with treason, and in unmistakable terms declared their intention to kill any white man who might be found in their country without authority from them.

At this point I might say that there were already ten thousand Sioux located on reservations east of the Missouri river, who had no sympathy with the hostiles west of that river, and whose occupation was that of farmers and not of hunters. After examining the census of the Sioux from that time to the present, I am convinced that there were not over twenty-eight thousand five hundred Sioux in the country, both in and out of the reservations. This leaves about eighteen thousand of these people, known as the Tetons, who lived on the west side of the Missouri. According to the official reports of the year 1876 there were sixteen thousand of these accounted for at the various agencies. That leaves only about two thousand unaccounted for.*

It is generally supposed that a great number of the reservation Indians joined the hostiles. This is true so far as concerns the four thousand renegades who were about Fort Peck, Montana; but I am certain that there were nothing like as many as Captain E. S. Godfrey claims in his article published in *The Century Magazine* for January, 1892, and by General Fry in his comment thereon. These two gentlemen place the number of Indians encamped upon the Little Big Horn at from twelve thousand to fifteen thousand. This would take nearly all the Indians then upon reservations west of the Missouri river.

CHARLES A. EASTMAN.

Dr. Eastman is a full-blooded Sioux, born in Minnesota in 1858. He was carried off by his uncle into Manitoba after the Minnesota massacre, where he led the life of the wild Indians until he was fifteen years old, when his father brought him back to the States and sent him to school. He never attended a government school, but was educated almost entirely at first-class white seminaries and colleges, graduating finally from Dartmouth college and the Boston University School of Medicine. He has been a government physician at the Pine Ridge agency in South Dakota, and later a practising physician in St. Paul; and at one time represented the Young Men's Christian Association among the Indians. At present he is connected with the largest Indian school in the country, at Carlisle, Pa.

*See note p. 354.

All of the Indian agents in charge of the various agencies say in their official reports that the Indians under them were uneasy because of the hostiles, but that they were loyal. Only two agents reported the departure of any Indians. One of these was James Hastings of Red Cloud agency; but he states that those who had gone were Cheyennes. The other was J. Burke of Standing Rock. He places the number of Indians who left his agency at not over one hundred, and further states that if certain young men were to be found in the hostile camp, they had gone there during the winter, not with hostile intentions, but "for the sake of trade, novelty and curiosity." The same agent states that the people were encamped around the government buildings within an area of fifteen miles, and he gave them a weekly ration; therefore he was in touch with them continuously.

The agent at Fort Peck, Montana, where there were over four thousand of the renegade Sioux, states in his report for the same year that he was in close touch with them until the last of May, when they went away on their summer hunt. He places them along the country north of his agency, and as far west as the Little Rocky. I found that a good portion of this consolidation of renegades was on the Little Big Horn on the 25th of June and participated in the battle. I estimate that there were not over five thousand Indians encamped there when Custer attacked them. I have been investigating this matter for the past ten years, but I find no evidence to show that there were more than this number present.

In all my wild life, I know it to be the habit of the Indians never to camp in too large numbers. It was impossible to feed three thousand on the daily hunt for any length of time, and the water question was also very important in that dry country. Such a great number would have to follow the river all the time. Besides, the buffalo was the most wily animal in the world. He was likely at any time to leave in a body for other plains.

NOTE. EASTERN SIOUX.	POPULATION. 1876.	1898.
Crow Creek Agency, Dakota,	1,213	1,061
Devil's Lake, Dakota,	1,071	1,046
Flandreau, Dakota,	361	296
Lower Brule, Dakota,	1,800	914
Santee, Nebraska,	973	1,019
Sisseton, Dakota,	1,745	1,871
Yankton, Dakota,	1,992	1,728
In Minnesota (non-reservation)	300	800
Renegades in Eastern Manitoba	1,000	1,000
Total,	10,455	9,735
WESTERN SIOUX.		
Cheyenne River Agency, Dakota,	2,280	2,557
Red Cloud, or Pine Ridge, Dakota,	6,000	6,000
Spotted Tail, or Rosebud, Dakota,	2,315	4,451
Standing Rock, Dakota,	2,205	3,726
Renegade Sioux at Fort Peck, Montana,	4,000	1,239
Total,	16,800	17,973
Grand total,	27,355	27,608

Who, then, were the people on the Little Big Horn on June 25, 1876? I answer, nearly all the Hunkpapahs under Sitting Bull, Gall, Crow King and Black Moon; about half of the Minneconwojus under Hump, Lame Deer and Iron Star; that portion of the Ogallalas under Crazy Horse, Big Road and No Water; the Brules under Low Dog and Little Hawk; the Sans Arcs under Spotted Eagle and Elk Head; the Northern Cheyennes under Two Moon, Little Horse and White Bull; and a small band of fifteen teepees under old Inkpaduta of Clear Lake massacre fame, who came across the country from Manitoba and joined the hostiles in the fall. Among this band was my own uncle, White Foot Print, who is still living in Canada.

The camp was in the following order from south to north down the river:

Hunkpapahs	224 teepees.
Sans Arcs	85 "
Inkpadutas	15 "
Brules	140 "
Minneconwojus	190 "
Ogallalas	240 "
Cheyennes	55 "
Total number	949 teepees.

If we allow five persons to the teepee, we have 4,945 Indians, and counting one-fourth of this number warriors (which is altogether too large an estimate), there will be 1,211 warriors. Suppose we add to this number 200 warriors who may possibly have come from the various agencies in Dakota, the number of fighting men all told will be 1,411. This will bring it within the number that General Custer had expected to meet. In fact, if we exclude the boys of under eighteen years of age, and the old men over seventy (a majority of whom had not sufficient weapons), the number of warriors would be about 800 to 900, and that was about the estimate General Sherman made before the expedition was sent out.

It may be of interest to the reader to know where these different bands were during the previous winter. The Cheyennes were on the Powder river; Crazy Horse was not far from them; while Sitting Bull with the

MAJOR-GENERAL G. A. CUSTER.

Hunkpapahs and the Sans Arcs was on the little Missouri, and the Minneconwojus and the Brules were on the Yellowstone, near the mouth of the Tongue river. Both the Cheyennes and the Ogallalas, under Two Moon and Crazy Horse respectively, had been attacked during the winter by Colonel McKenzie of General Crook's command.

As these two bands proceeded from their winter camp, they soon met, and a little later they overtook the other bands. It is a fact, as Two Moon stated in Hamlin Garland's interview, which appeared in *McClure's Magazine* for September, 1898, that they were all trying to get as far away from the military as possible, in order to hunt in peace. Game was more abundant in the Big Horn region, so all the bands were converging toward that point, without any idea of making a united stand there. It is true that the Indians were better armed than they ever were before; but this cannot be taken as meaning one hundred rounds of cartridges to each warrior. While they had many of the latest improved guns, the majority had no such weapon; indeed, many had nothing more than the usual bow and arrows and a war-club.

As this large village of teepees was moving leisurely up the Rosebud river, they were ready at any time to separate into smaller parties, and waited only for the promised sun-dance, until they learned of the expedition of General Crook. At midnight, on the 9th of June, there was great excitement in the Minneconwojus camp. Heralds were soon galloping around all of the camps announcing the coming of the soldiers in great numbers. A party of forty warriors who went to Fort Reno had seen Crook's trail on their return. They followed it up, and finally gave him a running battle. Here was a band of only forty young men who dared to attack a com-

mand of over one thousand. The army reports represent this attack as made by a large number of warriors.

When these men brought the news, there was a great council of war. It was agreed to meet General Crook, when he came within a day's march. It was also planned that only half of their forces should meet him, and that they would use all their tactics to take him at a disadvantage, and to stampede his horses if possible.

Accordingly, on the evening of June 16, just as the hunters were returning with their meat, the scouts reported that Crook was now upon the Rosebud, a short distance from them. The warriors ate their supper hastily, and fresh ponies were saddled for the attack. Crazy Horse volunteered to lead the Brules as well as his own men. Gall, Rain-in-the-Face and Lone Bull led the Hunkpapahs; while Spotted Eagle, Iron Star and Fearless Bear (the latter was killed there) were at the head of the Minneconwojus and Sans Arcs. The Cheyennes were led by Little Horse and American Horse — (not the well-known Sioux by that name; this man was killed later in the fall).

Up the Rosebud fully seven hundred strong the warriors went. There were some belated hunters who straggled after the main body. Four of them started after dark and missed the trail, so they ascended a hill to view the country beyond. The gray dawn appeared over the eastern hills as they neared the summit. But it happened that there were several Crow scouts who were at that moment ascending the same hill on the other side, for a similar purpose — only they were looking for the Sioux camp. Both parties being greatly surprised, exchanged two or three hurried shots and parted. The Sioux came down the hill yelling. They found the main body of their friends at the foot of this same butte, where they had lain with the intention of watching Crook's movements from behind it. Aroused by the war-cry of their comrades, they quickly pursued the scouts into Crook's camp.

They tried hard, but failed to stampede or draw him out. Only once did the wary general nibble their bait. He sent an officer, Colonel Mills, with his command, to follow up the Indians with the hope of capturing their camp. But the quick eye of the wily braves had seen the movement, and they had already nearly surrounded him when he was recalled. Crook stood his ground, but he had acted on the defensive throughout. The Sioux were satisfied that they had thoroughly scared the white soldiers, and they returned to their camp.

They, however, kept a close watch of his movements, and they saw him return to Goose creek. It was then that they raised their camp and moved across the divide to the Little Big Horn. They had lost only a few men in the battle. Crook had been practically defeated and repulsed. The game was still abundant enough in the vicinity to warrant their continuing together for a few days longer, and they intended meanwhile to celebrate some of their usual summer dances. They had as yet no suspicion of General Terry's approach or the advance of General Custer on their trail. One day's hunt drives all the buffalo far off, so that on the following day they usually go much farther to find him.

On the 25th of June the early starters among the hunters had already brought in their game by a little after midday, but as usual there were many who had not yet returned; and fortunately for them, not all the warriors join in the daily hunt. There were hundreds of young men and boys upon the flats, playing games and horse-racing. Any one who knows at all about the natural life of the Sioux upon the plains, would know that these young men were armed as far as they had the weapons. These are their ornaments in time of peace — weapons of defense and offense in time of trouble.

Many were in the midst of their meal when from the south end of the camp came the warning cry:

"Woo! woo! hay-ay! hay-ay! Warriors, to your saddles! the white soldiers are now upon us!"

The Sioux who gave the warning was mounted upon a swift pony. Each leading chief was quick in calling upon his respective warriors to fight to the utmost. Some cried out to let the old men and the women move the children beyond the reach of the bullets; others loudly advised to remain still, "for," they said, "if you do not, the soldiers will believe we are confused and demoralized."

By this time the bullets were whistling through the Hunkpapah camp, and the excitement was great. The young men who had been playing upon the flats were the first to meet Major Reno. Led by Sitting Bull's nephew, Lone Bull, they rushed forward and would have forced him back, had it not been for the prompt interference of Gall, Rain-in-the-Face and Spotted Eagle.

"Wait — wait!" they said. "We are not ready. Many of us have not our ponies at hand. Hold them there until there are warriors enough upon their ponies!"

In the midst of the confusion, Sitting Bull stood by his teepee and addressed his people thus:

"Warriors, we have everything to fight for, and if we are defeated we shall have nothing to live for; therefore let us fight like brave men."

Major Reno now dismounted part of his men, and continued his fire upon the fleeing women and children. A large number of warriors had all but surrounded him, but had not yet charged. Their position was along a dry creek that goes off from the river at this point.

Gall, Crow King, Black Moon and Rain-in-the-Face now joined the young men; this encouraged the latter so much that no sooner had Lone Bull given the war-whoop for the charge than the soldiers retreated. The first company endeavored to return the way they came, but they were forced toward the east, almost at right angles with their trail. Just as the Indians made their general charge the second company of the soldiers turned to flee. They were closely pursued. The Indians, having full knowledge of the ground and the river, were greatly encouraged. The leaders shouted: "We can drown them all — charge closer!"

The first company of soldiers fared tolerably well, but the second lost many men. Many of the horses became unmanageable, and as their riders had no opportunity to choose a safe crossing, they were compelled to jump over the high river banks into the stream. The Indians say there were several who never appeared again.

The opposite hill was equally steep and dangerous, but the soldiers scrambled up in a most unwarlike manner. Here some of the privates showed fine presence of mind and uncommon bravery. One officer of the fleeing command aroused the highest admiration of the Indians. He emptied his revolvers in a most effective way, and had crossed the river, when a gun-shot brought him down. There were three noted young warriors of three different lodges (Indian young men have lodges corresponding to white men's clubs or lodges) vying with one another for bravery. They all happened to pursue this officer; each one was intent upon knocking him off with a war-club before the others, but the officer despatched every one of them. The Indians told me of finding peculiar instruments on his person, from which I thought it likely this brave man was Dr. De Wolf, who was killed there.

The pursuing braves soon saw that the soldiers were reinforced and occupied a good ravine for defense, so they concluded to hold them until more warriors could arrive; besides, they did not know how much of a force there might be behind. At this moment, word was brought that a large body of soldiers had already attacked the lower camp, and they were advised to hold Reno's men. The forces that repulsed Reno numbered not over five hundred. This was all that they could muster up in so short a time. Of this number probably one hundred went over to the Custer battle; but they were a little late.

Just as the forces under Gall, Rain-in-the-Face and Crow King made their famous charge, the lower (north) end of the camp discovered General Custer and his men approaching. The two battles were fully two and a half miles apart.

"Woo! woo! here they come!" shouted the Indians, as Custer with his formidable column appeared on the slope of the ridge. They knew well he could not cross the river at that point. He must go down half a mile. The crossing, therefore, became at once of first importance.

As Crazy Horse started down to the ford, Custer appeared upon the river bank. Having discovered that it was impossible to cross, he began to fire into the camp, while some of his men dismounted and were apparently examining the banks. Already Crazy Horse with his men had crossed the river, closely followed by Little Horse and White Bull with their Cheyenne warriors. Two Moon was still loudly urging the young men to meet the soldiers on the other side, and as he led the remaining Cheyennes in the same direction, the Minneconwojus and the Brules were coming down at full speed.

The forces under Crazy Horse and Little Horse followed a long ravine that went east from the crossing until it passed the ridge; it then took a southerly direction parallel with and immediately behind the said ridge.* Iron Star and Low Dog, on the other hand, turned southward immediately after crossing the river. The firing from the camp still continued, and as the later forces arrived, they at once opened fire upon the soldiers who were gradually retreating toward the ridge half a mile back from the river bank.

Up to this time General Custer did not seem to apprehend the danger before him. But when one company of his command reached the summit of the ridge it was

*I have taken care to verify these descriptions on the ground.

quickly forced behind the brow of the hill by the Indians. The soldiers now took up three separate positions along the ridge. But they were practically already hemmed in.

At first the general kept his men intact; but the deafening war-whoops and the rattling sound of the gun-shots frightened the horses. The soldiers had no little trouble from this source. Finally they let go of their horses and threw themselves flat upon the ground, sending volley after volley into the whirling masses of the enemy.

The signal was given for a general charge. Crazy Horse with the Ogallalas, and Little Horse and White Bull with the Cheyennes now came forward with a tremendous yell. The brave soldiers sent into their ranks a heavy volley that checked them for the moment. At this instant a soldier upon a swift horse started for the river, but was brought down. Again the Indians signaled for a charge. This time the attack was made from all sides. Now they came pell-mell among the soldiers. One company was chased along the ridge to the south, out of which a man got away. A mighty yell went up from the Indians as he cleared the attacking forces, as if they were glad that he succeeded. Away he went toward Reno's position. The rest of the company were now falling fast and the ridge was covered with the slain.

"Hay-ay! hay-ay! Woo! woo! The soldier who escaped is coming back!" The man now appeared again upon the ridge where he had just escaped death, closely pursued by fifteen warriors. He was more than half way down to Reno's stand when the party set upon him. They were coming up from the other battle. Some say that this soldier took his own life when he was driven back to the main body of the Indians.

The soldiers found near the spot where the big monument now stands fought best and longest. The Indians used many arrows and war-clubs when the two forces came closer together. There was one officer and his attendant who fought their way almost through, but they were killed at last. They fell farthermost toward the east at the head of the ravine. It is said that the private stood over the wounded officer, and when two warriors attacked him he killed one of them, but the other lassoed him and dragged him away.

Thus ended the last battle and the career of a daring American officer. It was a surprise to the Sioux that he held his men together so well.

The Indian forces were now directed against Reno's position. The young men, encouraged by the total annihilation of General Custer's command, desired to rush upon him and force him from his protected stand, but the more experienced warriors advised otherwise. It was thought that, so long as they had pinned them down, the soldiers would sooner or later give up; therefore there was no need of sacrificing any more young men. Many of the chiefs had not reached the battle-field until now. They did not participate except in counciling as to what should be done.

The Sioux occupied every available point around Reno, so that he could not escape. However, on the afternoon of the next day, the scouts brought word that a large boat and a great number of soldiers were coming up the Big Horn river not far away. It appeared to them not practicable to hold Reno any longer, therefore that afternoon the camp was raised and the people departed in several smaller parties in different directions.

The battle of the Little Big Horn was a Waterloo for General Custer and the last effective defense of the Black Hills by the Sioux. It was a fair fight. Custer offered battle and was defeated. He was clearly out-generaled at his own stratagem. Had he gone down just half a mile farther and crossed the stream where Crazy Horse did a few minutes later, he might have carried out his plan of surprising the Indian village and taking the Indian warriors at a disadvantage in the midst of their women and children.

Was it a massacre? Were Custer and his men sitting by their camp-fires when attacked by the Sioux? Was he disarmed and then fired upon? No. Custer had followed the trail of these Indians for two days, and finally overtook them. He found and met just the Indians he was looking for. He had a fair chance to defeat the Sioux, had his support materialized and brought their entire force to bear upon the enemy in the first instance.

I reiterate that there were not twelve thousand to fifteen thousand Indians at that camp, as has been represented; nor were there over a thousand warriors in the fight. It is not necessary to exaggerate the number of the Indians engaged in this notable battle. The simple truth is that Custer met the combined forces of the hostiles, which were greater than his own, and that he had not so much underestimated their numbers as their ability.

HISTORICAL AMERICAN PLAYS.

BY A. E. LANCASTER.

THE question is often asked, Why have we no historical American plays? Before answering, it is desirable to inquire what is meant by that expression. Does the questioner mean plays that deal with any portion of American history, including both North and South America? Or does he mean either those that deal with colonial history in North America previous to the Revolution, or those that deal with any portion of the history of any part of what is now known as the United States, from the date when the colonies first became historically important down to the close of the Civil war? It may safely be assumed that the latter is the meaning generally intended. Unfortunately we have no adjective corresponding to the noun, United States. A citizen of the United States calls himself an American, as, indeed, he is; but not every American is a citizen of the United States. On this account the term "historical American play" is sometimes ambiguous. Strictly speaking, any historical play on an American subject, inside or outside the United States, is a historical American play; but in order that there may be no misunderstanding, all plays thus characterized in this article will have for their themes only such as were suggested by the history of the colonies (whether limited to the original thirteen or not), or of the great republic to which the thirteen gave birth. And in this category must evidently be included any playwright of whatever nationality; for an American historical play is not necessarily one written by an American, but one, by whomsoever written, that treats of an American historical theme.

Some years ago a distinguished actor, not an American, commissioned an American playwright to prepare for him a drama which should have for its subject George Washington and the American Revolution. The play was written, but up to the present date has not been produced, and the question as to whether it ever will be produced has possibly occurred oftener to the playwright than to the actor who inspired him with good reasons for beginning, continuing, and completing the work. If ever a play deserved to be called a historical American play, surely one that adequately made its theme George Washington and the American Revolution was entitled to that appellation. Whether the play of which we speak possessed that adequacy cannot be publicly known. There are, however, two considerations worth mention. One is, that the commission to execute such a work should have had to come from an artist who was neither a native-born nor a naturalized citizen of the United States; the other is, that one of the great difficulties in the proper performance of the task was the satisfactory placing of an undramatic character amid dramatic surroundings. Through all the hustle and turmoil of the vast events of which he remained the center, the character of Washington maintains the calm of epic grandeur. The sanctity of tradition permits no liberties to be taken with him in order to bring him within the radius of theatrical limitations; and, unless those liberties are taken, he stands a changeless rock, with outlines perfectly defined and known, over which the dramatic breakers of history dash themselves in vain.

As to those characters and events in our history which are most amenable to dramatic treatment, there is room for much difference of opinion. The discovery of America, the careers of Ponce de Leon and Captain John Smith, the experiences of the pilgrims, the Salem witchcraft, life and times in Dutch New York, the many and striking scenes of the Revolution, the War of 1812, the campaigns in Mexico, and the numerous and thrilling scenes of our Civil war, with its background of slavery, and its tragedies intensified by the nature of the strife — these are a few of the themes that will at once suggest themselves to anyone familiar with the general trend of our history, even in barest outline. Needless to say that the assassination of Lincoln, together with the hideous conspiracy of which it was the outcome, makes a very strong appeal to all who are on the outlook for the means of

NOTE.—This article by an American playwright was suggested by the developments in THE CHAUTAUQUAN'S competition for the best answer to the question "What is the Most Dramatic Incident in American History, and Why?" The prize-winning articles appeared in THE CHAUTAUQUAN for June.—EDITOR.

involving the most stirring sensations and emotions. But the managerial dictum in regard to this, one of the most profoundly affecting crises in our history, is that the stage will not be ready for it until fifty or a hundred years hence. Then, again, among theatrical people there are prejudices and superstitions which sometimes operate to exclude certain themes. For a long time the Revolutionary period found no favor in managerial precincts. It was as severely tabooed as the French Revolution used to be, until Sir Henry Irving, bringing "Robespierre" here, repopularized that period. Twenty or twenty-five years ago one of the most talented of our younger American poets took to a very conspicuous New York manager a play in blank verse dealing with the capture of André and the treason of Arnold; but it was never produced, and we fear it was never published. The manager returned it with his compliments and regrets, acknowledging its intellectuality, its poetry, the merit of its verse, and its interest as a drama, but deploring that his cliêntêle, accustomed to adaptations from the French, would be unable to appreciate it.

The only way in which an idea can be acquired of the number of efforts made in this country to write plays which, if not historical, could not have been written if the country had had no history, is by examining the records. In doing this we shall encounter many plays whose themes and characters have been suggested by historical traditions and events, but very few possessing the dignity of historical studies expressed in terms of the drama. Mention will have to be made of various dramas which it would be fatuous to call historic, illustrating as they do merely the impulse of their authors to select topics found in romantic traditions, local annals, individual eccentricity, temporary sensation, spread-eagle patriotism, and redskin melodrama. But though all these shoot wide of the mark which we are considering, they show that the early American playwrights had a stronger tendency to concern themselves with the fringe and outskirts of American history than is evinced by the playwrights of today; and they prove that the events of the American Revolution and the relations between the red man and the white man were much more frequently used for the stage previous to 1850 than they ever have been since.

In this search we have no need to go back ther than a century and a half. In 1753 "Le Père Indian," a tragedy by a French officer named Le Blanc de Villeneuve, was acted in New Orleans. "The Conquest of Canada," a historical tragedy by George Cockings, was produced in Philadelphia in 1773, though written seven years earlier. Between 1773 and 1776 a Mrs. Mercy Warren wrote three plays founded upon events involved in the American Revolution. About this time, too, Mr. John Leacock elaborated "The Fall of British Tyranny," in five acts, which included events from the battle of Lexington to the evacuation of Boston. In 1776 Mr. Hugh Henry Brackenridge wrote "The Battle of Bunker Hill." This was composed in blank verse, but did not attain to the prestige of being acted on the professional stage, though it became a favorite with pupils in schools and academies. Mrs. Hatton, otherwise known as Anne Kemble, had an Indian play, named "Tammany," produced at the John Street Theater, New York, in 1794, under the auspices of the Tammany Society, Columbus and St. Tammany being included among the *dramatis personæ*. The nearest approach that Royal Tyler, well known in his day, made to historical drama was "Georgia Spec," to ridicule the rage, at the close of the eighteenth century, for speculation in Georgia lands. It was about this time, too, that William Dunlap, sometimes called the "father of the American stage," originated "André, the Soldier of '76," and "The Battle of New Orleans." John Burk is credited with having written a play almost identical in name with one mentioned above, "Bunker Hill." This was printed in 1817, and is said to have brought him a small fortune. In 1807 James N. Barker gave to the world a melodrama (can a melodrama be a historical play?), entitled "The Indian Princess." Melodrama or not, it was penned in blank verse, and its theme was Pocahontas, who appears to have been taken more seriously in those days than since, when Mr. John Brougham introduced her into burlesque. It was in the same year that a Charleston, South Carolina, publisher named Hoff sent from his press what was described as a "national drama in five acts," entitled "The Battle of the Eutaw Springs, and Evacuation of Charleston; or, the glorious 14th of December, 1782," written by William Joor, of St. George, Dorchester, in the same state. Sixteen years later Mr. Barker presented the public with "Superstition," the scenes of which were laid in New England; the chief character was Goff, the regicide. He was followed by M. M.

Noah, with "The Siege of Yorktown," and by Nathaniel Harrington Bannister, whose "Putnam; or the Iron Son of '76," was produced at the Old Bowery, with Hamblin in the title-rôle, and played for more than one hundred consecutive nights. This play, together with "Marion, or the Swamp Angel," has been often revived until within the last ten years, being a favorite in the provinces on the Fourth of July and Evacuation Day.

After this came John Augustus Stone's famous "Metamora; or the Last of the Wampanoogs," which Edwin Forrest purchased for the sum of five hundred dollars. George Washington Parke Custis, inspired by the old theme, Pocahontas, had a play of that name set forth at the Park Theater in 1830. Caroline Lee Hentz, the once popular novelist, wrote "Lamorah" which concerned itself with Indian traditions, and was played at Caldwell's New Orleans theater in 1833 or thereabout. One wonders why F. E. Wemyss, to whom is due "Captain Kidd," and Robert T. Conrad, to whom we owe "Jack Cade" and "Aylmere," did not create a drama of the kind we are considering. "Sassacus; or the Indian Chief," accredited to William Wheatley, was an attraction at the Park Theater, New York, in 1836, and was the occasion of other dramas being written on a similar subject. Among these were "The Pequot Maid," "The Indian Heroine," "Ôsceola," "Oroonoka," and "Tuscatomba." With these may be classed the "Battle of Lake Erie," "Marion, or the Hero of Lake George," "Washington and Valley Forge," "The Battle of Tippecanoe," "The Battle of Mexico," J. S. Jones's "Green Mountain Boys," "Witches of New England," and "The Quadroon." James Rice's "Anthony Wayne" was staged at the Philadelphia National Theater in 1845. Then came Silas S. Steele's "Washington and Napoleon" (beside the audacity of which, as far as can be indicated by the title, the elder Dumas's panoramic drama of Napoleon's life pales); Charles Edward Lester's "Kate Woodhull," an American Revolution play, acted in 1848; and Aiken's "Uncle Tom's Cabin," which first saw the light at Purdy's National Theater in 1852. Various versions of the same theme have stuck to the footlights ever since, a period of nearly half a century, and at the present writing not fewer than four renderings are wending their way simultaneously through the theatrical circuits of the United States, from the extreme east to the extreme west. Though it would be ridiculous to adduce any of these crude expositions of Mrs. Stowe's novel as a historical play, yet, dealing as they do with a phase of life springing from the most shameful institution in the history of our country, they hint at the interest which might be found in a play handling that institution after historic and histrionic methods. To conclude a record which brings us down to the period of our Civil war, in 1862 John Savage's "Sibyl," a play founded on the celebrated Beauchamp tragedy of "Kentucky," was brought out at the Winter Garden; and subsequently Charles Gayler's "Bull Run" and "Hatteras Inlet" were set going at the Old Bowery. To these must be added "The Federal Spy; or Pauline of the Potomac," at the New Bowery, and "Union Prisoners; or the Patriot's Daughter," at Barnum's. Daly's "Horizon," Boucicault's "Belle Lamar," Bronson Howard's "Shenandoah," and Gillette's "Held by the Enemy" and "Secret Service" are the later manifestations of plays that have been suggested by history without being named historical plays. Oliver B. Bunce's "Love in '76," produced at Laura Keene's in 1857, and Frank Murdoch's "Davy Crockett," brought out at Niblo's in 1874, were so excellent of their kind that they indicated what their authors might probably have done had they attempted to mount to heights at once historic and dramatic. To these may be added "Benedict Arnold," "Ye Earlye Trouble," "Gettysburg," "Chattanooga," and more than one "Nathan Hale," to say nothing of a very recent production of "Peter Stuyvesant." Intercalated, too, among those specified earlier in this category were Barker's "America," Grice's "Battle of New Orleans," Judah's "Tale of Lexington," Richard Penn Smith's "William Penn," White's "Liberty in Louisiana," Mrs. Wood's "North American," and a number of anonymous dramas, such as "The American Aroused," "He was a Soldier at the Battle of North Point," "Miantonomo," and "The Jubilee; or the Triumph of Freedom." Nor ought mention to be omitted of Longfellow's "New England Tragedies," published in 1868, and respectively entitled "John Endicott," and "Giles Corey of the Salem Farms"; or of Miss Wilkins's attempt on similar lines published a year or two ago in *Harper's Magazine*.

Of the numerous plays thus adduced, it will be seen at a glance that none will be

deemed historic in the sense in which that adjective is generally used as applied to the drama. And this leads to the question, What is a historic play? No one would think of calling Clyde Fitch's "Barbara Fritchie" a historic play, merely from its utilizing, while entirely changing, a dramatic incident said to be connected with the American flag. Nor has Bronson Howard's admirable and popular "Shenandoah" ever, we think, been advertised as a historical drama, though if it is not historic we should like to know what is. What is the reason that "Macbeth," "King Lear" and "Hamlet" are not historical plays, dealing as they do with those legends which are the penumbra of history; and that "Richard III." and "Henry VIII.," to name no others, come within the historic category? It cannot be because imagination and emotion figure largely in the three first-mentioned, and do not figure in the same author's manipulation of the Richards and the Henrys; for the humor and the passion that are found in the one are found to some extent, though modified by imperative conditions, in the other. Is the conventional meaning given to the term "historical drama" an entirely incorrect one? Do we not instantly think of something written in blank verse, yet often all the more prosaic for affecting the garb of poetry? Do not the first and second parts of "Henry IV." loom up before us, with their long speeches covering the better part of a page, and do we not feel certain that no event in American history would be deemed old enough to be treated in that medieval fashion, and even if it were, that it would not be digested by our up-to-date appetite, which, when it applies itself to stage poetry at all, likes it, as a rule, in quick lunches and at distant intervals? Once in a very long time we may take to a fantastic tragedy, like "Cyrano de Bergerac," which has all the flavor of novelty; but even there the longest blank verse speeches are relieved by wit and raillery, and are not made up of philosophy, sentiment, reasoning and speculation. Would Sardou's "Robespierre" be called a historic play? And if not, why not? It deals with historical characters, placed in the middle of a historic series of events as wild and bloody as ever convulsed a nation. But if "Robespierre" is a historic play, so are some of those mentioned in the preceding category. That Sardou's play may be more theatrically effective than most of those, and incalculably more deft in construction and solid in texture has nothing to do with the question. Each author has chosen a historical theme and elaborated it with more or less ability. The difference with which we need mainly concern ourselves lies more in the quality of the workmanship than in the nature of the subject, provided the latter be historic.

The dramatist who reviews the history of those regions which ultimately became known as the United States soon perceives that each of the various important divisions of that history presents opportunities for the historical drama,—particularly if he so extends the meaning of the American historical play as to make it embrace the events beginning with the discovery of America. Whether he places his theme amid the early discoveries and settlements from 1492 to the colonization at Jamestown, Virginia, in 1607; or amid the development of the colonies from 1607 to the Revolution of 1775, during which time the thirteen original colonies grew and matured; or in and after the Revolution, up to the adoption of the constitution in 1787; whether he follows the development of the states from that year until 1861, when their number had increased from thirteen to thirty-four; or selects from the four years of the Civil war, ending with Lee's surrender in 1865, he will find many and various themes and a multiplicity of characters and incidents. He will have three and three-quarter centuries from which to choose. Shakespeare had about the same, so far as his English historical plays are concerned, since they begin with King John, who died four hundred years before Shakespeare did, and end with Henry VIII., who departed this life only seventeen years before Shakespeare was born. Shakespeare, however, had this advantage, if it is one: no bar was placed upon his making all his important historical personages, during this long period, speak in as much blank verse as they chose; whereas it may be questioned whether the American dramatist of today, however much of a poet and however skilful a playwright, would be likely to secure a hearing if he put blank verse into the mouth of Columbus, Amerigo Vespucci, Ponce de Leon, De Soto, John Smith, Roger Williams, Cotton Mather, William Penn, George Washington, Paul Jones, John Randolph, or Winfield Scott. In spite of the exceeding propinquity of Henry VIII. to Shakespeare's time, the latter causes that uxorious monarch to be quite accomplished in his management of blank verse; but can we imagine the coming American dramatist,

he who will be at the head of his class in 1931, venturing to make Abraham Lincoln express himself in rhymeless heroic meter? Possibly. For Lincoln's brief and simple sentences often lend themselves easily to blank verse. See, for instance, his first presidential speech, part of which I venture to paraphrase thus:

> The mystic chords of memory that stretch
> From every battle-field and patriot grave
> To every living heart in this broad land,
> Will swell the chorus of the union
> When once again,—as surely they will be,—
> Touched by the better angels of our nature.

Very little altering here. I paraphrase a few lines from the presidential speech of his second term:

> With malice toward none,
> With charity for all; firm in the right,
> As God has given to us to see the right,
> Let us complete the work that we are in,
> Bind up the nation's wounds and care for him
> Who shall have borne the battle, for his widow
> And orphans; doing all that may achieve
> And cherish a just and lasting peace among
> Ourselves and with all nations evermore!

The same natural affinity for blank verse reveals itself in his famous Gettysburg speech, which I herewith hesitatingly clothe with that prosodian garb:

> Fourscore and seven years ago our fathers
> Brought forth upon this continent a new nation
> Conceived in liberty, and dedicated
> To this: that all men are created equal.
> Today we are engaged in a great war
> To test if that, or any other nation,
> So dedicated, so conceived, can long
> Endure. We are met on a great battle-field
> Of that same war; we have come to dedicate
> Part of that field as a last resting-place
> For those that here gave up their lives that we
> Might as a nation live. 'Tis fit and proper
> That thus we do; but in a larger sense
> We cannot dedicate or consecrate
> Or hallow ground like this. The valiant men,
> Living or dead, who fought and struggled here,
> Have consecrated it above our power
> To add or to detract. Little the world
> Will note or will remember what we say
> Here: but it never can forget what they
> Did here. It is for us, the living, rather,
> To dedicate ourselves here to the work,
> Unfinished, which the men who fought here have,
> Thus far, advanced so nobly. It is, rather,
> For us to be here dedicated to
> The great remaining task; that from the dead
> We take increased devotion to that cause
> To which they gave devotion's last, full measure;
> That here we highly do resolve that they
> Shall not have died in vain, but that this nation
> Shall, under God, have a new birth of freedom,
> And that the government of the whole people,
> By them, and for them, perish not from earth!

This, however, is exceptional, being inseparable from the personality of the man, and independent of his time. Lincoln will be divided from the playwright of 1931 by only the same distance as that by which the British monarch, with six successive wives, was separated from the great Elizabethan poet, when, at the age of forty-nine, he is estimated to have written "Henry VIII." Perhaps the explanation of this difference of privilege is to be found in the fact that the present age, so far at least as this nation is concerned, is, as a rule, recalcitrant to stage utterances in poetic terms and artificial measures. The realistic tendency insists that real persons, or persons intended, for the time, to pass with us for real, shall not, whether historic or non-historic, talk in verse, unless it be in burlesque or in a drama submitted to us in the disguise of a fairy-tale with or without a metaphorical meaning. All this, however, may be changed within the next quarter of a century. The favor with which Hauptmann's "Sunken Bell" has recently been received shows that audiences even now will sometimes tolerate blank verse in the inhabitants of an unreal world; just as the success of "Cyrano de Bergerac" proves that blank verse supposed to be spoken by real human beings is not always and inevitably repudiated. Nevertheless, prosody presupposes preparation,—generally a great deal of arduous preparation; and people who express themselves colloquially, on the spur of the moment, as even the greatest historic characters are forced to do, cannot concern themselves with the improvisation of dactyls and spondees. At the present day the greatest historical plays are almost never revived; and when they are, it is for the purpose of making them more a spectacle than a play. The gorgeousness of the *mise en scène* overwhelms the dramatic interest, and however exquisite the Promethean fire, it is outblazed by the electric light.

Then, too, the question of costume is often one of the first to be considered, when a particular period comes up for treatment; and the dress of the Puritans being both solemn and ridiculous, militated against the acceptability of plays in which Puritans were the leading characters. Thus, one of the most dramatic eras in our colonial history, and one of the most incomprehensible in the history of the world, that of the Salem witchcraft in 1692, has been ruled out, apparently for no better reason than that the costumes did not appeal to eyes that revel in beauty of color and the ineffable charm of "sensuous atmosphere." But after all, the fact that we have no great historical plays, or that if

we did have them they would not be produced, could best be answered by the advent of a genius powerful enough to write one as it ought to be written, and invested with a personality or an influence strong enough to force it into adequate production. If this were done, the tables might possibly be turned against those who maintain that the public is either too ripe or not ripe enough for plays of that description. It is upon points like these that managers, playwrights and critics periodically discover that they have made mistakes.

There are those who will say that the reason we have no historical American plays of lofty dignity, — classics in their way, — is that they are not wanted. But the question may be asked, How can it be known they are not wanted, inasmuch as they are never produced? To which, again, the reply would be, that if they *were* wanted, dramatists would write them, and managers would produce. But this is taking for granted that the public always gets what it wants, and never gets what it does not want, — a statement manifestly untrue, as playwrights, managers, and the public are all sadly aware. The two former classes are carefully engaged in "feeling the public." But nothing can be more true than that they often diagnose the case wrongly, just as the most skilful of doctors may wrongly diagnose the case of a patient. Nevertheless, when an account is taken of the plays that, season after season, most please the American public, little cause is left to expect that an American historical play will make much money unless it bears a close general resemblance to those plays which, like "Shenandoah," place an interesting love story in localities that patriotism has invested with the warmth and dash and color of heroic achievement. Mr. Boucicault was right when he said that the American mind — he was speaking of the citizens of the United States — was scientific rather than poetic; that its scope was the reach of the senses, and its imagination bounded by its information. He also predicted that by the time we had reached the year 1920 there would be no artistic descendant of Edwin Forrest or Edwin Booth. It looks as though the prediction were to be fulfilled: and unless there *is* such a descendant, there will be no native delineation in this country of those rôles in which poetry, history, and the drama are at one.

RALEIGH.

Sullies his cloak before his queen and leaps to favor straight;
Labors his life to found a new world's new estate;
Fails, but in failing shows how future states shall rise;
Flings a sharp saying at the sharper axe and dies.

— *Edmund Vance Cooke.*

MEMORIALS OF THE AMERICAN REVOLUTION.

(From Concord to Yorktown.)

BY LINDA DE K. FULTON.

CASTING a retrospective glance through the ages, we find that in all lands it has been the custom to preserve the memory of the illustrious dead as well as to mark the sites of notable events. Indeed, were it not for this imperishable alphabet of stone and marble, had we not the tombs and pyramids of Egypt which tell us so much of the past, had we not the statues and marbles of Greece and Rome, much of ancient history which is now clear to us would be meaningless and obscure. "It is the arts, not less than the arms, the laws, and the institutions of a country that make it illustrious." Phidias and Praxiteles have added a luster to the glory of Greece, not less than Lycurgus, Plato and Aristotle; and the creations of Da Vinci, Michelangelo, Raphael, and Giotto would of themselves make Italy immortal had she no other remembrances of the past. "Take from Italy," says one writer, "the splendor that the arts shed upon her, and her glory would be departed."

LIBERTY BELL.
Independence Hall, Philadelphia, Pennsylvania.

We, the children of this great republic, have also manifested our power throughout our land in the silent yet eloquent language of monument, tablet and sculpture; and, though our nation is but an infant compared with the ones previously mentioned, and we have as yet no Raphaels or Michelangelos, much has been done to commemorate the American Revolution, and much is still being done which is worthy of notice. The wave of patriotic sentiment which is the direct result of the various societies that have sprung to life and vigor in the last decade seems to be providential, for there was need of it. The pure spirit of patriotism had not died out in the hearts of the descendants of the heroes of "'76," but it was dormant, and it is not good to sleep too long. The pursuit of wealth has become a menace to our people —

"Getting and spending, we lay waste our powers."

Yet that the hearts of America's children still beat true has been shown in every great emergency, and in this case it needed but the incentive, the call to attention, to arouse general interest in marking battle-grounds and raising monuments to the memory of our colonial ancestors who dared to defy one of the most powerful nations in the world, a nation whose fleet was unequaled and whose soldiers were trained men of war.

In the stirring days when the colonists in America were beginning to chafe under unjust taxation, when a spirit of unrest was creeping into the hearts and homes of the people from the New England seacoast to the Carolina hills, there were not found wanting men of determination and brains, who formed a plan of action, the result of which was the first Provincial Congress, held in Concord, Massachusetts.

At the time, it is not probable that even the most daring and defiant dreamed of severing all connection with the mother country, the object being relief from what they deemed rank injustice. But the result was tremendous, and this little gathering of resolute and determined pioneers was really the beginning of the American Revolution and of American independence. In Concord we can see today, just opposite the old

MINUTE-MAN.
Concord, Massachusetts.

church on the curb in front of the lawn a quaintly lettered tablet which bears this inscription:

"First Provincial Congress of delegates from the towns of Massachusetts was called by Convention of the people to meet at Concord on the eleventh day of October 1774. The delegates assembled here, in the meeting house, and on that day organized, with John Hancock as President, and Benjamin Lincoln as secretary. Called together to maintain the rights of the people this Congress Assumed the government of the Province and by its measures prepared the way for the war of the Revolution."

At this congress a committee of safety was appointed, the people were advised not to pay taxes to the collector for the crown but to a colonial treasurer appointed by the committee, and arrangements were made to procure and store arms and ammunition in large quantities for the use of the colonists in case of attack by the British soldiers.

General Gage, who was in command, was much incensed at this bold move of the "rebel Yankees," as he called them, and resolved to quell the incipient rebellion at once. So he sent out regulars in every direction with orders to seize all stores and arms. But he little realized the temper of the colonists, or the metal of which they were made. It did not take long for the news to travel, and like the kindling of great beacon-fires flashed the light from one brave heart to another. The minute-men were aroused and came swiftly to the rescue. Leaving whatever occupation they were engaged in, on they came, brave farmer lads most of them, men who had lived all their lives with their guns in their hands, good marksmen one and all; for they had not defended their homes from the subtle Indian without acquiring some of his skill and cunning — a skill which stood them well in hand in the long struggle which was to come.

Lexington had been warned of the coming of the British regulars by Paul Revere, whose magnificent ride will live in romantic history as long as the world's pulse beats high when daring deeds are told. Longfellow has immortalized it in a beautiful poem. The last stanza tells the story:

"So through the night rode Paul Revere;
And so through the night went his cry of alarm
To every Middlesex village and farm,—
A cry of defiance and not of fear,
A voice in the darkness, a knock at the door,
And a word that shall echo forevermore!
For, borne on the night wind of the Past,
Through all our history, to the last,
In the hour of darkness and peril and need,
The people will waken and listen to hear
The hurrying hoof-beats of that steed,
And the midnight message of Paul Revere."

It is well worth the while of the student of American history to travel over the historic way from Boston to Concord, where constant reminders of the beginning of the Revolution meet the eye. Among the most noticeable memorials is a stone boulder on Lexington Common, which marks the place where the first blood was shed by the colonists, April 19, 1775. The inscription, Captain Parker's command to his men, "Stand your ground. Don't fire unless fired upon. But if they mean to have a war let it begin here," thrills the heart and fires the imagination. In fancy we can see those resolute men, and we can hear the arrogant British soldier, Major Pitcairn, as he rides up and shouts, "Disperse, ye villains; ye rebels, disperse!" And the minute-men after a sharp skirmish, overwhelmed by numbers (seventy against eight hundred), were obliged to retire; they were conquered but not subdued. The effect of that little skirmish spread in ever increasing circles to influence the whole world, and to make the flag of the great western republic honored by all nations.

Another memorial of that day is the old monument behind which repose the bones of the minute-men who lost their lives for an idea. Says Elbridge Brooks, in his very interesting "Century Book of the American Revolution":

"It is a quaint old shaft which with neither grace of construction nor beauty of ornamentation, yet means more to Americans, and even to the world, than any of the world-famous memorials in the old Europe across the sea."

The inscription begins:

"Sacred to the Liberty and the Rights of Mankind!!! The Freedom and Independence of America, sealed and defended with the Blood of her sons."

After the minute-men had retired, leaving eight dead and several wounded, the regulars marched on to Concord where they met a more determined resistance, and it was here that the colonists and the British soldiers took their stand on either end of the bridge, firing across it (the regulars firing the first shot). Through the woods echoed the sharp report of the muskets. The ominous sound reached the ears of many a pioneer's wife, with blanched cheek, holding her babe close in her arms, and the women gathered together in their rude homes to discuss the result, for they realized that the war for American independence had begun. Many a brave soldier, British and American, bit the dust in that famous skirmish, for it cannot be called a battle; yet Bancroft says it was "a fight that was more eventful than were the great battles of Agincourt and Blenheim."

A monument also marks this event, and the inscription reads:

"Here on the 19th April, 1775, was made the first forcible resistance to British Aggression. On the opposite bank stood the American militia. Here stood the invading army, and on this spot the first of the enemy fell in the War of the Revolution which gave Independence to these United States."

Near this bridge stands another memorial, a beautiful statue by French. A life-sized statue of a minute-man in Continental uniform surmounts the granite pedestal. The right hand grasps a musket, the left rests on a plough, and on one side of the pedestal are Emerson's familiar lines:

"By the rude bridge that arched the flood,
Their flags to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

At Merriam's corner, not far away, we find a tablet which reads:

"The British troops retreating from the Old North Bridge were here attacked in flank by the men of Concord and neighboring towns, and driven under a hot fire to Charlestown."

This was literally true, for the minute-men realized that the fight was on; their fighting blood was up, and flushed with victory they pursued the enemy. Edward Everett Hale has written a poem about it. We give one stanza:

"The hunt had begun with the dawn of the sun,
And night saw the wolf driven back to his den.
And never since then in the memory of men,
Has the Old Bay State seen such a hunting again."

Many other tablets along this historic way tell the story of that bloody retreat, which

BUNKER HILL MONUMENT.
Charlestown, Massachusetts.

cost King George nearly three hundred men out of a force of eighteen hundred. The news of the victory for the colonists spread from north to south. It roused thousands to action, and the determination to resist the exactions of the crown now became a fixed fact.

At Charlestown we come to the Bunker Hill monument, which was built after the designs by Horatio Greenough and Solomon Willard. It is a hollow shaft thirty feet square at the base and two hundred and twenty-one feet high. The corner-stone was laid by Lafayette in 1825, on the occasion of his second visit to the United States; but it was not dedicated until 1843, when Daniel Webster was the orator of the day. A line from his famous speech is inscribed on one of the tablets:

"The blood of our fathers, let it not have been shed in vain."

From the top of Bunker Hill monument can be had a most beautiful view of the surrounding country, and here we recall the events which have already been described. It is historic ground on which we gaze. Looking south, we remember that the minute-men had pressed the regulars so closely that they were actually hemmed in on all sides except toward the harbor, and that it was decided by the committee of safety to build a rude fort on Bunker Hill to prevent the British fleet from sailing up the rivers Charles and Mystic. After some discussion, however, the twelve hundred men who were sent to fortify the heights decided to establish a redoubt nearer the river, and they worked with a will all through the night to do it. The enemy was so surprised and chagrined when the morning of June 17 dawned, on seeing what had been accomplished, that an immediate attempt was made to dislodge them. Although the result was a partial British victory, and the colonists lost many a brave soldier that day — among them General Joseph Warren — in a certain sense it was a victory for the Americans. It was a brave and gallant defense against a gallant foe, against disciplined regulars, and it forced the mother country to respect the men who, without military training, could stand out so bravely against such odds. The surprise and indignation were so great in England that the blame all fell on General Gage, who, it was said, "had been outgeneraled by a band of Yankee farmers," and he was recalled, his command being given to another. It is said that General Washington, hurrying to Bunker Hill too late for the fray, anxiously inquired if the colonial soldiers had stood the fire of the regulars, and on being assured that they had, exclaimed: "God be praised! The liberties of our country are safe."

WASHINGTON MONUMENT.
Washington, D. C.

The fact is that the British had underrated the fighting qualities of the colonists. Henry Cabot Lodge says:

> "The people of New England had made a hard fight to establish their homes in the wilderness. They had been engaged in almost constant warfare with the Indians and French and had formed a large part of the armies with which Pitt had wrested Canada from France. Surely these were not men to be despised, to be called cowards! Sturdy and strong of limb, frontiersmen and pioneers whose arms were the axe and the rifle, they were not likely to be timid and weak. Yet these were the men whom Lord Sandwich set down as 'cowards who would run like sheep before the British regulars.'"

A statue of Colonel William Prescott, who commanded the redoubt on Bunker Hill, stands in front of the monument, and a fine statue of General Warren is in the relic room. At the entrance to Winthrop Park, Boston, there are two bronze tablets which give a brief account of the battle of Bunker Hill and the names of the slain.

On our way to Boston we find, on Dorchester Heights, a stone which marks another historic spot, "The Location of the American Redoubts which compelled the evacuation of Boston by the British Army, March 17, 1776." Another memorial which marks a famous event is the "Tea Party Tablet" in Boston, on the entrance to Long Wharf, the spot where the tea ships lay when their cargoes were thrown overboard. The inscription runs:

> "No! ne'er was mingled such a draught
> In palace, hall, or arbor,
> As freemen brewed and tyrants quaffed
> That night in Boston harbor.

Boston fairly rings with memory bells of the American Revolution; memories of it are in the air we breathe as we walk her crooked

streets. Now we pause before King's Chapel, where Lord Percy's men formed for the march to relieve the regulars at Lexington, or perhaps we linger near the old North Church from which on the night of Paul Revere's wild ride were hung the lighted lanterns — beacon-lights to the whole countryside, — or again we note the beautiful Milmore statue of General Glover, the hero of the retreat from Long Island, which stands on Commonwealth avenue. Indeed it would take a separate article to describe all the Revolutionary memorials in Boston, which was the scene of action during all the first days of the war; so we will leave readers to find out some of them for themselves, and go on to the city of brotherly love, Philadelphia.

Of first importance is Independence Hall, the place where the Second Congress was held when it adopted the Declaration of Independence. Here are many relics and memorials of the Revolution, among the most interesting the old Liberty Bell, the first bell rung in the colonies to proclaim, as the inscription on it reads, "liberty throughout all the land unto all the inhabitants thereof." The excitement when this bell was rung was intense, for it was not generally believed that Congress would dare to defy the mother country. We give three stanzas of an old poem on the subject:

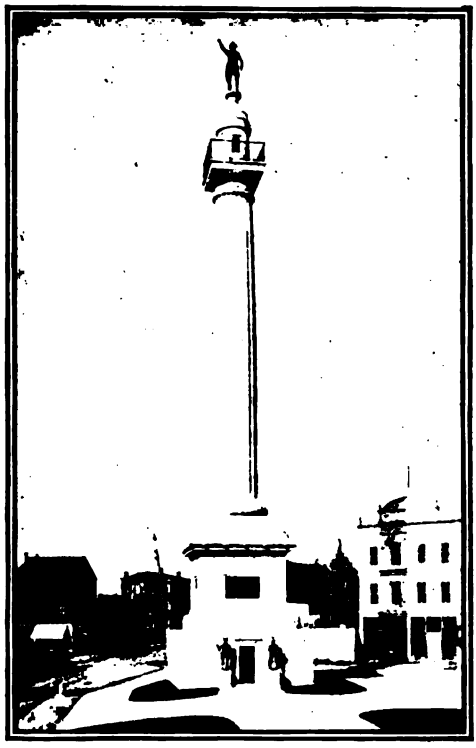
"There was a tumult in the city,
In the quaint old Quaker town,
And the streets were rife with people
Pacing restless up and down,—
People gathering at corners,
Where they whispered each to each,
And the sweat stood on their temples
With the earnestness of speech.

* * * * *

"How they shouted! What rejoicing!
How the old bell shook the air,
Till the clang of freedom ruffled
The calmly gliding Delaware!
How the bonfires and the torches
Lighted up the night's repose,
And from the flames, like fabled Phœnix,
Our glorious Liberty arose!

"That old bell State-House is silent,
Hushed is now its clamorous tongue;
But the spirit it awakened
Still is living,—ever young;
And when we greet the smiling sunlight
On the Fourth of each July,
We will ne'er forget the bellman
Who, twixt the earth and sky,
Rung out, loudly, 'Independence,'
Which, please God, *shall never die!*"

It was in the east room of Independence Hall that the Continental Congress met and adopted the Declaration of Independence, and it was publicly proclaimed from the steps



TRENTON BATTLE MONUMENT.
Trenton, New Jersey.

that same day. This room, which presents the same appearance now as then, has been restored by the Daughters of the American Revolution of Pennsylvania. On the pavement outside stands Bailey's statue of Washington, and a fine bas-relief of Benjamin Franklin is in the museum, which also contains many portraits of the "Framers of the Constitution of the United States," and tablets describing notable events of the war of the Revolution.

Before taking up the thread of the war of independence, let us visit our nation's capital and see the stately monument erected by the American people to the memory of their first president, George Washington, and commemorative of the American Revolution. It was designed by Robert Mills, and the corner-stone was laid in 1848. On that occasion Hon. Robert C. Winthrop, who was the orator of the day, said, speaking of Washington:

"Build it to the skies, you cannot outreach the loftiness of his principles; found it upon the massive and eternal rock, you cannot make it more enduring than his fame; construct it of the peerless Parian marble, it will not be purer than his life; exhaust upon it the rules and principles of ancient and modern art, you cannot make it more proportionate than his character."

Another enthusiastic speaker of the day said:

"It will far exceed the Pyramids in height, as it will far transcend them and all the monuments of antiquity in the moral grandeur of the sentiment that rears it, and the character it commemorates."

This magnificent witness to the love of his

MONMOUTH MONUMENT.
Freehold, New Jersey.

countrymen stands near the shore of the Potomac not far from the Capitol. It was not completed until 1884, thirty-six years after the laying of the corner-stone.

It is a grand obelisk five hundred and fifty-five feet high above the ground and five hundred and ninety-two feet above the foundation, and its pyramidal nest is crowned by pointed block of shining aluminum.

The outside is of crystal Maryland marble and the base is fifty-five feet square. The interior is lighted by electricity and is traversed by a stairway of eight hundred steps and an elevator which runs to the top in seven minutes.

It is the loftiest piece of masonry in the world and surpasses in height the great Pyramid, the Cologne and Antwerp cathedrals, and St. Peter's at Rome.

In the original design the spacious gallery of the rotunda at the base was intended to be the Westminster abbey, or the national Pantheon of America — to contain statues of heroes of the Revolution and pictures to commemorate their victories, while the space beneath was intended as a place of burial for those whom the nation might honor by an interment here, and in the center of the monument it was intended to place the remains of Washington.

But the temple base in the original plan was not favored by architects and it was not carried out; so it was decided that the honored remains of the first president of the United States should repose at Mount Vernon.

In Washington we also find Greenough's magnificent statue of Washington, Plassman's statue of Benjamin Franklin, the beautiful monument to Lafayette made in 1888–89 by the great French sculptors, Falquiére and Mercié, and in Statuary Hall among the many works of art is a fine statue of brave Ethan Allen, the hero of Ticonderoga, placed there by citizens of his native state, Vermont.

In New York City there are three statues of Washington which claim general attention. The first is a heroic statue in Union Square, the second is on the site of Federal Hall, where he took the oath as first president of the United States; the third, a copy of Houdon's famous statue, is at Riverside Park. The original Houdon is in the capitol at Richmond, Virginia, and is considered the finest statue of Washington extant. It was executed by the great French sculptor, Houdon, who came to the United States with Franklin in 1785, with the express purpose of modeling a portrait of the president from life. He was the guest of Washington at Mount Vernon for some months. The work was carefully and lovingly wrought, his host giving him daily sittings. The proportions are said to be the exact size, while the likeness is excellent. In Printing House Square, New York, we find a heroic statue of Franklin, raised in 1872; and in Union Square a beautiful bronze statue of Lafayette, by Bartholdi, was erected in 1876. In Trinity Church yard a fine red sandstone memorial to the American patriots who died in British

TABLET, "COUNCIL OF WAR," FROM THE MONMOUTH MONUMENT.

prisons in New York during the Revolution reminds us of the sufferings of the patriots; and in the wall of old St. Paul's is set a tablet to the memory of the hero of Quebec, the gallant Montgomery.

One of the recent statues erected in New York to the memory of a Revolutionary soldier is to Nathan Hale. It stands near the south-east corner of City Hall Park.

The pathetic story of this noble youth (who was hung as a spy) appeals to all, and it is a satisfaction to know that his memory is so honored. It was a tribute from the "Sons of the Revolution," and on the occasion of the unveiling of the monument on Evacuation Day (the anniversary of the departure of the British troops from our shores at the close of the war in 1783), there was a great demonstration both civil and national. The statue represents Hale bound and ready for the hangman's noose. It is a beautiful and graceful work in bronze and on the face of the pedestal of polished granite is cut Hale's last words, "I regret that I have only one life to give to my country!"

In Prospect Park, Brooklyn, in what is called "Battle Pass," there is a tablet showing the line of defense, August 27, 1776, at the battle of Long Island, where the Hessians forced the redoubt and forced the Americans to retreat to Brooklyn. Near by we also find the noble monument to the Maryland men, the inscription of which is, "In honor of Maryland's four hundred who on this Battlefield, August 27, 1776, saved the American Army." Of the wonderful bravery shown by these gallant and heroic men against fearful odds history tells; we can only touch upon acts of heroism whose silent witnesses we find on all sides, tributes to which it is well that every parent should call the reverent attention of his children.

The story of George Washington crossing the Delaware is perhaps one of the best known in American history. How often have we gazed upon the picture of the intrepid leader crossing the icy stream on that cold winter night! And how we have rejoiced in the fact that he got away safely, that his desperate but masterly retreat was successful! The Bucks County (New Jersey) Historical Society has commemorated this event with a tablet which tells us that, "Near this spot Washington crossed the Delaware on Christmas night, 1776." It is also marked by another tablet, the gift of the "Society of the Cincinnati," in the state of New Jersey, and the same order has erected in the center of Trenton a fine monument on the exact spot where Captain Alexander Hamilton, of the New York artillery, planted his battery early in the morning of the day after the crossing, and where the Hessians met their defeat at the hands of the undaunted colonials. In that battle, which was fought in the village streets, in the very heart of the town, Lieutenant James Monroe, afterwards president, won his first laurels, and Rahl, the Hessian leader, was killed. This successful fight gave the Americans confidence in their own power, and established General

ANDRÉ MONUMENT.
Tarrytown, N. Y.

Washington's reputation as a daring military leader.

The Trenton monument is surmounted by a heroic figure of Washington, and "commemorates the victory gained by the American forces over the British army, December 26, 1776." It is a magnificent work and the people of Trenton may well be proud of it.

Ten miles from Trenton, in Princeton, was fought, one week later, the battle of Princeton, where General Mercer was killed. Here we find the old Quaker meeting-house, which still stands on the site of the battle-field.

Near Chadd's Ford on the Brandywine we come to the battle-field of Brandywine where Washington, coming from his camp near Philadelphia, September 11, 1777, met Cornwallis and his troops. Here a fine monument erected by the citizens and school children of Chester county marks the spot where the gallant Frenchman, Lafayette, was wounded. In this battle it will be remembered that Count Pulaski, a distinguished Polish soldier,

as well as Lafayette, struck his first blow in defense of American liberty. One historian says of him:

"Being a volunteer without command, Pulaski was stationed near General Washington until toward the close of the action, when he asked the command of Washington's body-guard, about thirty horse, and advanced rapidly within pistol-shot of the enemy, and after reconnoitering their movement returned and reported that they were endeavoring to cut off the line of retreat. He was then authorized to collect as many of the scattered troops as came in his way and employ them as he saw fit. This he did in a manner so prompt and bold as to effect an important service in the retreat of the army, fully sustaining by his military skill and courage his brilliant European reputation. Four days later Pulaski was appointed by Congress to the command of the cavalry, with the rank of brigadier-general."

TOWER OF VICTORY.
Newburgh, New York.

The old Potts House, Washington's headquarters at Valley Forge, is now a Revolutionary museum and contains many precious relics. The pathetic story of Valley Forge is known to all readers of American history, and it is almost impossible to exaggerate the sufferings endured during that never-to-be-forgotten winter of 1777–8. Although that winter followed the surrender of Burgoyne, yet it was the darkest period of the Revolution, owing to scarcity of food and clothing, and to base plots and counter-plots. Through such troubled waters perhaps none save the great and magnanimous Washington could have piloted the ship of state safely. Washington knew how to endure and how to forgive — and also he knew how to pray! Elbridge Brooks says that "Valley Forge was America's object-lesson in self-sacrifice."

There is a saying that it is "darkest just before dawn," and in the spring when the nearly discouraged patriots received the joyful news of the French alliance every heart took on fresh courage, hope sprang anew throughout the colonies. The home government became alarmed and Clinton, who was now in command at Philadelphia, received orders to evacuate that city, and concentrate his forces at New York. This was the very thing Washington wished to prevent, so a council of war was held and it was decided to pursue the British across New Jersey. The result of this pursuit was the battle of Monmouth. General Charles Lee held the advance. He had orders to attack the enemy; instead, he grossly neglected his duty. To quote one authority:

"Washington, sitting on his horse near the Freehold meeting-house west of Monmouth, was planning for the battle now just beginning, as he thought from the few dropping shots in the distance. Suddenly he was startled by the news that the Americans were falling back. Spurring forward, he found the advance guard in full flight before an overwhelming force. Riding up to Lee he demanded, 'Whence arises this disorder and confusion?' Lee could only stammer, 'Sir — sir.' Not a minute could be lost. The genius of Washington never shone out more fully than now. Rallying the fugitives and judiciously posting a battery, he checked the pursuit upon a narrow causeway traversing a deep morass. A new line of battle was formed back of the swamp, General Stirling commanding the left, Greene the right and Washington the center. Wayne was posted in advance under the protection of an orchard on Comb's Hill."

A fierce battle now ensued, the result of which was the withdrawal of the British under cover of the darkness. The American loss was nearly two hundred; the British lost over four hundred. The monument erected in memory of this event is one of the finest works of art in America, and to see the basreliefs on the tablets is alone worth a visit. One of them portrays the Council of War, another "Molly Pitcher" serving her husband's cannon while he lies dead at her feet. Another shows Washington on horseback in the act of stopping Lee's retreat. This is one of the great scenes of the war, and we can well imagine the chief's indignation. Charles Lee was an adventurer, a sort of free-lance who had served under many flags, and if all accounts be true his motives were purely selfish. He was a source of great annoyance to Washington, whom he constantly maligned and whom he sought to depose. He was not connected in any way with the great southern family of Lees, who were noted for their patriotism throughout the whole war of the Revolution. After the battle of Monmouth, Lee was court-martialed,

and later on was dismissed from the service.

Coming up the historic Hudson, the first Revolutionary memorial that meets the eye is a monument erected at Dobbs Ferry by the Sons of the American Revolution to mark the spot where Washington and Rochambeau held a conference on the eve of the Yorktown campaign.

At Tarrytown we note the André monument, raised by the citizens of Westchester county on the spot where André was captured. The fate of a spy if taken by the enemy is always death, and we cannot but pity that brave young British officer, who met his end so bravely. His only lament was that he could not die a soldier's death,—be shot instead of hung—yet though this request was denied, his last words were, "I pray you all to bear witness that I meet my fate like a brave man." André was a sacrifice to the treason of Benedict Arnold.

As we draw near West Point we catch the gleam of the marble monument erected by the cadet corps of 1826 to the memory of one of Poland's noblest sons. The sole inscription is his name, "Kosciusko," and it seems to say in eloquent language that no other is needed. This great and gallant soldier, one of the most distinguished generals and military engineers in Europe, fired with the spirit of liberty, came from his unfortunate land across the sea, a land of heroes and patriots, to help the struggling colonists, to give them the benefit of his wonderful knowledge of military tactics, a most valuable thing at that time. He planned the fortifications at Bemis Point, thereby retarding the coming of Burgoyne and materially aiding the victory of Saratoga. Washington valued his services highly, as many personal letters from him attest.

BENNINGTON BATTLE MONUMENT.
Bennington, Vermont.

On the heights of Newburgh rises the "Tower of Victory," which commemorates "the disbandment of the Continental armies, October 18, 1783," and near by is the "Peace Monument," which marks the spot where peace was proclaimed in 1783.

At Oriskany there is a stately monument to mark the place where one of the most fierce and bloody combats of the whole war was fought—between General Herkimer and St. Leger and his Indian allies. Says one authority, "It was a true battle of the wilderness. The militia, royalists and savages were so intermingled that there was no room to use firearms." The British were at last driven back, but General Herkimer was mortally wounded.

At Bennington, Vermont, is a magnificent monument (said to be the second highest in America), in memory of the battle of Bennington. It is on a hill seven hundred feet above the sea, and the obelisk of blue granite towers three hundred feet. Brave General Stark was the hero of that fight. His words as he gallantly led his men are known to all, "There are the red-coats," he shouted; "we beat them today, or Molly Stark is a widow!" And he did beat them, for though the battle raged fiercely and there was no lack of valor on either side, the result was a complete victory for the Americans, and "darkness alone saved the enemy from annihilation."

The "Battle Monument" at Schuylerville, erected by the Saratoga Monument Association to commemorate the surrender of General Burgoyne to General Gates, is considered the finest specimen of monumental art in America.

As Gates was in command at the time of the battle of Saratoga he gets the credit, at least outwardly, but if all reports are true he deserves very little praise. To quote one writer:

> "While Gates stayed in his tent hesitating (and it appears that he was always hesitating), Benedict Arnold led the battle at Freeman's farms, hurling back the British onset, and Morgan's shrill whistle directed his riflemen in their impetuous rush."

Poor's New Hampshire brigade and Dearborn's light infantry also did gallant work.

The obelisk of the Saratoga monument is one hundred and fifty-five feet high, and stands upon a bluff overlooking the Hudson river, near the road from Schuylerville to Saratoga Springs. The niches in the base over the entrance are occupied by large bronze statues. Of these it was necessary that one should be left vacant for Benedict Arnold, a sad and silent witness of his treason. Says John Fiske in his "History of the American Revolution":

"The first is occupied by the unworthy Gates, who commanded the army and received Burgoyne; the second and third are obviously Schuyler and Morgan. The fourth niche is vacant; the place belongs to Benedict Arnold, who was especially the hero of the battle of Saratoga. But for Arnold the relieving army of St. Leger might have come down the Mohawk valley. But for Arnold the 19th of September would have seen Gates's position turned at Bemis Point. But for Arnold the victory of October 7 would probably have been indecisive, so that time would have been allowed for Clinton to come up the Hudson. In commemorating Saratoga, to leave Arnold unnoticed would be impossible. He has therefore his niche,—*but it is vacant.* This speaks as eloquently as the black veil that in the long series of portraits of Venetian doges covers the place of Marius Faliero! It is said that in Arnold's last sad days in London his mind kept reverting back to his old friendship with Washington. He had always carefully preserved the American uniform which he wore on the day when he made his escape to the British ship *Vulture*, and now broken in spirit and weary of life, he felt the last moments coming — he called for his uniform and put it on and decorated himself with the epaulettes and sword-knot which Washington had given him after the victory of Saratoga. 'Let me die,' said he, 'in this old uniform in which I fought my battles. May God forgive me for ever putting on any other."

SARATOGA BATTLE MONUMENT.
Schuylerville, New York.

So it is only just that we should recall his services, though we deplore his subsequent treason.

The Saratoga victory was a series of battles or skirmishes, and several tablets mark the different places of note. One is at Freeman's Farm, a second marks the "British Line of Battle" at Bemis Heights, a third on Breyman's Hill marks the spot where Arnold was wounded, a fourth shows where Morgan attacked Fraser, and still another tells that here fell Lieutenant Hardin, of Morgan's riflemen, while storming Balcarra's redoubt.

The road from Schuylerville to Saratoga is as historic and has almost as many memorials as the one from Boston to Concord; on every side we find records of the great struggle for independence.

There is still another such place in our country, a region which is marked with monuments and tablets; to see it we must turn our faces southward to the sunny land of cotton, orange blossoms and the fragrant magnolia, where we will find that the spirit of patriotism and independence flourished as well as in the north.

After the battle of Saratoga, the British government began to view the "Yankees" with more respect than at the time of the eventful skirmish at Lexington three years before, and after much deliberation it was decided to abandon operations in the north for the present and send an expedition to conquer the southern colonies, where it was generally supposed there were many who were loyal to King George. It will be remembered that early in the summer of '76 a British fleet, commanded by Admiral Parker, having on board General Clinton with twenty-five hundred land troops, attacked Fort Sullivan (afterwards called Fort Moultrie), which was on an island of the same name near Charleston, South Carolina. Fort Moultrie (which was named in honor of brave Colonel Moultrie) is called "The Bunker Hill of the South,"—for to it the minute-men of the south came hurrying from their homes with the same spirit as their northern brothers. It was held against fearful odds. But at last the British sailed away, having gained nothing. On the battery in Charleston stands a fine monument to the "Defenders of Fort Moultrie."

And now the English fleet returned to southern waters, and the troops landed near Savannah on Tybee island. They overran the country, captured towns and villages, seized Savannah, where they found many sympathizers, and in North Carolina Prevost's plundering raids terrorized the inhabitants.

Then when the clouds seemed darkest came the silver lining, for on the first of September, 1779, a fine French fleet of twenty ships came across the sea to aid the struggling patriots. It was commanded by D'Estaing, and when the French drew anchor near the mouth of the Savannah river it goes without saying that they were welcome guests. An attack on Savannah was arranged with Lincoln, who commanded the American forces. The South Carolina militia, eager to avenge their wrongs, turned out *en masse* and several North Carolina regiments were ordered to the front by Washington.

Then came the siege of Savannah, where the Americans suffered a defeat, and much loss of life, over four hundred men, while the French lost six hundred. The British, who were behind the defenses, sustained only a slight loss. D'Estaing was twice wounded, while Count Pulaski and Sergeant Jasper, a brave Irishman who had already won distinction at Fort Moultrie, were killed.

The Jasper monument in Savannah represents the sergeant holding aloft the colors of his regiment, which he rescued from the enemy, October 19, 1779. It is a beautiful tribute to a gallant soldier.

The Pulaski monument in Monterey Square, Savannah, is a tall marble shaft surmounted by a statue of "Liberty," and bears this inscription:

"Pulaski, the heroic Pole, who fell mortally wounded fighting for American liberty at the siege of Savannah."

A third monument in this beautiful city is to General Nathaniel Greene, who is conceded to have been second only to Washington as a soldier. From the beginning to the end of the war he was ever ready to do and dare, and his excellent judgment really won the day in the south; so it is most fitting that his memory should be honored by the citizens of Savannah.

Near historic old Camden, South Carolina, we come to the scene where the armies of Gates and Cornwallis unexpectedly encountered each other on the morning of August 16, 1780, and where Baron De Kalb lost his life leading the Maryland and Delaware men, while at the same time Gates fled with the militia, or as he said, "retired." It was a defeat for the colonists, and not until Greene superseded Gates did the affairs of the patriots brighten.

A monument to Baron De Kalb tells us that,

"Here lie the remains of Baron De Kalb, a German by birth but in principles a citizen of the world. His

MONUMENT TO THE DEFENDERS OF FORT MOULTRIE. Charleston, South Carolina.

love of liberty induced him to leave the old world to aid the citizens of the new in their struggle for independence. He was second in command in the battle fought near Camden on the 16th of August, 1780, between the British and Americans, and there nobly fell covered with wounds."

And now we find the gallant Greene in command, and passing hurriedly over the scene of the conflict at Hobkirks Hill, where Greene was surprised by the British and made a masterly retreat April 25, 1781, we come to the Carolina hills, one of the most romantic regions in America, a land full of story and folklore.

The whole country-side had been ravaged and laid waste by predatory bands under the British leaders, Tarleton and Ferguson, both gay and gallant young bloods; and on the American side were not found wanting men as daring, such as Marion, who was called the

"Bayard of the South;" Sumter, the "Carolina Game-Cock," and the dashing Pickens. In Bryant's "Song of Marion's Men" we find the true spirit of that day, and especially does it portray the midnight raids for which Marion was so famed:

"Well knows the fair and friendly moon the band that Marion leads—
The glitter of their rifles, the scampering of their steeds.
'Tis life to guide the fiery barb across the moon-lit plain;
'Tis life to feel the night-wind that lifts his tossing mane.
A moment in the British camp—a moment and away!
Back to the pathless forests before the peep of day."

The people at last became thoroughly aroused and determined to end once for all the ravages of the enemy. The highlanders came pouring down from their homes, and never in old Scotia over the sea was there a more determined rising of the clans. Led by Colonels Shelby and Sevier, they pursued Ferguson, and he was finally brought to bay on King's Mountain, October 7, 1780, when the British were defeated with great loss and Ferguson was killed. It was the decisive battle of the south as Saratoga was in the north, for Cornwallis now gave up all thought of conquering North Carolina, and immediately beat a retreat. The monument raised in memory of this battle, perhaps the most picturesque combat of the war, stands on a high hill. The inscription reads:

"In memory of the patriotic Americans who participated in the 'Battle of King's Mountain.' This monument is erected by their grateful descendants."

In the public square at Spartansburg, South Carolina, stands the Cowpens monument, surmounted by a life-sized bronze statue of Daniel Morgan. The inscription tells us:

"The unanimous resolve of the Congress of the United States of America crowns this memorial column with the form and face of General Daniel Morgan, the hero of Cowpens, who on that field was victorious in the great cause of American Independence."

Innumerable bloody conflicts were fought in this region, every foot of which is historic; and at Guilford we come to the Revolutionary Battle Park, "where granite blocks carefully mark the line of battle, and monuments, tablets and statues stand in their proper locations."

The visitor to Guilford Battle Park cannot fail to be deeply interested in the place where Greene met Cornwallis, and successfully resisted him. There are so many memorials and tablets that it is impossible to describe them all, but one of the most touching of them all is in honor of a "brave foeman, Hon. Lieutenant Stuart," who was killed in the fray; and in the museum the crossed flags, the Stars and Stripes and the Union Jack, tell us that today we are at peace with our brothers across the sea.

Finally we come to Yorktown. What a long journey we have taken, from Concord the alpha, to Yorktown the omega of the American Revolution. Here on a bluff overlooking the surrounding country we find the "Surrender Monument," a memorial of great significance to the American people.

SURRENDER MONUMENT.
Yorktown, Virginia.

And does not the heart beat high when the thought of the glorious end to the long and bitter struggle comes home?

This magificent monument erected by the nation to commemorate the victory by which American independence was gained is surmounted by a heroic statue of Liberty. The inscriptions are numerous, and while giving the Americans all due honor also do full justice to the French allies, without whose aid this victory might not have been achieved. Whittier's beautiful lines make the scene of the surrender very real to us. In fancy we can see the opposing armies drawn up, and hear the martial music —

" From Yorktown's ruins, ranked and still,
Two lines stretch far, o'er vale and hill.
Who curbs his steed at head of one?
Hark! the low murmur: Washington.
Who bends his keen, approving glance
Where, down the gorgeous line of France,
Shine brightly star and plume of snow?
Thou too, art victor, Rochambeau!

" The earth which bears this calm array
Shook with the war charge yesterday
Plowed deep with hurrying hoof and wheel,
Shot-sown and bladed thick with steel,
October's pale and noon-day sun
Paled in the breath smoke of the gun,
And down night's double darkness fell,
Like a dropped star the blazing shell.

" Now all is hushed: the gleaming lines
Stand nerveless as the neighboring pines,
While through them, sullen, grim and slow
The conquered hosts of England go.
O'Hara's brow belies his dress
Gay Tarleton's troop ride bannerless,
Shout from thy fired and wasted homes —
Thy scourge, Virginia, captive comes.

" Nor thou alone: with one glad voice
Let all thy sister states rejoice;
Let Freedom, in whatever clime
She waits with sleepless eyes her time,
Shouting from cave and mountain-wood
Make glad her desert solitude,
While they who hunt her, quail with fear —
The new world's chain lies broken here!"

"OLD IRONSIDES" AS SAILORS SAW HER.

BY JOHN R. SPEARS.

UNDER an act of Congress approved by the president on February 14, 1900, the famous old frigate *Constitution* is to be rebuilt once more and thoroughly refitted for the sea. The work is to be done where she was originally built — at Boston — and the money is to be raised by the Massachusetts State Society, United States Daughters of 1812.

Many stories have been told about the battles, cruises and escapes of the old frigate; but, remarkable as it must seem when her fame is considered, no connected description of the ship from the point of view of the sailor has ever appeared in any periodical, history or public document. In gathering what shall now be told, it was necessary to consult more than a dozen different sources, though the larger portion of the material was found in the "American State Papers," *Niles Register*, the Jarvis "Biographical Notice of Commodore Jesse D. Elliott," and Lieutenant Emmons's "Navy of the United States."

A modern sailor, in looking at the *Constitution* as she lies at her pier, might very well say, at first glance, that "the old tub couldn't get out of her own way"; and that would be to emphasize the fact that the lines of the old frigate above the water are wholly different from those of modern swift ships. The bows of the *Constitution* are as round and bluff as a duck's breast. Nevertheless, a little attention given to her dimensions will show that her model was not as bad as it looks to the modern sailor.

As designed (p. 10, vol. I., "Naval Affairs") the *Constitution* was 174 feet 10½ inches long on "the gun-deck from the rabbet of the stem to the post;" "moulded breadth of beam in the extreme part of the ship . . . one hundred feet, two inches before the rabbet of the post," 43 feet 6 inches; "depth in the hold taken from the strake next the limber strake," 14 feet 3 inches. This means from the gun-deck down to the inside plank laid next but one to the keelson. Because of the thickness of the timbers in the bottom of the ship she drew about twenty feet of water when loaded for a cruise. With these dimensions she measured, according to the rules of the time, 1,576 tons.

A comparison of these dimensions with those of a modern merchantman taken at random from an underwriter's list will be helpful. Thus, the *George B. Treat*, a Boston bark, is registered at 172 feet long

28.7 feet wide and 17 feet deep. The width of the merchantman is very much less than twice her depth, while the *Constitution* is more than three times as wide as she is deep.

In other words, this famous old Yankee warship was what a yachtsman might call the original Yankee "skimming dish." She depended on her breadth of beam to keep her upright when the wind blew high, just as our typical yachts of twenty years ago did. In her famous race with the British squadron off the Jersey beach — a race that had place only a few miles south of the international yacht racing grounds — the wide and shoal model was victorious, just as the Yankee yacht model has always been victorious. This is not to say that a breadth of beam equal to three times the depth of hold is the best known, but that the model of the *Constitution* was better than that of any warship she ever met.

THE CONSTITUTION.

The bows of the *Constitution* were made rounding because long twenty-four-pounders were to be pointed out of ports on each side of the stem for "bow chasers." The crew needed deck space when handling one of the old-time guns with its side tackles. But if the bows were round the lines were not as hard under water as one might think at first glance. Indeed, the under-water body of the old *Constitution*, if it be examined critically, will be found astonishingly near to that of some of the swiftest of our tiny racers, wherein the toboggan model always whips that approaching a needle.

And speaking of yachts suggests another very interesting comparison. The water-line length of the yacht *Columbia* (the cup defender) is a little less than four times her beam, and so was the *Constitution's*. The beam of the *Columbia* is a little more than twice the draft of the hull, properly speaking — that is, excluding the fin keel — and so, too, is that of the *Constitution*. The greatest breadth of beam in the *Constitution* is at about one-third of her length forward of her taffrail, and the *Columbia's* is not far from the same location. Of course, this is not to say the two models are alike; it is to call attention to some remarkable coincidences in their main proportions. Joshua Humphries, who designed the *Constitution*, knew how to determine the main proportions of his ships.

Just how fast the *Constitution* could sail has been recorded often in her log-books. When the squall struck her in her first famous race for the life of the nation she reached away with a wind that was barely free at eleven knots (sea miles) an hour. By her log during the year 1809 she showed "a speed of thirteen and one-half knots going free under top-gallant sails." Undoubtedly she had more than half a gale to drive her. It is likely, considering that her royals were furled, that the wind varied from thirty to forty miles an hour. She certainly had the wind just as she wanted it, and we may therefore compare her with the *Columbia* once more. In the *Columbia's* last race with *Shamrock* the two had all the wind they wanted; they carried all the sail they could stagger under, and it took *Columbia* one hour seventeen and a half minutes to run fifteen miles. It was the race of a life-time. No one need hope ever to see a more magnificent spectacle; but at best the flyer was able to sail at a rate of a little over twelve knots for short spurts. With a beam wind and smooth water she could do better — if she had things just to her liking, she might equal the record speed of the old *Constitution!*

In the log for 1851 is this entry: "Works within eleven points of the wind; steers, works, sails, sends and lies to well; rolls deep and easy, and sailing close-hauled has beaten everything sailed with." Nevertheless we learn elsewhere in her log that she was "not very dry in a seaway." In fact, we may confess that she had one serious defect in her model. Though always heavily sparred, her sides tumbled home from the

water-line up, after the fashion seen in the modern steam cruiser *Brooklyn*. Tumbling home is not a defect in the steamer, but it was in the frigate. According to her design the "topside tumbles home amidships" three feet. Had her sides been carried up in a vertical line, the angle of the shrouds supporting the masts would have been wider by that much space at the main-deck. On this subject Lieutenant Emmons says:

"The latter cause [tumbling home], combined with sharpness of vessel, heavy, live-oak frame, heavy battery and too much ballast, . . . has generally rendered her wet and uncomfortable in a seaway, hard on her cables, and no doubt was the principal cause of her laboring so much as to roll or pitch one of her long twenty-four-pounders out of her forecastle port, when on her passage to France in 1835, . . . parting several of her chain plates, etc."

And Captain Daniel Turner, who took her around the Horn in 1839, reported that she "labored beyond anything I had ever witnessed, and gave one a lively idea of what sailors understand by 'working like a basket.'"

But if she was strained she yet held together. She was built on honor. And because of the fearful strain she endured on another occasion we have a picture of the heart of the men who commanded her. In the course of that famous voyage wherein Captain Charles Stewart, by sailing her stern first as well as bow on, captured the *Cyane* and the *Levant*, a furious hurricane was encountered wherein she was worked until she leaked so badly that the carpenter, after sounding the well, went to Lieutenant Shubrick and said: "Sir, the ship is sinking."

"Well, sir," replied Shubrick, "as everything in our power is made tight, we must patiently submit to the fate of sailors, and all of us sink or swim together."

The dimensions and quality of her timbers will be appreciated even by those who never saw the naked frames of a ship. The specifications for her construction said the keel must be of "good sound white oak in three pieces; . . . sided in the midships eighteen inches; at the stem and [stern] post seventeen inches, and as deep as can be had."

I know of no record giving the exact dimensions of the timbers actually used in her keel, but for a frigate of the next size smaller the timbers obtained for the keel were as follows:

"One piece 80 feet long and 18 x 24 inches large; one piece 55 feet long and 18 x 30 inches large, and one 55 feet long and 18 x 23 inches large." There were five timbers in the keelson of this ship, all of them eighteen inches square, although the specifications demanded no larger timbers than 18 x 16. The Massachusetts ladies will have to search long to find such timbers as these.

The specifications called for gun-deck beams of "the best heart pitch pine," eighteen inches wide and fifteen deep. The "floor and raising timbers" were to be of white oak, sided twelve inches, and moulded from twenty-one inches deep at the keel to fifteen where the floor timbers joined them.

They called her "Old Ironsides," and the name was first applied, it is said, when one of her crew saw that a shot from the *Guerriere* failed to penetrate her plank. As the shot rebounded and fell into the sea he shouted: "Her sides are made of iron."

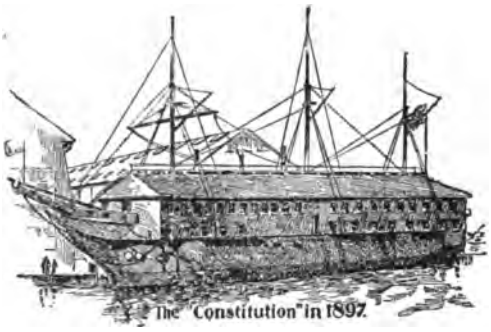
It is easy to believe this story, although her planking above the water-line was but four inches thick. The *Guerriere* carried on her poop and forecastle sixteen thirty-two-pounder carronades — short, light-weight guns that used round, cast-iron shot weighing thirty-two pounds each. To hurl a shot of that weight a charge of powder weighing no more than two and a half pounds was used. How small was the power of this charge will be better comprehended if we consider that in the long thirty-two-pounders of later years the powder charge varied from six to nine pounds, and in a modern gun throwing a shot of that weight the charge is about sixteen pounds of a vastly superior powder. The shot that rebounded from the well-seasoned white-oak plank of the *Constitution* weighed about thirteen times as much as the powder that hurled it. But that is not all that may be said. It was common in those days to put two balls in the gun over one charge of powder. Fancy hurling sixty-four pounds of shot with two and a half pounds of powder!

THE JACKSON FIGURE-HEAD.

It is to be observed that the original speci-

fications call for white-oak keel as well as frames. The change was made to live-oak when the need for haste in building the ship had passed away. As the reader will remember, we began building our navy as a defense against pirates. A right interesting story is that of the pirate aggressions on our Mediterranean commerce.

I have found no statement of the size of the *Constitution's* spars when she was first launched, but a scale draft found in an old copy of the "Kedge Anchor" shows that the royal yard, when the royal sail was set, was about one hundred and seventy-five feet above the water. Under the rule established by Joshua Humphries, who designed the *Constitution*, the main yard was twice as long as the beam of the ship, while the eyes of the main royal rigging were as high above the water-line as the ship was long over all. The sailmaker was allowed 10,112 yards of canvas when making her a complete suit of sails.



AT KITTERY (PORTSMOUTH) NAVY-YARD.

[The Daughters of 1812 are raising a fund to place her again in commission.]

The reader who knows something of her history will not have forgotten that the wheel by which the *Constitution* was first steered was shot away in the battle with the *Java*, and that it was replaced by the *Java's* wheel.

But when the details of the old ship are considered there is nothing quite so interesting as the story of her various figure-heads. When first launched the *Constitution* carried a proud effigy of Hercules on her stem, and the more one considers the careers of Hercules and the ship, the more appropriate that effigy seems as a figure-head. At any rate, as Hercules did for a time support the sky, as the fable says, so the *Constitution* did in actual fact support "the new constellation." But for her fortunes in war "the new constellation" would have been shot out of the firmament.

In the first war with the Barbary pirates (Tripoli) the Hercules was shot away. On returning home a common sort of a billet-head was put where Hercules had rested, and with this she fought her way through the War of 1812. At one time this billet-head was secured to a post at the head of the dry dock in the navy-yard at Charlestown, Massachusetts. It is now at the Naval Academy, Annapolis.

In June, 1833, while President Jackson was in Boston, it occurred to Commodore Jesse D. Elliott, then commanding the Charlestown navy-yard, that it would be a good thing to put a bust of "Old Hickory" on the bow of the *Constitution* in place of the plain billet then there. Accordingly he gave an order to a noted Boston carver, Laban S. Beecher, for the work, for which the sum of three hundred dollars was to be paid. The story of what followed, when it became known in Boston that a bust of Andrew Jackson was to be placed on the *Constitution*, is one of the most amusing known to the history of our navy.

The anti-Jackson men went wild. They offered to buy the unfinished block of wood, and raised their bids until the artist declared he could get twenty thousand dollars for it. Failing to buy it they threatened to steal it from Beecher's studio, and Elliott sent a file of sailors and carried it to the navy-yard.

At that threatening letters were sent to him, if we can believe his biography written at his dictation. But having started in to flatter the president (it was during Jackson's second term), Elliott was by no means deterred in his purpose by these threats. That he was somewhat alarmed by them, however, is apparent from the fact that he increased the number of guards at the navy-yard.

Eventually the wooden figure of Jackson, dressed like an old Roman senator, was completed, and placed on the ship. This was done early in May, 1834. The exact date I do not know, but *Niles Register* for May 17 of that year says it was done "about two or three weeks ago."

How the excitement grew in the city after the effigy was seen in place on the bow of the old frigate may be imagined. Handbills denouncing the act were distributed throughout the city, and a pamphlet describing Elliott's conduct at the battle of Lake Erie (wherein he failed to support Perry) was printed and sold in large editions.

On all this Elliott looked with growing wrath, but he had the support of the navy department, and the yard was well guarded —he had the weather-gauge of his opponents until the night of Wednesday, July 2.

On that night Captain Samuel W. Dewey, a Cape Cod mariner, belonging to the family of Admiral George Dewey, made his way into the navy-yard, carrying a saw. The old ship was moored between two ships of the line, well clear of the docks, but climbing up her bows Dewey sawed through the neck of the figure, lowered the head into the boat that had brought him, and carried it away. To excuse the marine guards, whom Dewey heard tramping to and fro on deck, it should be said that a violent storm was raging at the time.

The sensation that followed the discovery of this daring invasion of the navy-yard was but little less than that which followed the arrival of the old ship with the conquered *Guerriere's* crew on board. It was a nation-wide sensation, and it threatened at one time to become a campaign issue. For the Jackson men took it much to heart. How Elliott viewed the matter appears in the Jarvis biography of him.

"But the worst is yet to be told," says the biography. The Whigs, to the number of forty-four, gave a banquet in honor of the capture. "After the cloth was removed, the servants were sent from the room, the doors locked, and —Bostonians! blush while the revolting story is told! THE HEAD OF THE IMAGE WAS BROUGHT IN, LAID UPON THE TABLE, AND BACCHANALIAN ORGIES WERE HELD OVER IT."

The quotation is literal. They proposed, after the jubilee was over, to go to the navy-yard and "give the old commodore a devil of a rattling," so the biography says, but they learned that "the commodore was ready to return their salute; all the marines in the yard being under arms, and about one hundred and fifty sailors, well armed, ready to join them." With a couple of companies of marines and one hundred and fifty well-armed sailors to guard him, the commodore was entirely safe from the assaults of the hilarious diners.

To get even with the Bostonians, Elliott, after the matter had been duly reported to Washington, and proper orders obtained, took the ship to New York for repairs to the figure-head and she sailed out of Boston harbor with a painted canvas five-stripe flag wrapped around what remained of the effigy. This was, as the reader will remember, a fling at the New Englanders who wanted to set up a separate, five-state republic during the War of 1812. The satisfaction which the commodore had in this act is manifest in his biography.

When the ship reached New York (Elliott took her there) the firm of Dodge & Sons made a new head for the effigy, and it was quietly placed on the old trunk on March 14, 1835, after which the ship was anchored in the Lower Bay, where it would be out of the reach of excited Whigs. Later she was sent to Europe in command of Elliott, and it was on this voyage that she pitched a twenty-four-pounder out of a bow port. A Whig version of this accident said that "the figure-head under her nose made her so sick she was retching her insides out."

Two stories of the fate of the head that Captain Dewey carried away were told in those days. Elliott said it was cut to pieces and divided among those who held "orgies" over it. *Niles Register* says Dewey gave it to the secretary of the navy when a promise had been given that no prosecution should follow. The fact is, it was kept in Boston, and eventually came into the possession of J. & J. D. Rowle, wood carvers. In 1861 Mr. Jonathan Bowers, of Lowell, Massachusetts, bought it and set it up at a resort called Willow Dale, Tyngsboro, Massachusetts, and there the old head rests at this day.

Captain Dewey died on June 10, 1899, in Philadelphia.

The re-headed figure of Jackson remained on the *Constitution* until 1876, when it was removed and placed on the porch of the Seamanship building at the Naval Academy, Annapolis. The bow of the *Constitution* has since carried a billet-head similar to the one it bore in the battles of the War of 1812. But because Hercules was such a good figure-head for her, it is possible that the ladies who are now supplying the money for rebuilding her may yet give her such an effigy as she carried at first.

A paragraph about the pay of the officers when the old ship was compelling the people of the world to respect our young republic, is worth giving. Hull, Bainbridge and Stewart won lasting honors on $2.50 a day. Morris, whose ready wit suggested the use of the kedge when she was in the race with the British squadron, was receiving $1.33 a day. Able seamen were paid $17 a month. In connection with these facts read the following "memoranda" which can be found on page 554 of

volume I, "State Papers, Naval Affairs":

"The frigate *Constitution*, while under the command of Captain Stewart, has added to the capital of the Naval Fund as follows by captures made by said ship, viz.: *Susannah* and cargo, sold at New York, May 20, 1816, $29,709.12; goods from *Lord Nelson* and *Susannah*, in July, $572.86; same from the agents for captors, $1,704.48; total, $31,986.46. And to the United States nearly $8,000 in duties."

I feel like apologizing for mentioning any financial view of the old ship. I should not do it if I did not know that in time of peace an item of that kind reaches the hearts of many more people than all other kinds of items put together. This paragraph indicates what a full history of the ship would show, that the *Constitution* actually paid for herself in coin many times over.

An honest-built ship was "Old Ironsides" — a ship in many ways typical of the people who gave her birth. Of all the ships that ever sailed the blue salt sea none has ever earned as lasting fame as the *Constitution*.

SALT IN EARLY AMERICAN HISTORY.

BY EDWIN ERLE SPARKS.

"Salt springs, as we shall have occasion elsewhere to remark, are found in a thousand places, in all proportions of saline impregnations, from water that is merely brackish, to that which is much salter than sea water. It is obvious to remark the wise and benevolent provision of Providence for the population of the country, in thus providing, at such distances from the sea, an article so essential and indispensable to the comfort and subsistence of civilized man."

—*Flint's Geography of the United States*, 1832.

IN studying the larger aspects of the history of a people, their wars, their political crises, their revolutions, one loses sight of the determining value of the commonplace elements, the factors in their evolutions. An attempt is made here to show what can be done, even in a hasty sketch, with one of the most common commodities.

The English companies felt the necessity of providing their colonists with salt, when they sent them to America. The London Company sent out salt makers to Virginia and tried in every way to encourage the making of "bay" salt.[1] Evaporation by both natural and artificial heat was tried at Cape Charles, but little came of it, although, in 1633, some salt was shipped from Virginia to Massachusetts. Rumors of salt springs beyond the Alleghenies came from white prisoners escaped from the savages. They said that the Indians halted for several days at one of these springs, sucked up the salt water by means of hollow reeds, and boiled it down in their kettles and pans.[2] But no whites dared cross the mountains in search of the springs. In 1725 the colonial legislature of South Carolina passed acts to encourage salt manufacture along the coast.

In 1623 the Plymouth Company sent out to their colony a "salt-man" who was considered "a skillful & industrious man." The colonists were urged to "put some to him, that may quickly apprehende y^e^ misterie of it." In his history of the Plymouth colony, Governor William Bradford quaintly describes the ill success attending this venture:

"But he whom they sent to make salte was an ignorante, foolish, self-willed fellow; he bore them in hand he could doe great matters in making salt-works, so he was sente to seeke out fitte ground for his purpose; and after some serch he tould y^e^ Gov^r^ that he had found a sufficiente place, with a good botome to hold water, and otherwise very conveniente, which he doubted not but in short time to bring to good perfection, and to yeeld them great profite, but he must have 8 or ten men to be constantly employed. He was wisht to be sure that y^e^ ground was good, and other things answerable, and y^t^ he could bring it to perfection; otherwise he would bring upon them a great charge by imploying him selfe and so many men. But he was, after some trial, so confidente, as he caused them to send carpenters to rear a great frame for a large house, to receive y^e^ salte & such other uses. But in y^e^ end all proved vaine. Then he laid fault of y^e^ ground, in which he was deceived; but if he might have the lighter to carry clay, he was sure he could doe it. Now though y^e^ Gov^r^ & some others forsaw that this would come to little, yet they had so many malignant spirits among them, that would have laid it upon them, in their letters of complainte to y^e^ adventurers, as to their falte y^t^ would not suffer him to goe on to bring his work to perfection; for as he by his bould confidence & large promises deceived them in England that sente him, so he had wound him selfe in to these mens high esteme hear, so as they were faine to let him goe on till all men saw his vanity. For he could not doe anything but boyle salt in pans, & yet would make them y^t^ were joynd with him beleeve ther was so grat a mistrie in it as was not easie to be attained, and made them doe many unnecessary things to blind their eys, till they discerned his sutletie. The next yere he was sente to Cap-Anne, and y^e^ pans were set up ther wher the fishing was; but before somer was out, he burnte the house, and the fire was so vehemente as it spoyld the pans, at least some of them, and this was the end of that chargable bussiness."[3]

[1] The colonists recognized three kinds of salt: Bay salt, or that made along the coasts from sea water; white salt, or that made by reboiling out the impurities; rock or mineral salt, as found in the earth.

[2] Some writers claim that the Indians used the ashes of hickory wood instead of salt. See Bruce's "Economic History of Virginia," I., 167.

[3] From Bradford's "History of Plymouth Plantation," in Mass. Hist. Coll., fourth series, III., 170–1.

In 1660 salt was imported into Massachusetts from the Barbados Islands, the enterprise being backed by Boston capital. It was made from ocean water evaporated by the action of the sun. Thirty years later a monopoly was granted to a private company to manufacture salt from the marshes near Boston for a period of fourteen years. Samuel Sewall was a member of this company, which lasted for some twenty years, and records that he saw "the pots a Boyling."

This practice of giving a person or a company the sole right to make salt in order to encourage its manufacture was not uncommon in colonial times, and there was probably not a colony which did not have a "bay" salt works at some point on its coast. The method usually employed was to allow the ocean water to run into a clay-lined pond or wooden vat sunk in a salt marsh. When the works were located on higher ground, a windmill or horse-power was used to raise the salt water. A series of four such vats was arranged, called in their order, the water-room, pickle-room, lime-room and salt-room. Each was slightly lower than the preceding, thus allowing the water to flow by gravity from one to the other. The sun's rays evaporated the water from the vats, leaving the heavier mineral particles behind. In the lime vat, that mineral was separated from the salt.[4]

The chief obstacle to the manufacture of bay salt was the rain which fell into the open vats and diluted the salty contents. In later times, when mills made lumber plentiful, the vats were covered, but that was impossible in colonial days. Hence, up to the outbreak of the Revolution, little salt had been produced in the English-speaking colonies. The larger part of that consumed was brought from the Barbados, from Tortugas, and Turk's Island. That which was produced was not separated from the attendant minerals, and was very strong and acrid. It was employed chiefly in curing fish and meats.

England, through Charles Townshend, came near adding salt to the many articles taxed when imported into the colonies. This would have been such a grievance that the subsequent action of allowing the Americans to send their salt free to England seemed scarce a recompense for the alarm occasioned. Since the rebellious colonies could not make enough salt to supply themselves this privilege would amount to nothing.

No sooner had the Revolutionary war brought out British privateers than the rebellious Americans began to feel the lack of salt. Their foreign supply was cut off, but they had been learning for ten years through their Non-Importation associations and their Sons and Daughters of Liberty to depend on their own manufactures. The Continental Congress in 1775 recommended that the people "promote by sufficient publick encouragements the making salt in their respective Colonies." It was done gradually as the colonies adopted statehood. Many states offered bounties as high as two shillings a bushel for all salt made out of "sea or natural salt water in this state." Bounties were also offered at a less rate for the first five hundred bushels manufactured. Nearly every state placed an embargo on salt, allowing no one to take any from the state. Frequently the management of the salt was given to a committee styled the "Proprietors of the Salt," who seized all salt within the state, paying the owners a fair price, and then distributed it among the towns according to the population. They often sent vessels for salt, the state assuming the risk of their capture. They seized the salt owned by disaffected persons (Tories) who had left it behind them when they fled, or they confiscated it with their other property. The most serious task was to prevent captains selling salt from their vessels directly to individuals instead of to the state.

In Connecticut the selectmen had a right to seize any salt stored up by "Engrossers & Monopolizers of the Article of Salt." The same state tried to set up a salt works, and ordered the state furnaces to stop casting cannon long enough to make some salt kettles. But the kettles soon burned through and the whole enterprise failed. Pennsylvania had much the same experience at Tom's river, in Monmouth county, New Jersey, where she established a salt works, spent a large sum of money in building and guarding it, but obtained little of the needed article in return.[5] Before the war, salt had sold generally for about fifteen pence the bushel, but the price soon rose to many times that amount. In the exchange of commodities under state regulation, one bushel of salt

[4] In chapter XV., of "The Expansion of the American People," appearing in THE CHAUTAUQUAN, January, 1900, is an illustration of a salt works where the water is let in from an arm of the ocean. In the buildings are shown both the evaporation and boiling process.

[5] The superintendent, inviting the state officials to visit the works, says, "Here his no Musquitoes or flys to offend now, no house except a small kitchen without a chimney, but a good Store for Lodging & salt bags for feather beds & guarded under permission of the New Jersey authorities." From Penn. Archives, V., 56.

was reckoned worth two barrels of flour. The men were employed in the war, and the labor of making salt fell upon the women and children. John Adams, attending the Continental Congress at Philadelphia in 1777, writes to Mrs. Adams in Massachusetts that salt was selling for twenty-seven dollars a bushel. "All the old women and young children are gone down to the Jersey shore to make salt. Salt water is boiling all round the coast, and I hope it will increase."[6]

Among the numerous manufacturing enterprises advocated after the close of the Revolutionary war, salt found a place. One promoter pledges his life to the study of new processes until America shall produce as good an article as the Liverpool salt.[7] Chemists began to point out the fact that the water from the mineral or salt springs in the interior was much heavier with brine than the sea water. The springs in central New York were the best known and offered opportunity for a trial.

Father Jerome Lallemant, in 1645, makes probably the first mention of the salt springs of New York.

"The spring, they say, gives very good salt, rising in a beautiful prairie surrounded by trees of striking foliage. From eighty to a hundred feet from this salty spring one may see another of fresh water and these two opposites apparently take birth from the heart of the self same hill."

In 1654 another priest, Father Simon Le Moine, on a visit to Onondaga Indians, says:

"We tasted of a spring that they (the Indians) durst not drink, saying that there is a Demon in it which renders it foul; having tasted it I found it was a fountain of salt water; and in fact we made salt from it as natural as that from the sea; of which we carried a sample to Quebec."

Almost a half century later, Count Frontenac, on a less peaceful expedition against the Onondagas, says that he "camped at the place called the Salt Springs, which in truth they are. They produce enough of salt to make us wish that they were near Quebec; the cod fishing would be very easy then in Canada."

These stories were all carried to Quebec, the French headquarters, and rumors even reached the Dutch at New Amsterdam (now New York). The trading Netherlander, the child of the sea, cared little to investigate the interior country or to engage in any kind of manufacture. Not even the sole ownership of such discoveries granted to them by the States General tempted them. They called these rumors "Indian lies," although the Indian squaws brought salt with them when they came to trade at Fort Orange (now Albany).[8]

Soon after the New Netherlands fell into the hands of the English, Colonel Romer was ordered to visit a salt spring said to exist among the Onondagas and another well or spring which "blazes up in a flame when a light coal or firebrand is put to it." He was also to bring some of the salt back with him. Robert Livingstone, the colonial secretary for Indian affairs, visited the Onondagas the same year (1700), and reported that their country possessed plenty of salmon and all sorts of fish, with salt springs hard by to furnish salt for packing.[9] Already public attention was beginning to turn from the coast to the interior as a source of supply. Where the ocean water furnished four parts of salt in a thousand the salt springs gave one hundred and seventy parts.

Yet so slowly did migration move away from the tide-waters that the Indians were left in possession of the springs until the Revolution was over and the colony had become the state of New York. In 1788 she made a treaty with the Indians at Fort Stanwix, which opened the interior to settlement, but reserved "certain tracts" to them. If these reservations were supposed to include the salt springs, the white man showed little respect for them. When the "military bounty lands" were located in that region, the springs were reserved for the use of the state.

But the pioneers did not await the permission of the state. As early as 1788 the first settlers, having no means of purchasing or conveying salt from the seacoast, found their way to the salt springs. One man carried the kettle on his head with his coat doubled under it for a pad. Others carried an ax, a chain and the guns. Arrived at the springs, the kettle was suspended over the fire by the chain from a pole resting on forked stakes. A half-pint of salt was considered a good result of a day's labors. When a sufficient amount had been made, the kettle was hid in the bushes, if it could be afforded, and the homeward tramp begun.[10]

[6] From the "Familiar Letters of John and Abigail Adams," p. 301.

[7] "Description of the Principles and Plan of the Proposed Establishment of Salt Works for the purpose of supplying the United States with home-made salt." By James Fennell. Philadelphia, 1798.

[8] See the N. Y. Coll. Ms., III., 197.

[9] In the Doc. Hist. of Western N. Y., II., 651, 684.

[10] Few families could afford two kettles. Since the same utensil had to be employed in washing clothes, making maple sugar, soap, and salt, as well as for boiling meat for the table, it was almost constantly in demand. On the history of the New York salt springs, see Clarke's "Onondaga," II., 8.

In 1794 a blockhouse was built at the springs for the protection of the salt-makers. Permanent caldrons were now set in arches to replace the kettles. Instead of dipping up the spring water, the makers bored into the earth and obtained much stronger saline water. In 1797 the state allowed anyone to make salt at the springs on payment of a royalty of a few cents a bushel. The next year the Federal salt company was organized, which set up thirty-two caldrons in "blocks" of eight. The reservoirs were made of hollowed white logs.

The presence of salt in central New York was felt to be a powerful factor in the ultimate peopling of that region, although it was offset for many years by the hostile Indians and the swampy impediments to roadways. Pennsylvania and Virginia lamented the fact that nature had not provided similar attractions for their "back lands," as the interior was called. Game abounded, but without salt to preserve the meat no provision against the future could be made.

The debates upon the first import tariff law under the constitution furnish one of the few opportunities of appreciating how precious this common salt was to the frontier settlers.[11] When a duty of six cents a bushel was placed on salt, a member from South Carolina said:

"This is a tax particularly odious to the inhabitants of South Carolina and Georgia. The back parts of that state are obliged to haul all they consume two, three, and four hundred miles in wagons, for which they pay seven shillings sterling. Add to this the first cost, which is about one shilling, though sometimes more, and you will find the burden sustained by those who live remote from the seashore sufficiently unequal."

The tax was also opposed by representatives from the upland portions of Pennsylvania and Virginia. They declared that it was fully eight hundred miles from the Atlantic coast to the nearest supply in the western country, and people situated midway would be greatly distressed; that the people of the seacoast pursued a mercantile calling whilst those in the back parts raised cattle and therefore needed five times as much salt as the lower regions. They considered it indeed a slight redress when in return for the salt duty Congress placed a drawback[12] on salted provisions and salt fish.

The "source of western supply" meant Kentucky and Ohio, since the Pennsylvania and Kanawha (now West Virginia) salt springs were discovered at a later period. When Washington was locating the western lands to which he was entitled under the bounty acts of the Indian wars, he heard of the four salt springs, one of which was on the Kentucky river. He expressed the wish that he could establish one of his surveys there, promising that he would immediately turn it to an extensive public benefit as well as private advantage.[13] No doubt these springs were in the famous "licks" with which Kentucky and Tennessee abounded. Early travelers had seen vast herds of buffalo crowding about these licks, making the woods resound with their bellowings and the noise of their fighting. The salty ground had been trampled and licked down over so much space as ten acres at the Big Bone Lick in Kentucky. In this same swamp were found the bones of some huge extinct animal which is now called the Mammoth. The first campers at the lick were said to have used the rib bones as supports for their tents. Less noted was the Blue Lick, so called because of the color of the soil, the Buffalo Lick and Salt Lick. Salt was also made on Salt Lick creek near the Ohio.

The white hunters of Kentucky began to boil these saline waters at a time impossible to determine. In 1778 Daniel Boone and twenty-eight companions were captured by the Indians when making salt at the licks, remote from any block-house or "station." Kettles were carried from Jonesboro to the Tennessee salt springs as early as 1789. "Good old Kentucky salt" was advertised in Cincinnati in 1794.

A letter from Lincoln county, Kentucky, in 1785, says:

"The owners of these springs reside commonly in the old part of Virginia or Maryland, and carry on the business of salt-making by negroes and ignorant people, under the direction of an overseer as ignorant as themselves; so that it is impossible to learn anything from them worth hearing . . . It is remarkable that the water from which they boil the salt is almost as black as ink, owing, as it is supposed, to its passing through a large pit of coal; and this idea is strengthened by the smell of the water when boiling, resembling that of the burning of coal, with a very strong mixture of sulphur. This blackness, however, disappears before the water is half boiled away; and the salt appears perfectly clean and very white."[14]

The settlers at Marietta, Ohio, "who paved the way for empire," brought all their salt over the mountains on horseback from the Atlantic ports. It cost from six to ten

[11] See the Annals of Congress, vol. I.

[12] A "drawback" is an offset allowed on duty-bearing goods usually to relieve some hardship of a tariff.

[13] See Sparks's "Washington," vol. II., 377.

[14] This letter was printed in the Mass. Hist. Soc. Proceedings, vol. XII., 38. In vol. XV. is a description of the acts for the encouragement of salt making in Revolutionary times.

dollars per bushel and made the article as precious as in early England days when hiding the salt gave birth to the word "salt-cellar" (Latin, *celare*, to conceal). Rumors came to them of a salt spring on a branch of the Scioto river, which was used by the Indians. Three men formed a speculating company and embarked with hunters and woodsmen in the autumn when the streams were full. Passing down the Ohio, and up the Scioto to Leading creek, they landed and concealed their pirogue. Then they followed path after path up the stream until they found a place where numerous fires had been kindled. Near by was a hole from which the brackish water had been taken to be boiled. Filling the kettle which had been brought along, they boiled the water as rapidly as possible, keeping a lookout for the Indians, since this was during the Indian war.

Satisfied with the tablespoonful of salt which the water produced, they hurried back to their canoe and rowed away followed by a shot from the Indians. Later they learned that they had been discovered by two Indians who ran to the Indian town of Chillicothe and returned with a sufficient force, but too late to catch the cunning white man who had learned their carefully guarded secret.

A Philadelphia speculator purchased the secret for fifteen hundred dollars, but when he tried to enter the land the United States had resolved to reserve all the salt lands for the public benefit. The government tried to guard against the monopoly of commodities at an early day.[15]

After peace was made with the Indians, the people of Marietta and adjacent settlements continued to make salt in small quantities at the Scioto salines, furnaces being erected which produced about twenty thousand bushels a year. The salt was worth three dollars a bushel at the works. Since the water was so weak, seven hundred gallons of water making but a bushel of salt, the Kanawha salt by 1810 had superseded entirely the Scioto supply.

During the Revolutionary war there had been a few "squatters" on the Kanawha, in what is now West Virginia. They made a little salt for their own use, but it was not until 1797 that a furnace was built and salt-making begun on an extensive scale. Selecting a section of a hollow sycamore tree, the salt-makers placed it on end in the spring and built a platform about its upper opening. A man with pick and shovel climbed down into it and the earth which he removed was lifted to the platform by a bucket made from half a whisky barrel operated by a "swape" or sweep. In this way the "gum" or casing of the well was gradually sunk. From its bottom, holes were drilled down into the rock by means of chisels until a depth of forty feet was reached. In this hole a tubing was inserted, made by whittling out two half tubes and wrapping them with twine. The salt water was raised to the pans by means of a slender bucket. The labor of making this well occupied eighteen months, but reduced the price of salt to four cents a pound.

The "Kenawha strong red salt," as it was called from its iron tint, was sold at the mouth of the river to vessels passing down the Ohio, and was the last source of supply until one reached Shawneetown, near which the "Illinois saline" was located. Salt had sold on the Ohio for five dollars a bushel before the Kanawha furnace was built, but it now fell to one dollar.[16] These "Illinois salines" were reserved by the government and operated by individuals and companies. Many came from the south and were allowed to bring in their slaves as laborers. Between 1811 and 1815 these salt-works paid the government over twenty-eight thousand dollars in royalties. They formed the great supply for the western country until the development of the Michigan field about 1860.[17] Before that time increased means of transportation had made salt no longer a factor in determining lines of migration.

[15] See Hildreth's "Pioneer History," chap. XIX.

[16] Described in Maury and Fontaine's "Resources of West Virginia," chap. XII.

[17] In 1824 salt was being made at Onondaga, New York; in Pennsylvania on the Conemaugh and the Kiskiminetas; in Virginia on the Kanawha and the Holston; in Ohio on the Muskingum at Yellow Creek and near Jackson; in Kentucky at Sandy, Grave Creek, Vanceburg and Old Licks; at Salt Creek and Brookville, Indiana; and at Vermilion and near Shawneetown, Illinois. In 1890 salt was made in fifteen states of the Union, Michigan leading, with New York second and Ohio third.

THE DAUGHTER OF THE REGIMENT.

(Fifth Rhode Island.)

BY CLINTON SCOLLARD.

Who with the soldiers was stanch danger-sharer,—
  Marched in the ranks through the shriek of the shell?
Who was their comrade, their brave color-bearer?
  Who but the resolute Kady Brownell!

Over the marshland and over the highland,
  Where'er the columns wound, meadow or dell,
Fared she, this daughter of little Rhode Island,—
  She, the intrepid one, Kady Brownell!

While the mad rout at Manassas was surging,
  When those around her fled wildly, or fell,
And the bold Beauregard onward was urging,
  Who so undaunted as Kady Brownell!

When gallant Burnside made dash upon Newberne,
  Sailing the Neuse 'gainst the sweep of the swell,
Watching the flag on the heaven's broad blue burn,
  Who more high-hearted than Kady Brownell!

In the deep slough of the springtide debarking,
  Toiling o'er leagues that are weary to tell,
Time with the sturdiest soldiery marking,
  Forward, straight forward strode Kady Brownell.

Reaching the lines where the army was forming,
  Forming to charge on those ramparts of hell,
When from the wood came her regiment swarming,
  What did she see there,— this Kady Brownell?

See! why she saw that their friends thought them foemen;
  Muskets were leveled, and cannon as well!
Save them from direful destruction would no men?
  Nay, but this woman would,— Kady Brownell!

Waving her banner she raced for the clearing;
  Fronted them all, with her flag as a spell;
Ah, what a volley — a volley of cheering —
  Greeted the heroine, Kady Brownell!

Gone (and thank God!) are those red days of slaughter!
  Brethren, again we in amity dwell;
Just one more cheer for the Regiment's Daughter! —
  Just one more cheer for her, Kady Brownell!

A CALIFORNIA PLYMOUTH ROCK.

BY MARY H. FIELD.

IT was a quarter of a century after the discovery of America that Balboa stood "silent upon a peak in Darien" and saw the horizonless western sea. Seven years later the great navigator, Magellan, brought his gallant little squadron through the channel that bears his name, and found himself upon the ocean which he named the Pacific. The conquests of Spain soon extended to Mexico, and during the sixteenth and seventeenth centuries Spanish explorers and adventurers were ever and anon creeping northward from that country, trying to extend the borders of New Spain. In 1542 one of these, Juan Rodriguez de Cabrillo, found and carefully described a beautiful bay with rocky cliffs and long stretches of sandy beaches, all bordered with a forest of pine trees. He named it Bahia de los Pinos.

More than fifty years later another bold navigator, named Sebastian Viscaino, sent out by the viceroy of Mexico, the Viscount de Monterey, rediscovered the bay, and named it for his royal master. By this name it has been known ever since. With Viscaino were three Carmelite friars, one of whom, Padre L'Ascension, was a good chronicler and map-maker. To him Spain was indebted for the first accurate map of the coast. It was the 17th of December, 1603, when Viscaino brought his little ships around Point Pinos and anchored in this safe harbor. The next day they carried on shore the church tent which was always part of the equipment of these devout seekers after new possessions for king and pope. It was set up under an old oak tree near a spring of fresh water, and here with solemn ceremonies the new land was dedicated to the church. The place is well known still, though the oak perished long ago. It is marked by a cross placed there by the mission fathers long afterward. It is the Plymouth Rock of California, although the friars who consecrated it would doubtless have frowned at the Pilgrim Fathers of Plymouth bay, to be in their turn scowled upon by Captain Miles Standish and his stern comrades. Viscaino and his men soon departed, but Padre L'Ascension wrote enthusiastically of the bay and the adjacent country. Of the natives he wrote that they were so docile and friendly he thought they could easily be made into good Christians. Viscaino himself went to Spain to tell King Philip III. the wonderful story of this coast, its vast extent and almost limitless resources. But Spain had other affairs on hand for the next hundred and fifty years, and so the gentle savages were left in peaceful possession. A little before Viscaino's visit to Monterey bay the great English sailor, Drake, had brought his ship, the *Golden Hind*, around the Horn and up the coast to the vicinity of San Francisco bay, though he failed to discover that great harbor. The chaplain of Drake's ship was also an admirable journal-keeper, and to him we owe a delightful narrative of their six weeks' stay on the California coast, and an especially interesting account of the almost too kind reception given to them by the poor natives. These Indians were so astonished at the white men and their ships that they fell upon their faces in adoration, sure that at last the gods had come to visit them. All their little store of food and skins and ornaments was humbly offered to these superior beings. During Drake's entire stay they could not be restrained from acts of worship, and they begged constantly that he would remain and rule over them. When these wonderful visitors departed, tears and bitter lamentations told the story of the Indians' grief and disappointment. Drake, of course, formally took possession of this unknown region in the name of God and Queen Elizabeth. The Church of England therefore justly claims priority among the Protestant churches on this western coast. Drake named the country New Albion.

It was not till 1770 that the quiet waters of Monterey bay were again crossed by any vessel save the Indian's canoe. How mythical by this time must have become the legend of the white sons of the gods! Amid self-denials and hardships incredible Jesuit missionaries had been trying for years to keep up missions among the poor savages of the peninsula of Lower California. But King Charles III. of Spain, for political reasons, banished the Jesuits from his kingdom and turned even the Mexican missions over to the Franciscan friars, with Padre Junipero Serra

as president. In 1768 King Charles sent orders to Mexico to fit out an expedition to again take possession of the ports of San Diego and Monterey, and the Mexican viceroy put the matter in the care of José de Galvez, a capable and energetic man. He made Padre Serra his chief adviser and together they planned the great enterprise. They gathered a large party of soldiers, sailors, priests, and Christian Indians, who were to be provided with all needful things, and sent half of them by land and half by sea to San Diego and to Monterey. Two vessels were fitted out with crews and captains, half the soldiers, blacksmiths, mechanics, a commander for the soldiers, and a priest as spiritual guide for all. Besides the needful supplies for the voyage the vessels were loaded with grain and all kinds of seeds and implements. The land expedition was headed by a brave soldier, Gaspar de Portola, and was made up of twenty-five foot soldiers, three muleteers, Indians and two friars. One of the friars was Padre Juan Crespi, whose journal is a historical treasure; another was Padre Junipero Serra, whose name is linked with the story of all the old missions of California. He was feeble and lame almost to helplessness but always cheerful, heroic, and abounding in love and in zeal. The land party marched through the desolate cactus desert for more than forty days before they reached San Diego bay and saw the tall masts of the ships standing like friendly guide-posts to welcome them. The travelers by sea had suffered from sickness more than had the land party. Scurvy, as was usual in those days, had carried off a large number, while the travelers by land had lost only by the desertion of many Indians. Only one hundred and twenty-six men remained out of the two hundred and nineteen who had started.

These were the first white settlers of California. Whatever else they may have been they were loyal and God-fearing men. In all the journey by land wherever they stopped for rest a rude booth was made for religious worship, a cross was set up, divine services were held, and formal possession was taken of the land.

After only five days of rest Portola hurried north with sixty-five soldiers, muleteers and Indians. Father Crespi, the journal-keeper, went with him. They followed the coast-line through unbroken forests, over steep mountains and through tortuous cañons, receiving only kindness from the natives, who traded with them and peaceably allowed the priest to baptize their little children and to give them Christian names. They experienced violent shocks of earthquake in the Los Angeles region, but they had felt earthquakes before, and pushed onward trusting in St. Francis, their patron saint. At length they reached the sought-for bay, but, failing to recognize it, Portola led his weary and footsore men nearly a hundred miles farther, till they discovered the great bay which they named San Francisco. Exhausted, sick, and with scanty rations they turned back and reached Monterey bay November 28, 1769. Here they set up one of their usual crosses on the very spot where Viscaino had planted his in 1603 — still failing to see that this was the place they sought. Two months later they were once more with Padre Serra in San Diego where fresh supplies soon reached them from Mexico.

The same vessels brought orders to Portola to proceed directly to Monterey, and the good soldier made haste to organize a fresh expedition. April 17, 1770, they started anew, Portola and Father Crespi, with nineteen soldiers and three Indians, going by land, while Father Serra, with provisions and church supplies, went by sea. On the 24th of May they reached Monterey and found their cross hung with votive offerings from the poor children of the forest, who had somehow taken it as a religious symbol. At last Portola and Crespi recognized this as Viscaino's bay, and then Padre Serra's ship came sailing safely into port, having been much delayed by contrary winds. Under the historic oak the mission bells were hung, a shrine made for the Virgin, holy water sprinkled upon the earth, the *Te Deum* chanted and mass said. Portola held up the Spanish flag, and Church and State were formally installed. Thus was inaugurated the mission period of California's history. This station was named San Carlos, and was soon permanently located a few miles south of Monterey on the south side of Point Pinos in a more sheltered position. It is known now as Carmel Mission.

In these missions the plan was always to have a protecting band of soldiers stationed in a rude fort near at hand but under a separate governor whose title was El Commandante. The missions were strictly under the control of the padres. Portola was the first military governor of California, but soon turned the government over to his lieutenant, Fages, and returned to Mexico. Padre Serra and his friend Padre Crespi, now joyfully began their missionary work. The gentle tribes around Monterey bay were not hard

to win and the friars were wise and tactful men. Their plan was to allure, not to force; and a little kindness brought the poor "Gentiles" (as the fathers always called them) into the fold. Daily rations of boiled corn were given them, and soon they were induced to build their little *tule* huts near the mission, and to listen daily to religious teaching. The next thing was to baptize them, and then they were "converts." After a little they were taught simple arts of agriculture and stock raising — later on all common mechanical work for both men and women. The government of the fathers was strictly paternal, Solomon's methods being kept in mind. But the poor creatures had suffered too often from famine not to be appreciative of the advantages of the new régime. Above all Father Serra truly loved them and longed for their salvation. He always called them his children. They were repulsive in appearance, filthy in habit and incapable of much advancement, but they were God's children, and Father Serra loved and adopted them. Everything was done to make the rude little mission churches attractive. At first they were simple stockades roofed with grass, and *tules* plastered with mud; but there were always bright pictures and showy altar decorations. The mission at Monterey was wonderfully successful. Fifteen miles square of land was assigned by Mexico to each mission. It was but a few years until the mission converts were counted by thousands, the mission granaries full to bursting, and the mission herds of cattle and sheep and horses overrunning the whole land. Pueblos (villages of settlers) grew up around the missions; and, although there was often friction between military authority and that of the church, peace and prosperity reigned. New missions were formed in the interior by the zealous friars, and religion brought at least a semi-civilization. The outside world was of small account. Transports from Mexico brought needful supplies two or three times a year, and occasionally couriers came overland with letters and official communications. Governors who remained a longer or shorter time, according to their pleasure or popularity, were appointed by Mexico. Tradition says there are fifteen of these early rulers buried in old Carmel mission. Before 1800 there were settlements all around the bay of Monterey. About this time Captain George Vancouver, of England, brought two ships into the harbor and took observations of everything. He called the country New [illegible]n, remembering Drake's visit, and although he was at first welcomed, the people, a little afraid he was an English spy, made a law that foreign vessels should not send men ashore save for wood and water. Soon after this Yankee trading vessels began to appear, and naturally a brisk exchange of commodities sprang up. Tallow and hides were the chief exports, though valuable furs were often exchanged for Yankee notions. The padres disapproved in vain. The world crept in. Little children were numerous, many of them with Mexican fathers and Indian mothers, and a certain good Governor Borica established schools in every pueblo. Only fourteen out of the fifty soldiers at the *presidio* could read or write, but ignorance was bliss in those days. Borica wrote home when his little son was born, "He is a Californian! It is the best country in the world to live in long and well."

In 1822 Mexico threw off the yoke of Spain, but this did not much affect the Californians. In 1824, however, Mexico, in great straits for money, looked covetously at the rich California missions, and ere long devised a scheme for making them the property of the government. This was called the secularization of the missions. Under this secularization the missions fell into decay. The Indians strayed away and relapsed into savagery. Misrule made the people unsettled and miserable, but a new era soon dawned. The Anglo-Saxon began to be in evidence, and some of Monterey's best pioneers settled in or near the town during these years. In 1842 there were fifteen thousand people in California, two thousand of whom were Americans.

In 1842 an American man-of-war, the *Cyane*, under Commodore Jones, came into the bay and sent a small force ashore to demand the surrender of the government to the United States — a decidedly premature step, as then trouble was simply brewing between the United States and Mexico. But Governor Alvarado was easily convinced that discretion was better than valor, and up went the Stars and Stripes. American government lasted only one day. Thomas O. Larkin, the leading American citizen of Monterey, a most sensible, honest public-spirited man, acted as interpreter and general pacificator, and persuaded Commodore Jones he had been too hasty. So Mexico reigned again.

In 1845 came across the Rockies the spirited young pathfinder, Fremont, with a gallant company, who though ostensibly explorers were ready for adventures, and perhaps for a hand in military conquests. The

time soon came. In July, 1846, Commodore Sloat, with the United States frigate *Savannah*, came into Monterey bay where already lay three other United States vessels — the *Levant*, the *Cyane* and the *Warren*. All the officers were anxious to take possession, but the commodore was disposed to wait for definite instructions. Young blood conquered, and Captain Mervine, of the *Cyane*, was sent on shore with two hundred and fifty marines to demand a surrender. It was July 7. No resistance was made, and Old Glory has floated over Monterey ever since. Five days later an English squadron arrived, commanded by Sir George Collingwood, and it was thought that if the enterprising Yankee had not been ahead there might have been a British claim presented.

Commodore Stockton soon followed Commodore Sloat; then came Commodore Shubrick in the *Independence*, then General Kearney and General Fremont, and anon four transports with Colonel Stevenson's New York regiment of volunteers.

On the departure of General Kearney in May, 1847, Colonel Richard B. Mason, by order of the United States government became military governor of California pending a treaty of peace with Mexico. Although he met with some opposition and there was considerable resistance from a Mexican party, the battles, such as they were, never were fought near Monterey. As far as possible the Mexicans were conciliated and matters were soon adjusted. Edward Gilchrist and Rodman Price were each for a little time *alcalde* of Monterey, but were succeeded by Rev. Walter Colton, chaplain of the frigate *Congress*, then in the bay. Commodore Stockton made the appointment, but Mr. Colton was so popular that he was formally elected; and for three years he held the post which at first he had taken as a great joke. He set about reforms and improvements with real Yankee spirit. With the American occupation a great advance began. Twenty-seven new houses went up in 1847, among them being the first brick house in California.

"My jurisdiction extends over an immense territory and a most heterogeneous population," wrote Alcalde Colton. "Here is the reckless Mexican, the licentious Spaniard, the scolding Englishman, the absconding Frenchman, the luckless Irishman, the plodding German, the adventurous Russian, and the discontented Mormon. All want little work and less law!"

On Sundays Chaplain Colton conducted religious services on the *Savannah*. During the week he held a kind of justice's court where he made decisions worthy of a Solomon in all sorts of cases, from highway robbery down to questions of family government or domestic infelicity. Colton planned and superintended the construction of the fine stone building which long bore his name. It was built by the labor of the various culprits whom the *alcalde* fined in this way. In this Colton Hall he started the first public library in the state, and here he carefully preserved files of newspapers and pamphlets of that early day. He also published the first newspaper. He found a hand press and some rusty old types in the government building, and himself cut a sheet of tin into rules and leads. The only paper was that used for wrapping tobacco, but he made it do and got out a weekly sheet about the size of foolscap, but it sold like hot tamales. The mail was still brought by post riders from San Diego, but in '49 a monthly line of steamships was established between New York and California. The Argonauts were pouring in, for gold was discovered in 1848, but they landed chiefly at Yerba Buena, now San Francisco, and it soon eclipsed Monterey.

Late in August, 1848, came the news of the formal ceding of California to the United States. If any in Monterey failed to rejoice they told it not. Celebration was the order of the day. In 1849 Governor Riley (third governor by United States appointment) issued a proclamation calling for an election of delegates to a convention to be held in Monterey for the purpose of making either a territorial or a state constitution. Forty-seven delegates met in Colton Hall. Seven were native Californians. Many could not speak English, so interpreters were necessary. But it was a fine, strong, sensible array of men. They settled the California eastern boundary, chose the state seal, and formed an excellent constitution. Chief among its provisos was one declaring that there should be no slavery here. But they voted the capital away to a more central part of the state, and with that much of Monterey's glory departed. To be sure it was still a whaling station and had a small lumber trade, but the old, old habit of taking a *siesta* fell upon the town, and this time it was a nap of many years. The once gay capital lay like a stranded ship. There was little commerce and less business. The town was always picturesque as a bit of old Spain, with its adobe houses and red-tiled roofs, and its Mexican inhabitants had a certain native dignity and grace to which the Yankee may

never attain. Leisure is always more beautiful than haste.

Thirty years did this municipal nap last before the whistle of the locomotive broke it up. The Southern Pacific Railroad crept quietly into this Sleepy Hollow in 1878, and Monterey awoke and rubbed her eyes. In 1880 Del Monte arose like Aladdin's palace, the most graceful piece of hotel architecture, set in the most beautiful natural park that the world contains. Its magnificent bath house transformed the process of bathing in Monterey bay from a test of hardihood to the luxurious indulgence of the Sybarite, and Monterey became the Newport of the Pacific and the hostelry of Del Monte the Mecca of tourists.

While Monterey was asleep other towns and villages grew up around the bay, which have shared in its later popularity. This is particularly true of Pacific Grove on the south side of the bay whose pine forest gave the name to Point Pinos. This grove became a popular camp-ground under the auspices of the great church which has recognized more than any other the inspiration which comes from out-door worship and has always held camp-meetings. This glorious natural cathedral was given to the Methodist Episcopal conference by its generous owner, Mr. David Jacks, and was dedicated to religious uses. But from the camp-ground of 1871 it has grown into the prosperous city of the present time — a city which is the chosen gathering place of all our finest moral and philanthropic conventions and the home of the famous Hopkins Laboratory for the study of sea life. Here in 1879 came Bishop John H. Vincent to attend a Sunday-school convention, but with his head and heart full of the Chautauqua idea, and here that idea took root deeper than the pines, more lasting than the cypresses. Pacific Grove is the Chautauqua of this coast.

In 1886 there was a grand celebration of the fortieth anniversary of American occupation, and in 1896 of the fiftieth, both held at Monterey with processions and music and speech-making and feasting in true California style. There were a few pioneers left to take the honors of these memorial days, notably General Vallejo of the Spanish régime and Captain Toler, the man who raised the flag under Captain Mervine in 1846.

And so the story of the bay is told. From the Indian wigwam to Hotel Del Monte is a long step; from the savage pow-wow, or even from the Spanish fandango to the Chautauqua Assembly is a longer one. Sometimes the lovers of good old times cry out against the changes, and, like their neighbors the crabs, would fain walk backwards. But the Anglo-Saxon is in possession and, like the old Roman, he assimilates what he conquers. The Spaniard need not, however, be spoken of wholly in the past tense. He is still in evidence at Monterey and all through our coast towns; not only in adobe houses but often in palatial dwellings, the dark lustrous eyes of the daughters and the graceful carriage of the sons bespeak a strain of the old pioneer blood. The poor Indian alone seems destined to extermination. Only his memory lingers in his old haunts, and Father Serra's majestic figure crowning the historic hilltop seems surrounded by kneeling shades. A few dwindling rancherias still exist back in the foothills, and exquisite Indian baskets are still made by a few of these poor folk. Now and then one dies at an incredible age.

But if much is gone there are certain ethereal things which survive: the adventurous spirit, the indomitable energy, the love of nature and out-of-doors, the hatred of all things low and narrow, the broad kindliness, the genial hospitality of our pioneers — these are a part of the birthright of California's sons and daughters. May they prove an immortal heritage.

Most fitting is the statue of Father Serra, erected by Mrs. Leland Stanford in 1887. It stands on an eminence near where he first landed, and represents him in the act of stepping from a boat, crucifix in hand, with his delicate spiritual face illumined by steadfast purpose and immortal hope. Well may he stand there forever in imperishable granite looking far off over his old field. He is the true hero of the story of Monterey bay.

AMERICAN HISTORY LISTS FOR HOME LIBRARIES.

When THE CHAUTAUQUAN began the publication of the series of historical articles on "The Expansion of the American People" last fall, a number of specialists in prominent universities were asked to suggest lists for home libraries on American history. The purpose of the inquiries was to secure opinions regarding the best works on the history of our country which could be procured by people of moderate means.

Two questions were asked:

(1) If a person could devote $50 to the purchase of books on American history, what would you advise him to buy?

(2) If one could afford to spend not more than $25, what books should he select?

Professor Albert Bushnell Hart, of Harvard, has furnished the following:

In "Channing and Hart's Guide," I have tried to answer substantially the question to which you invite a reply for THE CHAUTAUQUAN. Some additional books have been published, and it may be worth while to restate as follows:

FIFTY-DOLLAR LIST.

For fifty dollars I should advise the purchase of

*Edward Channing. "Student's History."

*A. C. McLaughlin. "History of the American Nation."

Alexander Johnston. "The United States."

Henry Cabot Lodge. "Short History of the English Colonies."

*Old South Leaflets, 4 vols.

Edward Stanwood. "History of the Presidency."

Richard Hildreth. First Series. "The History of the United States," 3 vols.

James Ford Rhodes. "History of the United States," 4 vols. published.

*Johnston and Woodburn. "American Orations," 4 vols.

Francis Parkman. "French and English in America," 9 vols.

*American Statesmen Series, including the lives of Franklin, Washington (2 vols.), Hamilton, Jefferson, John Quincy Adams, Jackson, Clay (2 vols.), Calhoun, Lincoln (2 vols.), Stevens—(13 vols.)

William Macdonald. "Select Documents, illustrative of the history of the United States," 2 vols., published.

For $25 I should buy the books starred [*] in the above list.

Professor Andrew C. McLaughlin, of the University of Michigan, has furnished the lists below:

FIFTY-DOLLAR LIST.

Schouler, J. "History of the United States." (New York, Dodd, 1895; 6 vols., $13.00.)

Lodge, H. C. "A Short History of the English Colonies in America." (New York, Harper, 1896; $3.00.)

*Lecky, W. H. "The American Revolution." (Ed. by Woodburn.) (New York, Appleton, 1898; $1.50.)

Dodge, T. A. "A Bird's-eye View of the Civil War." (Boston, Osgood, 1883, or Houghton, 1897; $1.00.)

*Hart, A. B., Editor. "The Epochs of American History." (New York, Longmans, 1891–93; 3 vols., at $1.25, $3.75.)

*Parkman. "The Old Régime in Canada. The Pioneers of France in the New World." (Boston, Little, 1887-8; at $1.50, $3.00.)

*Fiske. "The Beginnings of New England," or "Old Virginia and her Neighbors," 2 vols.; "The Dutch and Quaker Colonies in America," 2 vols. (Boston, Houghton, $10.00).

McMaster, J. B. "History of the People of the United States." (New York, Appleton; 5 vols., at $2.50, $12.50.)

*Macdonald. "Select Documents Illustrative of United States History, 1776–1861." (New York, Macmillan, 1898; $2.25.)

Statesmen Series. Schurz, "H. Clay" (2 vols.); Morse, "Lincoln" (2 vols.); Lothrop, "Seward"; McCall, "Thaddeus Stevens"; Von Holst, "Calhoun." (Houghton; at $1.25–$8.75. Discount of 20 per cent can be obtained on most of these books.

For McMaster, might be substituted J. A. Rhodes' "History of the United States Since the Compromise of 1850." (Harper; 3 vols., at $2.50 per vol.)

The $25 list is made up of the starred [*] books in the $50 list and the following:

Stanwood, E. "A History of the Presidency." (Boston, Houghton, 1898; $1.50.)

American Statesmen Series. Morse, "Thos. Jefferson"; Sheppard, "Martin Van Buren"; Schurz, "Henry Clay"; Von Holst, "John C. Calhoun"; Morse, "Lincoln" (2 vols.); Lothrop, "Seward." (Boston, Houghton; $1.25 per vol.) A discount of 20 per cent or more can be obtained on most of these books.

BOOKS RECEIVED.

THE MACMILLAN COMPANY, NEW YORK.

Literary Interpretation of Life. By W. H. Crawshaw, A. M. 4⅝ x 7. $1.00.

The Student's Life of Jesus. By George Holley Gilbert, Ph. D., D. D. 5¼ x 8.

Politics and Administration. By Frank J. Goodnow, A. M., LL. D. 5 x 7⅝.

The History of Language. By Henry Sweet, M. A. 4 x 6. .40.

Introduction to Science. By Alex. Hill, M. D. 4 x 6. .40.

A History of Politics. By Edward Jenks, M. A. 4 x 6. .40.

The Care of the Child in Health. By Nathan Oppenheim, A. B., M. D. 5 x 7¼.

A History of South Africa. By W. Basil Worsfold. 4 x 6. .40.

The Education of the Young in the Republic of Plato. Translated into English with Notes and Introduction. By Bernard Bosanquet, M. A., LL. D. 5 x 7½. 2s. 6d.

Voices in the Night. By Flora Annie Steel. 5¼ x 7½.

Highways and Byways in Normandy. By Percy Dearmer, M. A. With Illustrations by Joseph Pennell. 5¼ x 8.

An Outline of Political Growth in the Nineteenth Century. By Edmund Hamilton Sears, A. M. 5¼ x 8¼. $3.00.

Outlines of Economics. By Richard T. Ely, Ph. D., LL. D. 5¼ x 7½. $1.25.

The Golden Legend: or, Lives of the Saints as Englished by William Caxton. Vols. I. and II. 4 x 6. .50.

Pro Christo et Ecclesia. 5¼ x 7⅝. $1.50.

The Iliad of Homer. Done into English Prose by Andrew Lang, M. A., Walter Leaf, Litt. D., and Ernest Myers, M. A. Revised Edition. 5¼ x 7½.

The Odyssey of Homer. Done into English Prose by S. H. Butcher, M. A. 5¼ x 7½.

World Politics. By Paul S. Reinsch, Ph. D., LL. B. 5¼ x 7½. $1.25.

LITTLE, BROWN & COMPANY, BOSTON.

Prophets of the Nineteenth Century. Carlyle, Ruskin, Tolstoi. By May Allen Ward. 4¼ x 6¼. .75.

The Knights of the Cross. By Hendrik Sienkiewicz. Authorized and unabridged translation from the Polish by Jeremiah Curtin. Second half. 5½ x 8. $1.00.

The Columbian and Venezuelan Republics. By William L. Scruggs. With Maps and Illustrations. 5½ x 8¼. $2.50.

D. C. HEATH & CO., BOSTON.

Zschokke's Das Wirtshaus zu Cransac. Edited with Introduction, Notes and Vocabulary, and paraphrases for retranslation into German by Edward S. Joynes. 4½ x 6½. .30.

Ein Kampf um Rom. von Felix Dahn. Episodes arranged to form a continuous narrative and edited with notes by Carla Wenckebach. 5 x 7½. .70.

DOUBLEDAY, PAGE & CO., NEW YORK.

Stanford Stories. By Charles K. Field and Will H. Irwin. Illustrated. 5 x 7½. $ .25.

Spencer and Spencerism. By Hector Macpherson. 5¼ x 7⅝. $1.25.

The Heart's Highway. By Mary E. Wilkins. 5¼ x 8. $1.50.

LAIRD & LEE, CHICAGO.

Laird & Lee's Vest-pocket Standard English-Spanish Spanish-English Dictionary. By F. M. de Rivas. 2½ x 5½. .50.

Paris and the Exposition of 1900. By Max Maury. 7 x 5¼. Cloth back and covers, 75 cents; paper 50 cents.

HARPER & BROTHERS, NEW YORK AND LONDON.

The House Comfortable. By Agnes Bailey Ormsbee. 4½ x 7.

How to Get Strong and How to Stay So. By William Blaikie. With Numerous Portraits. 5 x 7½. $1.75.

DOUBLEDAY & MCCLURE CO., NEW YORK.

Bird Homes. The nests, eggs and breeding habits of the land birds breeding in the eastern United States; with hints on the rearing and photographing of young birds. By A. Radclyffe Dugmore. Illustrated with photographs from nature by the author. 7½ x 10½. $2.00.

R. F. FENNO & CO., NEW YORK.

The Elusive Hildegarde. By H. R. Martin. 5 x 7½. $1.25.

The Boarder of Argyle Place. By George Tolle. 5 x 7½. $1.25.

DODD, MEAD & COMPANY, NEW YORK.

The International Year Book. A compendium of the world's progress during the year 1899. Editor, Frank Moore Colby, M. A.; Consulting Editor, Harry Thurston Peck, Ph. D., L. H. D. 7 x 10.

BUTLER, SHELDON & COMPANY, NEW YORK, PHILADELPHIA AND CHICAGO.

The Progressive Course in Reading. By George I. Aldrich and Alexander Forbes. 5¼ x 7½. First Book, 20 cents. Second Book, 30 cents. Third Book, 40 cents.

FUNK & WAGNALLS CO., NEW YORK.

David and His Friends. A Series of Revival Sermons. By Rev. Louis Albert Banks, D. D. 5¼ x 8. $1.50.

HONOR L. WILHELM, SEATTLE.

Will B. More Letters. Scenes in the Sunny South. Author's Edition. 5½ x 7½. $1.50.

SMALL, MAYNARD & COMPANY, BOSTON.

The Beacon Biographies. Edited by M. A. DeWolfe Howe. Stephen Decatur. By Cyrus Townsend Brady. 4 x 6. .75.

EATON & MAINS, NEW YORK.

Foreign Missions of the Protestant Churches. By Stephen L. Baldwin, D. D. 5 x 7½. $1.00.

R. H. RUSSELL, NEW YORK.

Mr. Isolate of Lonelyville. By C. C. Converse. 6 x 8½.

HERBERT S. STONE & CO., CHICAGO.

The Indians of To-day. By George Bird Grinnell. Illustrated. $5.00.

FREDERICK A. STOKES COMPANY, NEW YORK.

Towards War. By Julian Ralph. 5 x 7½.

ANSWERS TO SEARCH QUESTIONS.

A READING JOURNEY THROUGH FRANCE.—JUNE CHAUTAUQUAN.

1. St. Patrick was ordained by St. Senior, one of the patron saints of Dol. 2. A French commander, distinguished in the campaigns against the English and Pedro the Cruel. Born near Rennes, Brittany, about 1320; died in Languedoc in 1380. He was made Comte de Longueville and Marshal of Normandy in 1364, and Constable of France in 1369. 3. Chateaubriand. 4. The poem describes the pursuit of the French fleet into the harbor of St. Malo by the English in 1692. The local pilots scouted the idea that the ships could enter the narrow channel and the admiral was about to run them ashore, when Hervè Riel, a sailor, stepped forward and offered to guide them. The ships were safely landed within the harbor just in time to escape the English fleet. Hervè Riel's reward according to his own request was "a good whole holiday! Leave to go and see my wife whom I call 'The Belle Aurore.'" 5. Mrs. Caroline Norton's poem, "The Lady of La Garaye," relates the story of the château as follows: The lord of the castle had married a beautiful young woman, and their days were given up to pleasure until the countess, while hunting, was thrown from her horse and seriously injured. On learning that she would be a cripple for life, she prayed for death, but a Benedictine monk so impressed her with the sufferings of the poor and wretched people about her that she devoted herself to their relief, and the castle became famous as a hospital throughout the country. 6. Harold helped William in the siege of Dinan and was knighted by him. 7. During the French Revolution, a name given to the royalist insurgents of Brittany. The name was probably derived from Jean Cottereau, called *Chouan*, one of their leaders; *Chouan* being a corruption of *chat-huant*, a screech-owl. 8. The young Duke of Marlborough led an unsuccessful expedition to Brittany in June, 1758. In August of the same year, the duke having gone to Germany, General Bligh made a second attack on the Cast district and was repulsed by the Duc d'Aiguillon. 9. The legend, which is traced to the year 600, is as follows: Ursula was the daughter of Conan Mériadec, a king of Brittany and founder of the church of S. Pol de Léon. When sought in marriage by the powerful young crown prince of England, who was a pagan, she imposed upon him three conditions: (1) Ten virgins of the noblest families in his kingdom for her companions and a thousand virgin attendants for herself and for each of her companions. (2) For three years she was to remain single, visiting with her companions the holy shrines. (3) The prince and his court were to be baptized into the Christian faith. Ursula and her maidens visited Rome, were there joined by the prince who was baptized by the Pope, and the whole company set forth for Cologne. The entire band perished at the hands of the barbarians who feared the influence of this great company of Christians. 10. A colony of people, living apart like the Jews, inter-marrying with each other and keeping up all old customs. They are said to be emigrants from the Troad, and are called "Les Galileens" by the country people. Until recently the men all wore Phrygian caps, and the women a head-dress like that of the goddess Isis. The beautiful costume of the women has become nearly extinct during the last few years. 11. The famous Merlin was born here in the sixth century, the son of "a demon and a nun," who hoped to destroy Christianity in his person. This was prevented by his baptism, and he became the devoted adherent of Uther Pendragon and Arthur. This place was also the scene of the last stand of the Druids. 12. The wicked city of Ys, the Sodom of Brittany, is supposed to have been submerged in the fifth century. The city was protected from the sea by a strong dyke, the key of which was kept by its ruler, King Grallon. His daughter, Dahut, who brought great odium upon the city by her evil ways, stole the key and unlocked the gate. The waves poured in, climbing up the rocks until they overwhelmed the flying Dahut and her father. It is said that in calm weather the fishermen can see the ruins of the city and hear the ringing of its bells which foretell a storm. 13. St. Gildas le Sage was the apostle of Brittany and the chief counsellor of Waroch, Count of Vannes. He was persuaded by the wicked Comorre, Count of Cornouaille, to bring about a marriage between him and Count Waroch's beautiful daughter, Tryphena. Some time after the marriage, Comorre, who had already killed five wives, determined upon the death of Tryphena. She fled to her father, but was captured and beheaded just outside the walls of Vannes. Then Gildas, having cursed the murderer to his face, performed a great miracle, restoring the head of Tryphena to its place, and bringing her back to life.

THE EXPANSION OF THE AMERICAN PEOPLE.—JUNE.

1. "Discours sur l'Origine de l'Inégalité des Conditions," "Le Contrat Social," and "Emile," by Rousseau. Voltaire's "Philosophic Letters" contrasting English liberty and toleration and French arbitrary government. In addition to these, all of his works, his poems, plays, essays and papers of every kind are saturated with a spirit of protest against the abuses of existing institutions. 2. They deprived the states of their right to admit foreigners, and denied trial by jury, thus conflicting with Article I, Section 9, of the constitution. The Sedition Law was in direct conflict with the first amendment to the constitution. 3. Cyrus W. Field and the Atlantic Cable Company. 4. The *Great Eastern* has been unsurpassed in size by any of the modern ocean liners until the building of the *Oceanic*. Length over all of the *Great Eastern*, 692 feet; *Oceanic*, 704. Beam of the *Great Eastern*, 83 feet; *Oceanic*, 68. Depth of the *Great Eastern* 57½ feet; *Oceanic*, 49 feet. Draught of *Great Eastern*, 25½ feet; *Oceanic*, 32½ feet. Displacement of *Great Eastern*, 27,000 tons; *Oceanic*, 28,500 tons. Speed of *Great Eastern*, twelve knots an hour; *Oceanic*, twenty knots. 5. Alexander I. Alexander II. 6. and 7. The emancipation of the Russian serfs took place in 1861 during the reign of Alexander II. The Russian czar became convinced that the political future of Russia depended upon the well-being of the lower classes and that the loss of prestige which Russia suffered in the Crimean war was caused directly by the bondage of so large a part of her people. 8. They were named by the great navigator, Cook, for the Earl of Sandwich. 9. The following states have no state university, *i. e.*, no institution chartered as such and supported by state appropriation: Connecticut, Delaware, District of Columbia, Florida, Kentucky, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania and Rhode Island.

ASSEMBLY CALENDAR.

SEASON OF 1900.

CHAUTAUQUA, NEW YORK.— June 27–August 23. Recognition Day, August 15.

ALABAMA, TALLADEGA, ALA.— June 28–July 12. Recognition Day, Friday, July 6.

ALBANY, GA.— April 22–May 1.

BAY VIEW, MICH.—July 11–August 15.

BEATRICE, NEB.— June 21–July 4. Recognition Day, Tuesday, July 3.

BIG STONE LAKE, S. D.— June 29–July 13. Recognition Day, Friday, July 13.

CHESAPEAKE, CHAUTAUQUA BEACH, MD.— July 16–August 2.

CARTHAGE, MO.— June 12–22. Recognition Day, Thursday, June 21.

CONNECTICUT VALLEY, NORTHAMPTON, MASS.— July 10–20. Recognition Day, Thursday, July 19.

CLARINDA, IA.— August 7–22.

CRYSTAL SPRINGS, MISS.— July 19–31. Recognition Day, Monday, July 23.

CENTRAL NEW YORK, ASSEMBLY PARK, TULLY LAKE, N. Y.— August 10–19. Recognition Day, Thursday, August 16.

DANVILLE, ILL.— August 3–16. Recognition Day, Thursday, August 16.

DELAVAN, WIS.—July.

DE FUNIAK SPRINGS, FLA.— February 14–March 27.

EAGLESMERE, PA.— July 26–August 30.

EPWORTH PARK, BETHESDA, O.— August 1–16.

GRAYVILLE, ILL.— August 2–9.

GRIMSBY PARK, ONT., CANADA.— June 20–August 29.

HEDDING CHAUTAUQUA, EAST EPPING, N. H.—

ISLAND PARK, ROME CITY, IND.— July 25–August 16. Recognition Day, Friday, August 3.

LAKE CONTRARY, MO.— July 14–22.

LAKE MADISON, S. D.— June 27–July 12. Recognition Day, Thursday, July 12.

LEXINGTON, KY.— June 26–July 6. Recognition Day, Tuesday, July 3.

LAKESIDE, FINDLEY LAKE, N. Y.—August 4–September 2. Recognition Day, Thursday, August 23.

LAKESIDE, O.— July 12–August 9. Recognition Day, Tuesday, August 7.

LANCASTER, O.— August 12–19. Recognition Day, Friday, August 17.

LITHIA SPRINGS, ILL.— August 8–27. Recognition Day, Friday, August 10.

LONG BEACH, CAL.— July 17–27. Recognition Day, Tuesday, July 17.

LAKE ORION, MICH.— July 13–August 19. Recognition Day, Friday, August 17.

LONG PINE, NEB.— August 3.

MARINETTE, WIS.— August 2–13.

MAYSVILLE, MO.— August 10–19.

MIDLAND, DES MOINES, IA.— July 10–24. Recognition Day, Tuesday, July 24.

MOUNTAIN LAKE PARK, MD.— August 1–28. Recognition Day, Thursday, August 23.

MONTEAGLE, TENN.— July 5–August 25. Recognition Day, Monday, August 6.

MONONA LAKE, MADISON, WIS.— July 17–30. Recognition Day, Friday, July 27.

NORTH DAKOTA, DEVILS LAKE, N. D.— June 30–July 22.

NEW ENGLAND, MONTWAIT, MASS.— July 15–28. Recognition Day, Wednesday, July 25.

NORTHERN NEW ENGLAND, FRYEBURG, ME.— July 26–August 18.

NATIONAL JEWISH CHAUTAUQUA, ATLANTIC CITY, N. J.— July 15–29.

OLD SALEM, ILL.— August 9–21.

OTTAWA, KAS.— July 9–20. Recognition Day, Thursday, July 19.

OCEAN PARK, ME.— August 1–15. Recognition Day, Friday, August 10.

OCEAN GROVE, N. J.— July 9–19. Recognition Day, Thursday, July 19.

PACIFIC GROVE, CAL.— July 16–28. Recognition Day, Tuesday, July 24.

PIASA CHAUTAUQUA, JERSEY CO., ILL.— July 19–August 16. Recognition Day, Thursday, August 9.

PENNSYLVANIA, MT. GRETNA, LEBANON CO., PA.— July 2–August 8. Recognition Day, Thursday, August 2.

PONTIAC, ILL.— July 26–August 8. Recognition Day, Tuesday, August 7.

REMINGTON, IND.— July 28–August 12. Recognition Day, Wednesday, August 1.

ROCK RIVER, DIXON, ILL.— July 31–August 15. Recognition Day, Thursday, August 9.

ROCKY MOUNTAIN, PALMER LAKE, COLO.— July 5–August 24. Recognition Day, Wednesday, August 15.

ROUND LAKE, N. Y.— August 6–19. Recognition Day, Friday, August 17.

RUSTON, LA.— July 1–31. Recognition Day, Friday, July 13.

SELLERSVILLE, PA.— July 9–14. Recognition Day, Friday, July 13.

SHASTA, CAL.— July 5–10. Recognition Day, July 6.

SPRINGDALE, ARK.—June.

SPIRIT LAKE, IA.— July 6–19. Recognition Day, Wednesday, July 18.

SILVER LAKE, N. Y.— July 24–August 16. Recognition Day, Wednesday, August 8.

SOUTHERN OREGON, ASHLAND, ORE.— July 11–20.

TEXAS-COLORADO, BOULDER, COLO.— July 1–August 16. Recognition Day, Thursday, August 2.

TWIN CITY, URBANA, ILL.— August 17–26.

WINONA, IND.—July 2–August 29.

WATERLOO, IA.— July 5–20. Recognition Day, Thursday, July 12.

WINFIELD, KAS.— June 21–July 2. Recognition Day, Tuesday, June 26.

WILLAMETTE VALLEY, OREGON CITY, ORE.— July 11–21. Recognition Day. Thursday, July 19.

WATHENA, KAS.— July 28–August 5.

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CHAUTAUQUA

A SYSTEM OF POPULAR EDUCATION

CHAUTAUQUA: A SUMMER CITY.

Program of the 27th Annual Assembly,

June 27th – August 23.

At the opening of a second quarter-century Chautauqua recounts the achievements celebrated by the anniversary assembly of 1899, and plans for the assembly of 1900 on a scale warranted by the history of the institution and the enthusiastic support of an ever-increasing constituency. Last year's assembly drew the largest gathering that had ever been present during a Chautauqua season — proof of the hold which Chautauqua has upon the masses and an augury of what may be expected during the coming season. Over two hundred and fifty separate lectures, entertainments and public exercises are offered to persons holding a season ticket for 1900.

The program for the assembly of 1900 has been arranged to give special attention to the subjects of "World Politics," "Achievements of the Nineteenth Century," "Greek History and Literature," and "Social Life." The South African war, the colonial policy of the United States, and recent achievements in science and invention will be fully discussed. The relation of these topics to the C. L. S. C. course for 1900–1901 emphasizes the common basis of assembly education on the Chautauqua plan. Recognition Day for the Class of 1900 is fixed for August 15.

Chautauqua stands as the pioneer of the summer-school movement. Last season two thousand two hundred and sixty-two students pursued one hundred and six courses in the Chautauqua summer schools. A corps of seventy instructors has been engaged for the season of 1900 in the fourteen summer schools, and a quota of Cuban teachers will be given the benefit of free tuition.

The daily program and classified programs of the assembly, the details of summer courses, clubs, etc., as printed on the pages which follow, will give an idea of the educational and social promise of the coming season.

Probably no twelve-month in Chautauqua history has seen such material improvements as have been effected this year at the assembly town.

As a result of the concentration of administrative offices effected last season, the visitor at Chautauqua will find the general offices of the assembly, the offices of the Department of Administration, Department of Instruction, Bureau of Grounds and Buildings, Bureau of Accounting and Finance, Bureau of Publication and Bureau of Extension in the Administration Building and its annex.

Immediately after the assembly of last year the management began the sinking of an artesian well, which reached a vein of water more than one hundred and fifty feet below the earth's surface. It is on the hill west of Chautauqua, and by its location, as well as its depth, is safe against the possibility of surface contamination. From this well water will be supplied through a new system of pipes to various parts of the grounds where public drinking and supply fountains will be established. The absolute purity of this water has been affirmed by chemical analysis. Lake water, which is desired for various domestic purposes on account of its greater "softness," will be supplied as heretofore for general use and for fire protection. A change which will perhaps prove to be of the greatest importance as the years pass is the opening of the southern portion of the grounds for residence purposes. This part of Chautauqua, which has heretofore been unsurveyed, is now laid out into avenues bearing the names of American authors. During the past year a new power-house has been constructed on the grounds of the assembly west of the highway, and an entirely new system of electric light wiring has been installed throughout the streets and public buildings. Plans and specifications for the new Hall of the Christ have been accepted by the building committee, foundations are now being placed and the corner-stone will be laid with appropriate ceremonies during the assembly of 1900.

CHAUTAUQUA ASSEMBLY.

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DIVISION OF POPULAR LECTURES AND ENTERTAINMENTS.

LECTURERS.

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Prof. Gross Alexander, of Vanderbilt University. July 8, 15, 22.

Miss Susan B. Anthony, of Rochester, N.Y. July 14.

Prof. Chas. M. Bakewell, University of California. July 5.

Miss Anna Barrows, Ed. *Amer. Kitchen Magazine*, Boston. July 9.

Mr. Charles H. Bartlett, of South Bend, Ind. July 3, 5, 6.

Pres. W. W. Birdsall, of Swarthmore College. Aug. 21.

Mrs. Emily M. Bishop, Lecturer at Pratt and Drexel Institutes. July 9, 20.

MRS. BALLINGTON BOOTH.

Mr. Alex. Black, of Brooklyn, N. Y. Aug. 15, 17.

Mrs. Maude Ballington Booth, of New York City, June 30.

Mr. Frank Chapin Bray, Editor of *The Chautauquan*. Aug. 13.

Dr. J. M. Buckley, Editor of New York *Christian Advocate*. Aug. 6, 7, 9, 10.

Dr. S. Parkes Cadman, of New York. July 26, 27.

PRES. W. W. BIRDSALL.

Mr. Abraham Cahan, of New York City. July 19.

Mrs. Carrie Chapman Catt, Pres. Nat. Woman's Suffrage Assoc. July 14.

Dr. J. Wilbur Chapman, of New York City. July 15–20.

DR. J. WILBUR CHAPMAN.

Dr. Alex. S. Chessin, of New York City, Lecturer on Russia. July 9–13.

Prof. G. A. Coe, of Northwestern University, Lecturer on Psychology. July 23–27.

Mrs. Charlotte R. Conover, of Dayton, Ohio. Lecturer on Molière. June 27, 28, 29, 30, July 2.

Pres. William H. Crawford, of Allegheny College. Aug. 13.

Dr. Wilbur F. Crafts, of Washington, D. C. Aug. 20, 22.

Prof. John Dewey, of the University of Chicago. July 23, 24, 26, 27.

Prof. A. E. Dolbear, of Tufts College. Scientific Lecturer. Aug 18, 20.

Dr. W. A. Duncan, of Syracuse, N. Y. July 30.

PROF. MOSES COIT TYLER.

Mr. I. V. Flagler, of Auburn, N. Y. Musical Lecturer. June 28, 29.

Bishop Charles H. Fowler, of the Methodist Episcopal Church. Aug. 9.

Prof. E. H. Griggs of Leland Stanford, Jr., University. Aug. 13–17.

Pres. G. Stanley Hall, of Clark University, July 30, 31, Aug. 1, 2, 3.

Mr. Robarts Harper, of Boston. Lecturer on Travel. August 6, 8, 10.

Dr. Otto Heller, of Washington University. July 23.

Dr. J. Q. A. Henry, Supt. of New York Anti-Saloon League. Aug. 14.

Prof. James L. Hughes, Inspector of Toronto Public Schools. Aug. 6–10.

Dr. Lincoln Hulley, of Bucknell University. Aug. 13–17.

PROF. E. H. GRIGGS.

Miss Emily M. Huntington of New York. August 22.

Dr. Jesse Lyman Hurlbut, Corresponding Secretary of the M. E. Sunday School Union.

Mr. Alleyne Ireland, Boston, Mass. July 30–Aug. 3.

Mrs. N. S. Kedzie, of Bradley Polytechnic Institute. July 25.

MISS MARGUERITE MERINGTON.

Miss Elizabeth S. Kinkead of Lexington, Ky. July 2–6.

Prof. Henry W. King, of Oberlin College. July 9–13.

Mrs. M. J. Lincoln, of Boston, Mass. Culinary Editor of *Kitchen Garden Magazine*. July 18.

Mrs. Anna Deloney Martin, of Boston, Mass. July 24, 26.

MR. BLISS PERRY.

Capt. Charles McIlvaine, of Colbrook, Pa. July 24.

Miss Marguerite Merington, of New York City. Lecturer on the Drama. July 18, 20.

Mrs. Alice P. Norton, Superintendent of Domestic Science, Auburndale, Mass. July 28.

Miss Maria Parloa, of Boston. Aug. 18.

Dr. G. W. Pease, of the Bible Normal College, Springfield, Mass. August 11.

Mr. Bliss Perry, Editor of the *Atlantic Monthly Magazine*. July 16–20.

Mr. P. M. Pearson, of Northwestern University. July 3, 5, 6.

Prof. H. C. Penn, of the University of Missouri. July 31.

Mrs. Charles H. Rhodes, of Chicago. June 28, 30, July 2.

Mrs. Ellen H. Richards, of Boston, Mass. Aug. 10.

PRES. G. STANLEY HALL.

Mr. Frank R. Roberson (now in South Africa). Lecturer on the Anglo-Boer Conflict. July 17.

Hon. N. C. Schaeffer, of Harrisburg, Pa., State Supt. of Public Instruction. July 16–21.

Rev. Anna H. Shaw, of Philadelphia, July 14.

Prof. Homer B. Sprague, of New York City. July 9, 10, 12, 13, 14.

Dr. S. A. Steele, of Nashville, Tenn. July 23, 24.

Mr. S. R. Stoddard, of Glens Falls, N. Y. July 4, 6.

DR. GRAHAM TAYLOR.

Dr. J. R. Street, of Bible Normal College, Springfield, Mass. July 16.

Dr. Graham Taylor, of Chicago Commons. July 22–27.

Bishop J. M. Thoburn, of India. Aug. 5–10.

Prof. Moses Coit Tyler, of Cornell University. July 2–6.

Mr. A. T. Van

PROF. JAMES L. HUGHES.

BISHOP J. M. THOBURN.

Laer, of New York. July 10, 16.

Bishop John H. Vincent, Chancellor of Chautauqua. July 30–Aug. 2, Aug. 12.

Mr. Leon H. Vincent, of Philadelphia. Aug. 20–23.

Prof. F. M. Warren, of Adelbert College. Aug. 13–17.

Pres. Benj. Ide Wheeler, of the University of California. Aug. 6–10.

Prof. H. L. Willett, of the University of Chicago. July 7–9.

Rev. Charles D. Williams, Dean of Trinity Cathedral, Cleveland. July 29.

Mr. Francis Wilson, of New York. July 31.

Dr. A. E. Winship, Editor of *New England Journal of Education*. Aug. 16, 18.

Dr. George C. Workman, of Toronto, Ont. July 2–6.

MRS. ISABEL GARGHILL BEECHER.

READERS.

Mrs. Isabel Garghill Beecher, of Evanston, Illinois. Aug. 16, 18.

Miss Minee A. Cady, of Des Moines, Iowa. June 27, 29.

Prof. S. H. Clark, of the University of Chicago. July 9, 31.

Mrs. Harriet Otis Dellenbaugh, of New York City. July 25, 27.

Mr. Montaville Flowers, of Cincinnati, Ohio. July 12, 14.

Mr. P. M. Pearson, of Northwestern University. July 3, 5, 6.

Mr. George Riddle, of Cambridge, Mass. Aug. 2, 4.

Mr. Charles F. Underhill, of Brooklyn, New York. Aug. 21, 23.

MUSICIANS.

Miss Bessie Bonsall, of New York City, Contralto. Aug. 3–23.

MRS. CHARLES H. TRIGO.

Miss Edna Dice, of Crawfordsville, Ind., Contralto. June 27–July 4.

Children's Choir, under Miss Harriet E. Brown, to be organized early in July.

Mr. Ernest Gamble, of Pittsburg, Pa., Basso. June 27–Aug. 1.

Mr. E. Ellsworth Giles, of New York City, Tenor. June 27–July 11.

MR. ERNEST GAMBLE.

The Grand Chorus, under Dr. H. R. Palmer, will be organized June 27, and drilled daily throughout the season. Readers of music admitted.

The Chautauqua Guitar and Mandolin Club, under the direction of Mrs. Anna B. Robertson.

MISS SYBIL SAMMIS.

Mr. Ferdinand Dewey, Pianist, of Philadelphia, will be present throughout the season.

Mr. L. S. Leason, Musical Director Temple College, Philadelphia, Assistant to Dr. Palmer.

Mrs. Marie White Longman, of Chicago, Ill., Contralto. July 12–Aug. 1.

Mr. Sol Marcosson, of Cleveland, O., Violinist, July 6–Aug. 23.

Miss Amy Murray, of Brooklyn, New York Soprano. June 27–July 11.

Dr. H. R. Palmer, of New York, Conductor and Composer. June 27–Aug. 23.

Mr. J. Burt Rogers, of Chicago, Tenor. August 3–23.

Rogers' Band and Orchestra, a well-drilled organization, playing both brass and stringed instruments, giving daily twilight promenade concerts, and taking part in Grand Concerts. July 11–Aug. 23.

MRS. MARIE WHITE LONGMAN.

Miss Sybil Sammis, of New York, Soprano. July 12–Aug. 1.

Mr. William H. Sherwood, of the Sherwood Piano School, Chicago, Composer, Teacher and Virtuoso. July 7–Aug. 17

Mr. W. R. Squire, of New York City, Tenor. July 12–Aug. 1.

Mr. Herbert Tew, of London, England, Basso. Aug. 3–23.

MR. HERBERT TEW.

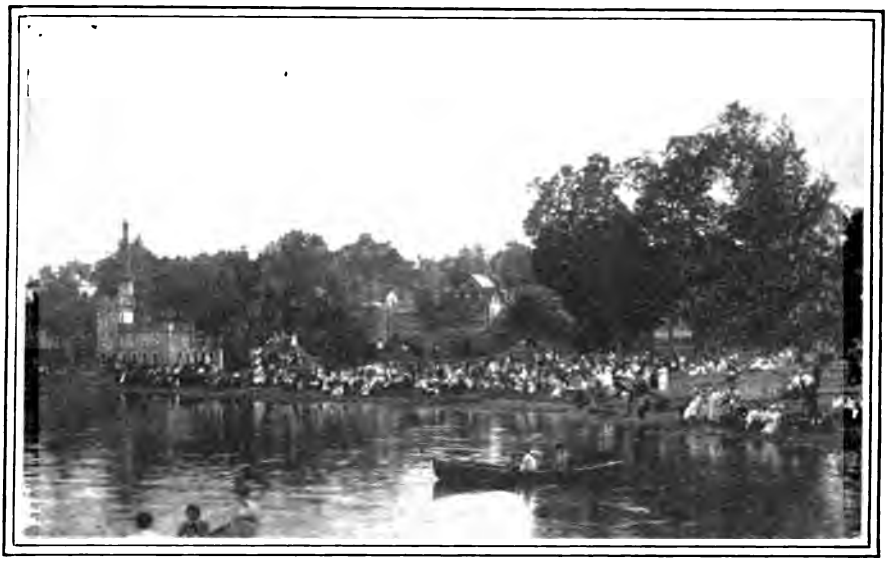
Mrs. E. T. Tobey, of Memphis, Tenn., Pianist.

Mrs. Charles H. Trigo, of Chicago, Soprano. Aug. 3–23.

Mr. Henry B. Vincent, of Erie, Pa., Piano Soloist and Accompanist. June 27–Aug. 23.

Mr. J. Harry Wheeler, of New York, Author of "Vocal Physiology and Singing."

MR. CHARLES F. UNDERHILL.



THE SCHEDULE OF DAILY LECTURES, CONCERTS, ETC.

(Subject to Change.)

Wednesday, June 27.

A. M. 10:00—*Devotional Hour.*
" 11:00—*Lecture:* I. "Molière and His World." Mrs. Charlotte R. Conover.
P. M. 2:30—*Concert:* Miss Amy Murray, Soprano; Miss Edna Dice, Contralto; Mr. E. E. Giles, Tenor; Mr. Ernest Gamble, Basso; Mr. I. V. Flagler, Organist; and Mr. Henry B. Vincent, Pianist.
" 8:00—*Readings:* "An Evening with Present Day Writers." Miss Minee Alma Cady.

Thursday, June 28.

A. M. 10:00—*Devotional Hour.*
" 11:00—*Musical Lecture:* Mr. I. V. Flagler.
P. M. 3:00—*Lecture:* II. "Molière and His Pedants." Mrs. Charlotte R. Conover.
" 8:00—*Illustrated Lecture:* "Famous Castles, Chateaux and Cathedrals of France." Mrs. Chas. H. Rhodes.

Friday, June 29.

A. M. 10:00—*Devotional Hour.*
" 11:00—*Organ Recital:* Mr. I. V. Flagler.
P. M. 3:00—*Lecture:* III. "The Three Great Comedies." Mrs. Charlotte R. Conover.
" 5:00—*Readings:* "Armgart." Miss Minee Alma Cady.
" 8:00—*Concert:* Miss Amy Murray, Soprano; Miss Edna Dice, Contralto; Mr. E. E. Giles, Tenor; Mr. Ernest Gamble, Basso; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Pianist; Choir.

Saturday, June 30.

A. M. 11:00—*Lecture:* IV. "Molière and the Doctors." Mrs. Charlotte R. Conover.
P. M. 2:30—Address by Mrs. Maude Ballington Booth.
" 8:00—*Illustrated Lecture:* "Paris and the Exposition." Mrs. Charles H. Rhodes.

Sunday, July 1.

A. M. 9:00—*Bible Study:*
" 11:00—*Sermon:* "The Law of Concentration in the Life of Christ." Dr. Henry W. King.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, July 2.

A. M. 10:00—*Devotional Hour:* The Essentials of Christianity. I. "Faith." Dr. George C. Workman.
" 11:00—*Lecture:* V. "The 'Morale' of the Comedies." Mrs. Charlotte R. Conover.
P. M. 2:30—*Lecture:* "George Washington as a Mere Person." Prof. Moses Coit Tyler.
" 5:00—*Lecture:* I. "The Humanitarian Element in Literature." Miss Elizabeth S. Kinkead.
" 8:00 *Illustrated Lecture:* "Recollections of the last Wagner Festival at Bayreuth." Mrs. Charles H. Rhodes.

Tuesday, July 3.

A. M. 10:00—*Devotional Hour:* II. "Hope." Dr. G. C. Workman.
" 11:00—*Lecture:* "The Indian in Art and Literature." Mr. Chas. H. Bartlett.
P. M. 2:30—*Lecture:* "Thomas Jefferson." Prof. M. C. Tyler.

P. M. 5:00—*Lecture:* II. "Romanticism in Literature." Miss Elizabeth S. Kinkead.
" 8:00—*Lecture-Recital:* "James Whitcomb Riley." Mr. P. M. Pearson.

Wednesday, July 4.

A. M. 10:00—*Devotional Hour:* III. "Life." Dr. G. C. Workman.
" 11:00—*Lecture:* "Jeffersonism and What it Stands for in American History." Prof. M. C. Tyler.
P. M. 2:30—*Concert:* Miss Amy Murray, Soprano; Miss Edna Dice, Contralto; Mr. E. E. Giles, Tenor; Mr. Ernest Gamble, Basso; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Pianist; Choir.
" 5:00—*Lecture:* III. "The Two Phases of Literature: 'Verbal Magic,' Verse Truth." Miss Elizabeth S. Kinkead.
" 8:00—*Illustrated Lecture:* "Illustrated Adirondacks." Mr. S. R. Stoddard.
" 9:15—*Fireworks.*

Thursday, July 5.

A. M. 10:00—*Devotional Hour:* IV. "Joy." Dr. G. C. Workman.
" 11:00—*Lecture:* "The Religion of the Wilderness; or, The Red Man as a Worshiper." Mr. Chas. H. Bartlett.
P. M. 2:30—*Lecture:* "The Evolution of the Monroe Doctrine." Prof. M. C. Tyler.
" 5:00—*Lecture:* IV. "Current Fiction, The Historical Novel. The Novel of Contemporaneous Life." Miss Elizabeth Kinkead.
" 8:00—*Lecture-Recital:* "Paul Lawrence Dunbar." Mr. P. M. Pearson.

Friday, July 6.

A. M. 10:00—*Devotional Hour:* V. "Peace." Dr. G. C. Workman.
" 11:00—*Lecture:* "Home Life of Primitive Americans." Mr. Chas. H. Bartlett.
P. M. 2:30—*Lecture:* "The Problem of our National Name." Prof. M. C. Tyler.
" 4:00—*Lecture-Recital:* "Rudyard Kipling." Mr. P. M. Pearson.
" 5:00—*Lecture:* V. "Expression of the Day in Poetry. Miss Elizabeth Kinkead.
" 8:00—*Illustrated Lecture:* "Egypt." Mr. S. R. Stoddard.

Saturday, July 7.

OPENING OF THE SUMMER SCHOOLS.

A. M. 10:00—*Lecture:* Dr. H. L. Willett.
" 11:00—*Opening of the Summer Schools.*
P. M. 2:30—*Concert:* Choir; Miss Amy Murray, Soprano; Miss Edna Dice, Contralto; Mr. E. E. Giles, Tenor; Mr. Ernest Gamble, Basso; Mr. William H. Sherwood, Pianist; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Accompanist.
P. M. 8:00—*Reception* to the Faculties and Students of the Summer Schools. Hotel Athenæum.

Sunday, July 8.

A. M. 9:00—*Bible Study:* "The Reality and Significance of the Temptations of Christ." Dr. Gross Alexander.
" 11:00—*Sermon:* Dr. H. L. Willett.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, July 9.

A. M. 10:00—*Devotional Hour:* Dr. H. L. Willett.
" 11:00—*Lecture:* "Russia and Russians." I. "Russia and Europe." Prof. Alexander S. Chessin.
P. M. 2:30—*Lecture:* I. "Macbeth, a Study in Soul Perdition." Prof. Homer B. Sprague.
" 4:00—*Lecture:* "A Glass of Milk." Miss Anna Barrows.
" 5:00—*Lecture:* "From a Teacher's Notebook." Mrs. Emily M. Bishop.
" 8:00—*Readings:* "Merchant of Venice." Mr. S. H. Clark.

Tuesday, July 10.

A. M. 10:00—*Devotional Hour:* "The Christian Life, as Friendship." Dr. Henry W. King.
" 11:00—*Lecture:* II. "Social Russia." Prof. A. S. Chessin.
P. M. 2:30—*Lecture:* II. "Julius Cæsar, a Study in History." Prof. H. B. Sprague.
" 5:00—*Lecture:* "Democracy and Education." Miss Jane Addams.
" 8:00—*Illustrated Lecture:* "Architecture in Spain." Mr. A. T. Van Laer.

Wednesday, July 11.

A. M. 10:00—*Devotional Hour:* "The Basis of the Divine Friendship." Dr. Henry W. King.
" 11:00—*Lecture:* III. "Political Russia." Prof. A. S. Chessin.
P. M. 2:30—*Grand Concert:* Choir; Orchestra; Sybil Sammis, Soprano; Marie White Longman, Contralto; W. R. Squire, Tenor; Ernest Gamble, Basso; William H. Sherwood, Pianist; Sol Marcosson, Violinist.
" 5:00—*Lecture:* "Democracy and Industry." Miss Jane Addams.
" 8:00—*Prize Spelling Match.*

Thursday, July 12.

A. M. 10:00—*Devotional Hour:* "Deepening the Acquaintance with God." Dr. Henry W. King.
" 11:00—*Lecture:* IV. "Religious Russia." Prof. A. S. Chessin.
P. M. 2:30—*Lecture:* III. "Merchant of Venice, a Study in Aesthetics." Prof. H. B. Sprague.
" 5:00—*Lecture:* "Democracy and Domestic Service." Miss Jane Addams.
" 8:00—*Readings:* "Ben Hur." Mr. Montaville Flowers.

Friday, July 13.

A. M. 10:00—*Devotional Hour:* "The New Covenant with God." Dr. Henry W. King.
" 11:00—*Lecture:* V. "Colonization and Expansion." Prof. A. S. Chessin.
P. M. 2:30—*Lecture:* "The Tempest, a Study in Character Allegory." Prof. H. B. Sprague.
" 5:00—*Lecture:* "International Democracy." Miss Jane Addams.
" 8:00—*Grand Concert:*

Saturday, July 14.

WOMAN'S DAY.

A. M. 10:00—*Lecture:* V. "Hamlet, a Study in Morbid Logic." Prof. H. B. Sprague.
" 11:00—*Public Meeting.* Address by Mrs. Carrie Chapman Catt.
P. M. 2:30—*Addresses:* Miss Susan B. Anthony and Rev. Anna H. Shaw.
" 8:00—*Readings:* "A Christmas Carol." Mr. Montaville Flowers.

Sunday, July 15.

A. M. 9:00—*Bible Study:* "The So-called Kenosis, or Self-emptying of Christ." Dr. Gross Alexander.
" 11:00—*Sermon:* Dr. J. Wilbur Chapman.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, July 16.

A. M. 10:00—*Devotional Hour:* Dr. J. W. Chapman.
P. M. 2:30—*Lecture:* "Representative Fiction Writers." I. "Thackeray." Prof. Bliss Perry.
" 4:00—*Lecture:* "The Religion of Childhood." Dr. J. R. Street.
" 5:00—*Lecture:* I. "Learning to Think." Hon. N. C. Schaeffer.
" 8:00—*Illustrated Lecture:* "Velasquez and Murillo, Spain's Greatest Painters." Mr. A. T. Van Laer.

Tuesday, July 17.

A. M. 10:00—*Devotional Hour:* Dr. J. W. Chapman.
P. M. 2:30—*Lecture:* II. "George Eliot." Prof. Bliss Perry.
" 5:00—*Lecture:* II. "Thinking in Things and Symbols." Hon. N. C. Schaeffer.
" 8:00—*Illustrated Lecture:* "Britain and Boer." Mr. Frank R. Roberson.

Wednesday, July 18.

A. M. 10:00—*Devotional Hour:* Dr. J. W. Chapman
P. M. 2:30—*Grand Concert:* Choir; Orchestra; Sybil Sammis, Soprano; Marie White Longman, Contralto; W. R. Squire, Tenor; Ernest Gamble, Basso; Mr. William H. Sherwood, Pianist; Mr. I. V. Flagler, Organist; Mr. Sol Marcosson, Violinist; Mr. H. B. Vincent, Accompanist.
P. M. 4:00—*Lecture:* III. "Hawthorne." Prof. Bliss Perry.
" 5:00—*Lecture:* "Hostess and Guest." Mrs. M. J. Lincoln.
" 8:00—*Lecture:* "The Story of a Play." Miss Marguerite Merington.

Thursday, July 19.

A. M. 10:00—*Devotional Hour:* Dr. Chapman.
P. M. 2:30—*Lecture:* IV. "Stevenson." Prof. Bliss Perry.
" 4:00—Readings from Ghetto Stories. Mr. Abraham Cahan.
" 5:00—*Lecture:* III. "The Material for Thought." Hon. N. C. Schaeffer.
" 8:00—*Athletic Exhibition* under the charge of the Chautauqua School of Physical Education.

Friday, July 20.

A. M. 10:00—*Devotional Hour:* Dr. J. W. Chapman.
P. M. 2:30—*Lecture:* V. "Kipling." Prof. Bliss Perry.
" 4:00—*Lecture:* "Concerning the Conversational Voice." Mrs. Emily M. Bishop.
" 5:00—*Lecture:* IV. "The Instruments of Thought." Hon. N. C. Schaeffer.
" 8:00—*Lecture:* "How Some of the Greatest Dramatists have Treated Love." Miss Merington.

Saturday, July 21.

A. M. 10:00—*Lecture:* "The Stimulus to Thought." Hon. N. C. Schaeffer.
" 4:00—*Grand Concert:* Choir; Orchestra; Sybil Sammis, Soprano; Marie White Longman, Contralto; W. R. Squire, Tenor; Ernest Gamble, Basso; I. V. Flagler, Organist; Sol Marcosson, Violinist; H. B. Vincent, Pianist.
" 8:00—*Roman Play.* "Dido," an Epic Tragedy. Under the direction of Dr. F. J. Miller.

Sunday, July 22.

A. M. 9:00—*Bible Study:* "Christ's Doctrine of the Kingdom of God." Dr. Gross Alexander.
" 11:00—*Sermon:* "Social Incarnation." Dr. Graham Taylor.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, July 23.

A. M. 10:00—*Devotional Hour:* "Social Chivalry—Five Knight Errants." I. "Religion." Dr. Graham Taylor.
" 11:00—*Lecture:* "The Spook Family, or Obscure Mental Phenomena." I. "Hallucinations." Prof. G. A. Coe.
P. M. 2:30—*Lecture:* "Home Life in Dixie during the War." Dr. S. A. Steele.
" 4:00—"Hermann Sudermann." Dr. Otto Heller.
" 5:00—*Lecture:* I. "The Social Duties of the School." Dr. John Dewey.
" 8:00—*Prize Pronunciation Match.*

Tuesday, July 24.

A. M. 10:00—*Devotional Hour.* II. "Education." Dr. Graham Taylor.
" 11:00—*Lecture:* II. "Hypnotism." Prof. G. A. Coe.
P. M. 2:30—*Lecture:* "Out of the Old Times into the New." Dr. S. A. Steele.
" 4:00—*Lecture:* "Edible and Poisonous Fungi." Capt. Charles McIlvaine.
" 5:00—*Lecture:* II. "How Shall the School best Fulfill its Social Responsibility?" Dr. John Dewey.
" 8:00—*Illustrated Lecture:* "The Prisoner of Zenda." Mrs. Anna Deloney Martin.

Wednesday, July 25.

A. M. 10:00—*Devotional Hour:* III. "Industry." Dr. Graham Taylor.
" 11:00—*Lecture:* III. "Mental Healing." Prof. G. A. Coe.
P. M. 2:30—*Grand Concert:* Choir; Orchestra; Sybil Sammis, Soprano; Marie White Longman, Contralto; W. R. Squire, Tenor; Ernest Gamble, Basso; William H. Sherwood, Pianist; I. V. Flagler, Organist; Sol Marcosson, Violinist; Harry B. Vincent, Accompanist.
" 5:00—*Lecture:* "Domestic Economy in the Schools." Mrs. N. S. Kedzie.
" 8:00—*Readings:* Mrs. Harriet O. Dellenbaugh.

Thursday, July 26.

A. M. 10:00—*Devotional Hour:* IV. "Politics." Dr. Graham Taylor.
" 11:00—*Lecture:* IV. "Witchcraft." Prof. G. A. Coe.
P. M. 2:30—*Lecture:* "The Puritan in England and America." Dr. S. Parkes Cadman.
" 5:00—*Lecture:* III. "The Duty of the School to the Child." Dr. John Dewey.
" 8:00—*Illustrated Lecture:* "Poems and Short Stories." Mrs. Anna Deloney Martin.

Friday, July 27.

A. M. 10:00—*Devotional Hour:* V. "Social Unification." Dr. Graham Taylor.
" 11:00—*Lecture:* V. "Telepathy and Ghosts." Prof. G. A. Coe.
P. M. 2:30—*Lecture:* "Life in London." Dr. S. Parkes Cadman.
" 5:00—*Lecture:* IV. "Educational Organisms." Dr. John Dewey.
" 8:00—*Readings:* Mrs. H. O. Dellenbaugh.
" 9:00—C. L. S. C. Reception. Hotel Athanaeum.

Saturday, July 28.

A. M. 10:00—*Lecture:* "The House Beautiful." Mrs. Alice P. Norton.
P. M. 8:00—*Grand Concert:* Choir; Orchestra; Sybil Sammis, Soprano; Marie White Longman, Contralto; W. R. Squire, Tenor; Ernest Gamble, Basso; I. V. Flagler, Organist; Sol Marcosson, Violinist; H. B. Vincent, Pianist.

Sunday, July 29.

A. M. 9:00—*Bible Study:* "The Bible as Literature." Dr. Lincoln Hulley.
" 11:00—*Sermon:* Dean Charles D. Williams.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, July 30.

A. M. 10:00—*Devotional Hour:* "Living in Two Worlds." Bishop John H. Vincent.
" 11:00—*Lecture.* "The Growth and Development of the British Empire." Mr. Alleyne Ireland.
P. M. 2:30—*Lecture:* I. "Psychology and Its Relation to Education." Pres. G. Stanley Hall.
" 4:00—C. L. S. C. Round Table. "Opening Address." Prof. George E. Vincent.
" 5:00—*Lecture:* "The Home Sunday School Movement." Dr. W. A. Duncan.
" 8:00—*Entertainment:* An Evening of Magic. "Albini."

Tuesday, July 31.

A. M. 10:00—*Devotional Hour:* "Crises in Life." Bishop Vincent.
" 11:00—*Lecture:* II. "The Government of Tropical Dependencies." Mr. Alleyne Ireland.
P. M. 2:30—*Lecture:* II. "Psychic Development and Nutrition." Pres. G. Stanley Hall.
" 4:00—*Lecture:* "The English Mystery Plays." Prof. H. C. Penn.
" 5:00—*Lecture:* "Eugene Field." Mr. Francis Wilson.
" 8:00—*Readings:* "Cyrano de Bergerac." Mr. S. H. Clark.

Wednesday, August 1.

A. M. 10:00—*Devotional Hour:* "Divine Companionship." Bishop Vincent.
" 11:00—*Lecture:* III. "The South African Situation." Mr. Alleyne Ireland.
P. M. 2:30—*Grand Concert:* Choir; Orchestra; Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew, Basso; Mr. William H. Sherwood, Pianist; Mr. I. V. Flagler, Organist; Mr. Sol Marcosson, Violinist; Mr. H. B. Vincent, Accompanist.
" 4:00—*C. L. S. C. Round Table:* "How to Study Psychology." Pres. G. Stanley Hall.
" 5:00—*Lecture:* "America's Hope." Dr. S. M. Cooper.
" 8:00—*Entertainment:* An Evening of Magic. "Albini."

Thursday, August 2.

C. L. S. C. RALLYING DAY.

A. M. 9:30—*Meeting of C. L. S. C. Delegates.*
" 10:00—*Lecture:* IV. "The Commercial

Aspect of Colonization." Mr. Alleyne Ireland.
A. M. 11:00—Rallying-Day Exercises.
P. M. 2:30—*Lecture:* III. "The Ideal School and Kindergarten." President G. Stanley Hall.
" 4:00—*Lecture:* Mr. Herbert Bates.
" 5:00—*Reception to C. L. S. C. Delegates.* St. Paul's Grove.
" 8:00—*Readings:* Mr. George Riddle.

Friday, August 3.

A. M. 10:00—*Devotional Hour:*
" 11:00—*Lecture:* V. "The Labor Problem in the Tropics." Mr. Alleyne Ireland.
P. M. 2:30—*Lecture:* IV. "The New Relation between Science and Religion." President G. Stanley Hall.
" 4:00—*Lecture:* "Just be Glad." Mrs. Emily M. Bishop.
" 5:00—*Readings:* Mr. George Riddle.
" 8:00—*Grand Concert:* Choir; Orchestra; Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew, Basso; Mr. Sol Marcosson, Violinist; Mr. I. V. Flagler, Organist; Mr. Henry B. Vincent, Pianist.

Saturday, August 4.

MISSIONARY INSTITUTE.

A. M. 10:00—*Missionary Conference.*
" 11:00—*Lecture:* "The Iroquois Indian." Mr. John W. Sanborn.
P. M. 4:00—*Missionary Conference.*
" 8:00—*Readings:* Mr. George Riddle.

Sunday, August 5.

A. M. 9:00—*Bible Study:* "Methods of Bible Study." Dr. Lincoln Hulley.
" 11:00—*Sermon:* Bishop J. M. Thoburn.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*

Monday, August 6.

A. M. 9:00—*Missionary Conference.*
" 10:00—*Devotional Hour:* Bishop Thoburn.
" 11:00—*Lecture:* President Benjamin Ide Wheeler.
P. M. 2:30—*Lecture:* "The Unconscious Influence of the Dutch." Dr. J. M. Buckley.
" 4:00—*Missionary Conference.*
" 4:00—*C. L. S. C. Round Table:* "The Influence of Greek Art in Modern Life." Mr. A. T. Van Laer.
" 5:00—*Lecture:* I. "The Essential Element of Child Training." Inspector James L. Hughes.
" 8:00—*Illustrated Lecture:* "From Hudson to Thames." Mr. Robarts Harper.

Tuesday, August 7.

A. M. 9:00—*Missionary Conference.*
" 10:00—*Devotional Hour:* Bishop Thoburn.
A. M. 11:00—*Lecture:* Pres. Benj. I. Wheeler.
P. M. 2:30—*Lecture:* "That Brilliant Fool, the Subliminal Self." Dr. J. M. Buckley.
" 4:00—*Missionary Conference.*
" 5:00—*Lecture:* II. "Froebel's Influence on Higher Education." Inspector J. L. Hughes.
" 8:00—"*Old First Night.*" Anniversary of the opening of the original Assembly. Short Addresses, Chautauqua Songs, etc.
" 9:30—*Illumination and Fireworks.*

Wednesday, August 8.

A. M. 10:00—*Devotional Hour:* Bishop Thoburn.
" 11:00—*Lecture:* Pres. Benj. I. Wheeler.
P. M. 2:30—*Grand Concert:* Choir; Orchestra; Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew, Basso; Mr. Sol Marcosson, Violinist; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Accompanist.
" 4:00—*C. L. S. C. Round Table:* "Why we should Study the Greeks."
" 5:00—*Lecture:* III. "Charles Dickens, England's Greatest Educator." Inspector J. L. Hughes.
" 8:00—*Illustrated Lecture:* "Paris." Mr. Robarts Harper.

Thursday, August 9.

DEACONESS' CONVENTION.

A. M. 10:00—*Devotional Hour:* Bishop Thoburn.
" 11:00—*Lecture:* Pres. Benj. I. Wheeler.
P. M. 2:30—*Lecture:* "Moody: his Peculiarities and his Power." Dr. J. M. Buckley.
" 4:00—*C. L. S. C. Round Table:* "Greek Influence in English Literature." Mr. George M. Chase.
" 5:00—*Lecture:* IV. "The New Nature Study." Inspector J. L. Hughes.
" 8:00—*Addresses:* Under the auspices of the Deaconess' Convention, Bishop Charles H. Fowler presiding.

Friday, August 10.

A. M. 10:00—*Devotional Hour:* Bishop Thoburn.
" 11:00—*Lecture:* Pres. Benj. I. Wheeler.
P. M. 2:30—*Question Box:* Dr. J. M. Buckley.
" 4:00—*Lecture:* "Standards of Living." Mrs. Ellen H. Richards.
" 5:00—*Lecture:* V. "The Bad Boy." Inspector J. L. Hughes.
" 8:00—*Illustrated Lecture:* "Round the World in a Man-o'-war." Mr. Robarts Harper.
" 9:00—*Initiation of the Class of 1904.*

Saturday, August 11.

GRANGE DAY.

A. M. 10:00—*Lecture:* "The Religious Training of the Child." Prof. G. W. Pease.

P. M. 8:00—*Grand Concert:* Choir; Orchestra; Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. Herbert Tew, Basso; Mr. William H. Sherwood, Pianist; Mr. Sol Marcosson, Violinist; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Accompanist.

Sunday, August 12.

A. M. 9:00—*Bible Study:* Dr. Lincoln Hulley.
" 11:00—*Sermon*: Bishop J. H. Vincent.
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*
" 9:00—*Vigil of the Class of 1900.*

Monday, August 13.

A. M. 10:00—*Devotional Hour:* I. "The Supreme Law of Service." Dr. Lincoln Hulley.
" 11:00—*Lecture:* "Education and Life." I. "Education for the Art of Life." Professor Edward Howard Griggs.
P. M. 2:30—*Address:* "Savonarola." President William H. Crawford.
" 4:00—*C. L. S. C. Round Table:* "Systematic Reading." Mr. Frank Chapin Bray.
" 5:00—*Lecture:* I. "The Mediæval Epic of Charlemagne and of Arthur." Prof. F. M. Warren.
" 8:00—*Grand Concert:* Choir; Orchestra; Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew Basso; Mr. Sol. Marcosson, Violinist; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Pianist.

Tuesday, August 14.

A. M. 10:00—*Devotional Hour:* II. "Self Conquest." Dr. Lincoln Hulley.
" 11:00—*Lecture:* II. "Influence of Parent and Teacher in Moral Education." Prof. E. H. Griggs.
P. M. 2:30—*Address:* "The Anti-Saloon League." Dr. J. Q. A. Henry.
" 4:00—*Lecture:* II. "The Drama of Corneille, Molière and Racine." Prof. F. M. Warren.
" 8:00—*Feast of Lanterns and Promenade Concert.*

Wednesday, August 15.

RECOGNITION DAY.

A. M. 11:00—*Recognition Day Exercises.*
P. M. 2:00—*Conferring of C. L. S. C. Diplomas.* Class of 1900.
" 3:00—*Grand Concert:* Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew, Basso; Mr. William H. Sherwood, Pianist; Mr. Sol Marcosson, Violinist; Mr. I. V. Flagler, Organist; Mr. H. B. Vincent, Accompanist; Choir; Orchestra.
" 4:00—*Lecture:* III. "The Child and the Race." Prof. E. H. Griggs.
P. M. 5:00—*Lecture:* "The Literary Influence of J. J. Rousseau." Prof. F. M. Warren.
" 8:00—*Picture Play:* "Miss America." Mr. Alex. Black.
" 9:00—*Reception* to C. L. S. C. Class of 1900 by the Society of the Hall in the Grove.

Thursday, August 16.

A. M. 10:00—*Devotional Hour:* III. "The Intensity of Jesus." Dr. Lincoln Hulley.
" 11:00—*Lecture:* IV. "The Training of American Citizenship." Prof. E. H. Griggs.
P. M. 2:30—*Lecture:* "Rascals and Saints." Dr. A. E. Winship.
" 4:00—*C. L. S. C. Round Table:* "The French Revolution." Prof. F. M. Warren.
" 5:00—*Lecture:* IV. "Romanticists and Realists." Prof. F. M. Warren.
" 8:00—*Readings:* An Interpretive Recital from Contemporaneous Literature. Mrs. Isabel G. Beecher.

Friday, August 17.

(SCHOOLS CLOSE.)

A. M. 10:00—*Devotional Hour:* IV. "Moral Suicide." Dr. Lincoln Hulley.
" 11:00—*Lecture:* V. "Literature and Liberal Culture." Prof. E. H. Griggs.
P. M. 2:00—*Annual Exhibition of the Chautauqua School of Physical Education.*
" 4:00—*Lecture:* V. "The Literature of the Third Republic." Prof. F. M. Warren.
" 8:00—*Picture Play;* "The Girl and the Guardsman." Mr. Alex. Black.

Saturday, August 18.

A. M. 10:00—*Lecture:* "French Housekeeping." Miss Maria Parloa.
" 11:00—*Lecture:* "Accompanists." Dr. A. E. Winship.
P. M. 2:30—*Lecture:* (With experiments.) "Wireless Telegraphy." Prof. A. E. Dolbear.
" 8:00—*Readings:* Pen Pictures from American Fiction. Mrs. Isabel G. Beecher.
" 9:30—*Illuminated Fleet.*

Sunday, August 19.

A. M. 11:00—*Sermon;* (To be announced.)
P. M. 3:00—*Assembly Convocation.*
" 5:00—*C. L. S. C. Vesper Service.*
" 7:30—*Sacred Song Service.*
" 9:00—*Vigil of the Class of 1901.*

Monday, August 20.

A. M. 10:00—*Devotional Hour.*
" 11:00—*Lecture:* Dr. W. F. Crafts.
P. M. 2:30—*Lecture:* (With experiments). "What we know about the Ether." Prof. A. E. Dolbear.
" 4:00—*C. L. S. C. Round Table:* "How to Start a Town Library."

CHAUTAUQUA PROGRAM.

Wednesday, August 22.

A. M. 10:00—*Devotional Hour.*
" 11:00—*Lecture:* Dr. W. F. Crafts.
P. M. 2:30—*Grand Concert:* Mrs. Charles H. Trigo, Soprano; Miss Bessie Bonsall, Contralto; Mr. J. Burt Rogers, Tenor; Mr. Herbert Tew, Basso; Mr. William H. Sherwood, Pianist; Mr. I. V. Flagler, Organist; Mr. Sol Marcosson, Violinist; Mr. H. B. Vincent, Accompanist; Choir; Orchestra.
" 4:00—*C. L. S. C. Round Table.*
" 5:00—*Lecture:* III. "Molière." Mr. Leon H. Vincent.
" 8:00—*Lecture:* "The First Industrial School for Girls." Miss Emily Huntington.

Tuesday, August 21.

FRIENDS CONVENTION.

A. M. 10:00—*Devotional Hour:*
" 11:00—*Address:* "What Quakerism Stands For." Pres. W. W. Birdsall.
P. M. 5:00—*Lecture:* II. "The French Academy and its Influences." Mr. Leon H. Vincent.
" 8:00—*Readings:* "The Rivals." Mr. C. F. Underhill.

Thursday, August 23.

A. M. 10:00—*Devotional Hour.*
P. M. 5:00—*Lecture:* IV. "Madame de Sévigné." Mr. Leon H. Vincent.
" 8:00—*Readings:* "Rip Van Winkle." Mr. C. F. Underhill.

THE CLASSIFIED PROGRAM.

Sermons.

July 1. *Dr. Henry W. King.*
July 8. *Dr. H. L. Willett.*
July 15. *Dr. J. W. Chapman.*
July 22. *Dr. Graham Taylor.*
July 29. *Dean Charles D. Williams.*
August 5. *Bishop J. M. Thoburn.*
August 12. *Bishop John H. Vincent.*

LECTURES.

Historical.

Interesting Points in American History since 1789. *Prof. Moses Coit Tyler.* July 2–6.
1. George Washington as a Mere Person. 2. Thomas Jefferson. 3. Jeffersonism and What It Stands For in American History. 4. The Evolution of the Monroe Doctrine. 5. The Problem of Our National Name.

Russia, Political, Educational and Social. *Prof. Alexander S. Chessin.* July 9–13.
1. Russia and Europe. 2. Social Russia. 3. Political Russia. 4. Religious Russia. 5. Colonization and Expansion.

Colonial Government and Commerce. *Mr. Alleyne Ireland.* July 30–August 3.
1. The Growth and Development of the British Empire. 2. The Government of Tropical Dependencies. 3. The South African Situation. 4. The Commercial Aspect of Colonization. 5. The Labor Problem in the Tropics.

Five Lectures on Ancient and Modern Greece. *President Benjamin Ide Wheeler.* August 6–10.

Literature.

Representative Fiction Writers. *Prof. Bliss Perry.* July 16–20.
1. Thackeray. 2. George Eliot. 3. Hawthorne. Stevenson. 5. Kipling.

Molière and His Times. *Mrs. Charlotte R. Conover.* June 27–30, July 2.
1. Molière and His World. 2. Molière and His Pedants. 3. The Three Great Comedies. 4. Molière and the Doctors. 5. The "Morale" of the Comedies.

Literature Practically Considered. *Miss Elizabeth Kinkead.* July 2–6.
1. The Humanitarian Element in Literature. 2. Romanticism in Literature. 3. The Two Phases of Literature: "Verbal Magic," Verse Truth. 4. Current Fiction: The Historical Novel, The Novel of Contemporaneous Life. 5. Expression of the Day in Poetry.

Popular Studies in Shakespeare. *Prof. Homer B. Sprague.* July 9, 10, 12, 13, 14.
1. Macbeth: a Study in Soul Perdition. 2. Julius Cæsar: a Study in History. 3. Merchant of Venice: a Study in Aesthetics. 4. The Tempest: a Study in Character Allegory. 5. Hamlet: a Study in Morbid Logic.

Studies in French Literature. *Prof. F. M. Warren.* August 13–17.
1. The Mediæval Epic of Charlemagne and of Arthur. 2. The Drama of Corneille, Molière and Racine. 3. The Literary Influence of J. J. Rousseau. 4. Romanticists and Realists. 5. The Literature of the Third Republic.

Seventeenth Century Literature. *Mr. Leon H. Vincent.* August 20–23.
1. Hotel de Rambouillet and the Précieuses
2. The French Academy and Its Influences.
3. Molière. 4. Madame de Sévigné.

Browning. *Mr. Herbert Bates.* August 2.

The English Mystery Plays. *Mr. H. C. Penn.* July 31.

Eugene Field. *Mr. Francis Wilson.* July 31.

How Some of the Greatest Dramatists Have Treated Love. *Miss Marguerite Merington.* July 20.

Sociological.

Democracy and Social Ethics. *Miss Jane Addams.* July 10–13.
1. Democracy and Education. 2. Democracy and Industry. 3. Democracy and Domestic Service. 4. International Democracy.

Indian Literature, Religion and Social Life. *Mr. Charles H. Bartlett.* July 3, 5, 6.
1. The Indian in Art and Literature. 2. The Religion of the Wilderness, or The Red Man as a Worshiper. 3. Home Life of Primitive Americans.

A Glass of Milk. *Miss Anna Barrows.* July 9.

Hostess and Guest. *Mrs. M. J. Lincoln.* July 18.

Woman's Suffrage Addresses. *Miss Susan B. Anthony* and others. July 14.

The House Beautiful. *Mrs. Alice P. Norton.* July 28.

The Iroquois Indian. *Mr. John W. Sanborn.* August 4.

Life in London. *Dr. S. Parkes Cadman.* July 27.

America's Hope. *Dr. S. M. Cooper.* August 1.

General Deaconess' Meeting, *Bishop C. H. Fowler* presiding. August 9.

Standards of Living. *Mrs. Ellen H. Richards.* August 10.

The Anti-Saloon League. *Dr. J. Q. A. Henry.* August 14.

French Housekeeping. *Miss Maria Parloa.* August 18.

The Volunteer Movement. *Mrs. Ballington Booth.*

Two Lectures on Social Reform. *Dr. W F. Crafts.* August 20–22.

The First Industrial School for Girls. *Miss Emily Huntington.* August 22.

Pedagogical.

School and Society. *Dr. John Dewey.* July 23, 24, 26, 27.
1. The Social Duties of the School. 2. How shall the School best fulfill its Social Responsibility? 3. The Duty of the School to the Child. 4. Educational Organism.

Methods of Teaching. *Hon. N. C. Schaeffer.* July 16, 17, 19, 20, 21.
1. Learning to Think. 2. Thinking in Things and Symbols. 3. The Material for Thought. 4. The Instruments of Thought. 5. The Stimulus to Thought.

Educational Problems. *President G. Stanley Hall.* July 30, 31, August 2, 3.
1. Psychology and its Relation to Education. 2. Psychic Development and Nutrition. 3. The Ideal School and Kindergarten. 4. The New Relation between Science and Religion.

The Study of Children and Their Education. *Inspector James L. Hughes.* August 6–10.
1. The Essential Element of Child Training. 2. Froebel's Influence on Higher Education. 3. Charles Dickens, England's Greatest Educator. 4. The New Nature Study. 5. The Bad Boy.

Education and Life. *Prof. E. H. Griggs.* August 13–17.
1. Education for the Art of Life. 2. Influence of Parent and Teacher in Moral Education. 3. The Child and the Race. 4. The Training of American Citizenship. 5. Literature and Liberal Culture.

From a Teacher's Notebook. *Mrs. Emily M. Bishop.* July 9.

Domestic Economy in the Schools. *Mrs. N. S. Kedzie.* July 25.

Religious and Biblical.

The Essentials of Christianity. *Dr. George C. Workman.* July 2–6.
1. Faith. 2. Hope. 3. Love. 4. Joy. 5. Peace.

Conditions of Deepening Acquaintance with God. *Dr. Henry W. King.* July 10–13.
1. The Christian Life as Friendship. 2. The Basis of the Divine Friendship. 3. Deepening the Acquaintance with God. 4. The New Covenant with God.

Five Devotional Hours. *Dr. J. W. Chapman.* July 16–20.

The New Social Chivalry. *Dr. Graham Taylor.* July 23–27.
Five Knight Errants. 1. Religion. 2. Education. 3. Industry. 4. Politics. 5. Social Unification.

The Religious Life. *Bishop J. H. Vincent.* July 30–August 2.
1. Living in Two Worlds. 2. Crises in Life. 3. Divine Companionship. 4. The Infirmities that Hinder.

Five Devotional Hours on Missionary Subjects. *Bishop J. M. Thoburn.* August 6–10.

Personal Religion. *Dr. Lincoln Hulley.* August 13, 14, 16, 17.
1. The Supreme Law of Service. 2. Self Conquest. 3. The Intensity of Jesus. 4. Moral Suicide.

Social Incarnation. *Dr. Graham Taylor.* July 22.

The Law of Concentration in the Life of Christ. *Dr. Henry W. King.* July 1.

Bible Studies. *Dr. Gross Alexander.* July 8 15, 22.
1. The Reality and Significance of the Temptations of Christ. 2. The So-called Kenosis or Self-emptying of Christ. 3. Christ's Doctrine of the Kingdom of God.

Bible Studies. *Dr. Lincoln Hulley.* July 29, August 5, 12.
1. The Bible as Literature. 2, 3. Methods of Bible Study.

The Religion of Childhood. *Dr. J. R. Street.* July 16.

The Home Sunday-School Movement. *Dr. W. A. Duncan.* July 30.

The Religious Training of the Child. *Prof. G. W. Pease.* August 11.

What Quakerism Stands For. *President W. W. Birdsall.* August 21.

Conventions and Conferences.

Woman's Day. July 14.

Missionary Institute and Conferences. August 4–7.

Deaconess' Convention. August 9, 10.

Grange Day. August 11.

Recognition Day. August 15.

Convention of the Society of Friends. August 21–27.

C. L. S. C. Councils and Class Reunions.

Miscellaneous.

Studies in Mental Phenomena. *Prof. G. A. Coe.* July 23–27.

The Spook Family, or Obscure Mental Phenomena. 1. Hallucinations. 2. Hypnotism. 3. Mental Healing. 4. Witchcraft. 5. Telepathy and Ghosts.

Home Life in Dixie During the War: Out of the Old Times into the New. *Dr. S. A. Steele.* July 23, 24.

Concerning the Conversational Voice. *Mrs. Emily M. Bishop.* July 20.

That Brilliant Fool, The Subliminal Self. *Dr. J. M. Buckley.* August 7.

Hermann Sudermann. *Dr. Otto Heller.* July 23.

Edible and Poisonous Fungi. *Capt. Charles McIlvaine.* July 24.

The Story of a Play. *Miss Marguerite Merington.* July 18.

Moody: His Peculiarities and His Power. *Dr. J. M. Buckley.* August 9.

Just be Glad. *Mrs. Emily M. Bishop.* August 3.

Savonarola. *President William H. Crawford.* August 13.

Question Box. *Dr. J. M. Buckley.* August 10.

Rascals and Saints: Accompanists. *Dr. A. E. Winship.* August 16, 18.

Two Lectures with Experiments. Wireless Telegraphy: What we know about the Ether. *Prof. A. E. Dolbear.* August 18, 20.

The Unconscious Influence of the Dutch. *Dr. J. M. Buckley.* August 6.

The Puritan in England and America. *Dr. S. Parkes Cadman.* July 26.

Readings.

Readings. *Miss Minee Alma Cady.* June 27, 29.

Lecture-Recitals. *Mr. P. M. Pearson.* July 3, 5, 6.

Dramatic Readings. *Mr. S. H. Clark.* July 9, 31.

Dramatic Readings. *Mr. Montaville Flowers.* July 12, 14.

Readings. *Mrs. H. O. Dellenbaugh.* July 25, 27.

Dramatic Readings. *Mr. George Riddle.* August 2, 3, 4.

Readings. *Mrs. Isabel Garghill Beecher.* August 16, 18.

Dramatic Readings. *Mr. C. F. Underhill.* August 21, 23.

Illustrated Lectures.

Famous Castles, Chateaux and Cathedrals of France: Paris and the Exposition: Recollections of the Last Wagner Festival at Bayreuth. *Mrs. Charles H. Rhodes.* June 28, 30, July 2.

Illustrated Adirondacks: Egypt. *Mr. S. R. Stoddard.* July 4, 6.

Architecture in Spain. *Mr. A. T. Van Laer.* July 10.

Britain and Boer. *Mr. Frank R. Roberson.* July 17.

Velasquez and Murillo, Spain's Greatest Painters. *Mr. A. T. Van Laer.* July 16.

The Prisoner of Zenda: Poems and Short Stories. *Miss Anna Deloney Martin.* July 24, 26.

From Hudson to Thames: Paris: Round the World in a Man-o'-War. *Mr. Robarts Harper.* August 6, 8, 10.

See Picture Plays by *Mr. Alex. Black*, under Entertainments.

Musical.

Organ Recitals. *Mr. I. V. Flagler.* Frequently during the season.

Concerts. June 27, 30, July 4, 7.

Grand Concerts: *Choir, Orchestra*, and *Soloists.* July 11, 13, 18, 21, 25, August 1, 3, 8, 11, 13, 15, 20.

Grand Concert: Gaul's "*Holy City.*" August 13.

Open Air Band Concerts: *Rogers' Band.* Daily Except Sundays. July 11–August 22.

Entertainments.

N. B.—See also Readings.

Prize Spelling Match. July 11.

Athletic Exhibition. July 19.

Roman Play. July 21.

Prize Pronunciation Match. July 23.

Two Evenings of Magic. *Albini.* July 30, August 1.

Promenade Concert. August 14.

Picture Plays. *Mr. Alex. Black.* August 15, 17.

Annual Athletic Exhibition. August 17.

Illuminated Fleet and Fireworks. August 18.

See also Evenings by *Miss Martin*, under Illustrated Lectures.

CHAUTAUQUA CLUBS.

THE WOMAN'S CLUB.—Mrs. B. T. Vincent, Greeley, Col., president. (July 18–Aug. 23). A daily session for the presentation of papers and discussions on (1) Education, (2) The Home, (3) Philanthropy, (4) Sociology. The specific topics for 1900 are as follows:

1. A Reunion—Welcome to new Chautauquans. 2. Clubs—Helps or Hindrances to Home and Church Life. A Symposium. 3. A Neglected Factor in Education. 4. Training of Children for Good Citizenship. 5. The Larger Club Life. 6. How to Keep Out of the Doctor's Hands. 7. Nature Study in the Country Schools. 8. Village Improvement Work. 9. Social and College Settlements. 10. Young Women's Christian Associations. 11. Nature Study in the Country Schools. 12. The Newspaper in the Home. 13. Public School Libraries. 14. Traveling Libraries sent out by Women's Clubs. 15. How to Study Fiction. 16. Influence of Philosophical Thought upon the Poets and Novelists of the Nineteenth Century. 17. American Art. 18. How to Know a Good Picture. 19. The Importance of Knowledge of Food Values. 20. The Responsibilities of College Women.

MISSIONARY TOPICS: 1. The Presence of the Holy Spirit in the Work of Missions. 2. The Nineteenth as a Missionary Century. 3. Consecration Service. 4. Volunteer Movement. 5. The Home and the School in Heathen

Lands. 6. Our Converts from Heathenism. 7. Women's Work for Women in Heathen Lands. 8. Echoes from Missionary Fields.

TEMPERANCE TOPICS: 1. The Power and Possibilities of Young Women. 2. Twentieth Century Philanthropy. 3. The Actual and the Possible Value of the Sunday School Temperance Lessons. 4. The New European Temperance Movement. 5. Preventive Problems. 6. Our Duty to the Foreign Speaking People of this Country.

THE OUTLOOK.—YOUNG WOMEN'S CLUB.—(July 5–Aug. 23.) This organization will hold its eighth annual series of sessions under the leadership of Miss Mary Merington, 181 Lenox Ave., New York. The plan will include the consideration of a wide range of topics interesting and important to young women. A young women's glee club will be organized from the members of "The Outlook." The club will also be a factor in the social life of Chautauqua, giving afternoon teas, evening receptions, and conducting other functions. All young women who have passed the age of fifteen will be welcomed as members.

THE GIRLS' CLUB.—(July 7–Aug. 17.) This club for girls between six and sixteen years of age will be under the charge of Miss Helen A. Bainbridge, 34 Gramercy Park, New York City. The first meeting of the club will be held at the tent on Monday, July 9, 1900.

The organization will take place on the Saturday preceding. The work of the club will include:

1. Kitchen Garden. Housework, by means of games and songs.
2. Cooking and practical work. Simple talks on the theory of uses and abuses of plain foods.
3. Gymnastics. Every day according to age and physical ability.
4. Sewing.
5. Bathing. Including the care of the children in the water.

Talks will be given on subjects interesting and instructive to the girls. Basket-weaving, cane work and bent-iron work will also be given. One entertainment a week. A sail on the lake. A gypsy tea, etc., etc., will be provided. The work is supposed to occupy two or more hours daily. The fee is $1.00 per week, or $5.00 for a season ticket in advance.

BOYS' CLUB.—(July 9–Aug. 18.) Under the associated management of Dr. William G. Anderson, Yale University Gymnasium, and Dr. James A. Babbitt, Haverford College, Haverford, Pa., to whom all special inquiries should be directed.

A handsome new Boys' Club building was erected in 1899, which with its well-furnished gymnasium, reading room, manual-training equipment and natural-science department offers grand opportunity for the mental, moral and physical welfare of the Chautauqua boy. This building is open at all hours during the day and includes locker room and bathing quarters in its equipment. The customary camp will be established at Whiteside under the direction of Camp Master McDonald, and abundant opportunity will be given for genuine camp life, rowing, swimming, and fishing.

CHAUTAUQUA BOYS' CLUB BUILDING.

Regular club work occupies two or three hours daily for six weeks. Established in the handsome new headquarters, every effort will be made to make 1900 a banner year in the history of the Club, and especial importance will be placed upon manual training, natural-science musuem collection, and body building gymnastic drill. All Chautauqua boys between the ages of eight and sixteen are eligible to membership and from a special advanced section (boys from fourteen to eighteen) a second Chautauqua base-ball team will be formed and games arranged with neighboring teams. Athletic supplies, camp articles, Club costumes, etc., can be purchased at Chautauqua and all special inquiries should be addressed to Dr. James A. Babbitt, Haverford College, Haverford, Pa.

BOYS' AND GIRLS' CLASS.—(July 9–Aug. 17.) At 8:15 every morning the boys and girls troop to the Children's Temple to engage in Bible studies, which are made so interesting as not to seem like tasks. Stories will be a prominent feature of the exercises. Sessions thirty minutes long. The class will be under the charge of Dr. J. R. Street and Prof. George W. Pease, of the Bible Normal College, Springfield, Mass.

THE MINISTERIAL CLUB.—The Ministerial Club, which in some form has always been a part of Chautauqua work, will meet three times each week for the discussion of important questions.

KINDERGARTEN.—(July 7–Aug. 17.) The Kindergarten will be open every school morning from nine until twelve o'clock. The children will be in charge of trained kindergartners under the direction of Mrs. Mary Boomer Page of the Chicago Kindergarten Institute. The program of the Kindergarten will be an organic relationship of the children's experiences, during their summer at Chautauqua.

Children may be entered in the order of application and under the following conditions:

1. No child will be admitted who expects to be present less than two weeks.
2. Children from three to seven years of age will be admitted.
3. Any child absent for two consecutive days without

excuse will be dropped, and the place filled from the list of waiting applicants.

4. A fee of $1.00 per week (or $5.00 for the season) will be charged for each child.

5. The number of places is necessarily limited and the department cannot undertake to receive children in excess of such limit. Early application should therefore be made to the registrar, Miss M. L. Butler, 654 Washington Boulevard, Chicago.

BOYS' AND GIRLS' CHOIR.—(July 9–Aug. 17.) For children between the ages of seven and twelve, under the charge of Miss Harriet E. Brown, 530 East 47th Street, Chicago. This choir will be free to members of the Boys' and Junior Outlook Clubs. Others will be required to pay a small fee.

THE BOYS' CLUB CAMP.

JUNIOR MUSICAL LITERARY CLUB.—(July 9–Aug. 17.) Mrs. E. T. Tobey, Memphis, Tenn. Weekly meetings for musical games, stories of composers, simple talks about music, piano numbers by members, prizes, etc. Fee, $1.50 for the season; three weeks, $1.00.

GERMAN CLUB.—(July 9–Aug. 17.) In charge of Dr. Otto Heller, of Washington University, St. Louis, Mo. For conversation, songs, and recitation in the German language. Open to members of the German classes and to all who speak German.

FRENCH CIRCLE.—(July 9–Aug. 17). Prof. Henri Marion, U. S. Naval Academy, Annapolis, Md., president. Members of the French classes and others who speak French meet for conversation and social intercourse. Free to members of the French classes. Others will be admitted on the payment of a membership fee of $2 for the season.

THE CHAUTAUQUA NATIONAL COUNCIL OF SUPERINTENDENTS AND PRINCIPALS. *President*, Prin. T. B. Lovell, Niagara Falls, N. Y.; *Vice-Presidents*, Supt. E. E. Miller, Bradford, Pa.; Prin. D. C. Meck, Mansfield, O.; I. M. Travell, Plainfield, N. J.; *Secretary and Treasurer*, Prin. E. J. Cobb, Buffalo, N. Y.; *Executive Committee*, Prin. W. H. Scott, Syracuse, N. Y.; Prin. W. W. Fell, Pittsburg, Pa.; Prin. Miss J. A. Wilmot, Cleveland, O.; Supt. M. F. Ramsey, Madison, Ga.; Supt. C. N. Peak, Princeton, Ind.

The association was formed at Chautauqua in 1898 and contains representatives from almost every state in the Union. Its daily sessions have afforded delightful social contact and have been valuable from a professional standpoint. The plan for this year contemplates a continuance of the informal discussions, following brief practical addresses by appointed speakers. All superintendents and principals are urged to attend, and may count upon a hearty welcome from congenial fellow-workers. They are cordially invited to join the Council and take part in the discussions. The session will begin about the middle of July. The first meeting, to which all Chautauqua will be invited, will open with addresses by the president and some prominent speaker. There will be weekly papers on educational topics during the session, question box meetings, and receptions of the Council in the first and third week. Syllabi on the more interesting questions discussed will be prepared by members of the Council. Among the speakers on the program for 1900 are: Dr. S. H. Albro, formerly of the Normal School, Mansfield, Pa.; Prof. Sherman Williams, Institute Instructor of New York; Supt. Marsh, of North Tonawanda, N. Y.; Prin. Armstrong, Pittsburg, Pa.; Supt. Peak, Princeton, Ind., and Prin. McLean, New Haven, Conn.

CHAUTAUQUA YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR. During the coming season the usual prayer meetings of this society will be held on Thursdays at 7 o'clock P. M.; weekly conferences on Mondays at 7 P. M. All young people interested in this work, as well as all members of societies elsewhere, are cordially invited to affiliate themselves with this society during their stay at Chautauqua. All members are requested to register at the headquarters of the society as soon as convenient after their arrival.

CHAUTAUQUA EPWORTH LEAGUE.—The Epworth League has an enthusiastic society at Chautauqua with a fully-organized cabinet. Conferences are held every Monday evening and prayer meetings every Thursday evening in the Methodist Episcopal House. The League and Christian Endeavor Society work in hearty coöperation in both the social and religious life of Chautauqua.

THE C. L. S. C. COUNCIL meets daily, except Saturday, in the Council Hall, above the C. L. S. C. Office, beginning Tuesday, July 31. The Council is a conference of C. L. S. C. members where delegates from the circles make their reports, informal discussions are held on subjects connected with the work and a general interchange of ideas is given with entire freedom. It is the central working body of the C. L. S. C. through which committees are formed and arrangements effected for the various social activities of the circle.

A KINDERGARTEN STRAW RIDE.

DEPARTMENT OF INSTRUCTION.

JOHN H. VINCENT, CHANCELLOR. GEORGE E. VINCENT, PRINCIPAL

EDUCATIONAL COUNCIL.

PROF. HERBERT B. ADAMS, JOHNS HOPKINS UNIV.
MISS JANE ADDAMS, HULL HOUSE, CHICAGO.
PRES. G. STANLEY HALL, CLARK UNIVERSITY.
PRES. JOHN HENRY BARROWS, OBERLIN COLLEGE.
PRES. B. P. RAYMOND, WESLEYAN UNIVERSITY.
PROF. MOSES COIT TYLER, CORNELL UNIVERSITY.

DIVISION OF SUMMER SCHOOLS.

STAFF OF INSTRUCTORS FOR 1900.

Prof. GROSS ALEXANDER, New Testament, Vanderbilt University.
Mr. H. S. ANDERSON, Gymnastics, Cleveland, O.
Dr. W. G. ANDERSON, Gymnastics, Yale University Gymnasium.
Dr. WM. S. BAINBRIDGE, Physiology, New York.
Miss ANNA BARROWS, Cookery, Boston, Mass.
Mr. HERBERT BATES, English Literature, Brooklyn, N. Y.
Prof. L. H. BATCHELDER, Chemistry, Hamline University.
Mrs. EMILY M. BISHOP, Delsarte, New York.
Mr. JAKOB BOLIN, Swedish Gymnastics, New Haven, Conn.
Prin. F. D. BOYNTON, School Administration, Ithaca High School.
Mr. W. D. BRIDGE, Stenography, Orange, N. J.
Miss HARRIET E. BROWN, Music, Gertrude House, Chicago.
Miss K. B. CAMP, Pedagogy, University Elementary School, Chicago.
Mr. GEORGE M. CHASE, Greek, Yale University.
Prof. S. H. CLARK, Elocution, The University of Chicago.
Mr. FERDINAND DEWEY, Piano, Temple College, Philadelphia.
Prof. JOHN DEWEY, Pedagogy, The University of Chicago.
Miss GRACE FAIRBANK, Kindergarten, Chicago Kindergarten Institute.
Miss MARY D. FAIRBANK, Botany, Platt's School, Utica, N. Y.
Mr. I. V. FLAGLER, Organ, Auburn, N. Y.
Mr. GEO. MARTEL GALARNEAU, Entomology, Ithaca, N. Y.
Miss LAURA A. FRY, Wood Carving, Purdue University.
Mr. JOHN GIFFORD D. OEC, Forestry, N. Y. State College of Forestry, Ithaca, N. Y.
Miss ELFRIEDA HOCHBAUM, German, High School, Aurora, Ill.
Miss ALTHEA HARMER, Pedagogy, University Elementary School, Chicago.
Prof. OTTO HELLER, German, Washington University.
Prof. WILLIAM HOOVER, Mathematics, Ohio University.
Inspector JAMES L. HUGHES, Pedagogy, Toronto, Ont.
Prof. LINCOLN HULLEY, Old Testament, Bucknell University.
Dr. JESSE L. HURLBUT, Religious Pedagogy, New York.
Mr. L. S. LEASON, Harmony, Temple College, Philadelphia.
Mr. SOL MARCOSSON, Violin, Cleveland, O.
Prof. HENRI MARION, French, United States Naval Academy, Annapolis, Md.
Madame H. MARION, French, Annapolis, Md.
Prof. F. J. MILLER, Latin, The University of Chicago.
Miss LOUISA MILLER, Geography, Detroit, Mich.
Prof. J. H. MONTGOMERY, Physics, Allegheny College.
Dr. ELIZA M. MOSHER, Hygiene, University of Michigan.
Mrs. ALICE PELOUBET NORTON, Domestic Science, Boston, Mass.
Prof. H. L. OSBORN, Biology, Hamline University.
Miss M. J. OSGOOD, Nature Study, Michigan State Normal College.
Mrs. MARY B. PAGE, Kindergarten, Chicago Kindergarten Institute.
Dr. H. R. PALMER, Music, New York.
Prof. GEORGE W. PEASE, Religious Pedagogy, Bible Normal College, Springfield, Mass.
Prof. H. C. PENN, English, The University of Missouri.
Mr. H. R. POORE, Painting, New York.
Miss JOSEPHINE RICE, Blackboard Sketching, Jackson, Mich.
Mr. JOSEPH T. ROBERT, Parliamentary Law, Chicago.
Miss LAURA L. RUNYON, History, University Elementary School, Chicago.
Miss MATHILDE SCHLEGEL, Ornithology, East Aurora, N. Y.
Miss ANNA A. SCHRYVER, Botany, Michigan State Normal College.
Dr. JAY W. SEAVER, Anatomy, Yale University Gymnasium.
Mr. WILLIAM H. SHERWOOD, Piano, Sherwood Piano School, Chicago.
Prof. HOMER B. SPRAGUE, English Literature, New York.
Prof. J. RICHARD STREET, Religious Pedagogy, Bible Normal College, Springfield, Mass.
Mrs. E. T. TOBEY, Piano, Memphis, Tenn.
Mr. A. T. VAN LAER, Art History, New York.
Mrs. L. VANCE-PHILLIPS, China Decoration, New York.
Mr. C. R. WELLS, Business, Syracuse, N. Y.
Mr. J. HARRY WHEELER, Voice, New York.
Miss J. H. WOHLFARTH, Pedagogy, Teachers' College, Columbia University.
Prof. GEORGE C. WORKMAN, Old Testament, Toronto, Ont.

SUMMARY OF COURSES.

The following is merely a list of courses offered in the fourteen different Chautauqua schools during the summer of 1900. A complete catalogue which gives a description of each course will be mailed on application to the General Offices of the Chautauqua Assembly, Cleveland, Ohio.

I. SCHOOL OF ENGLISH LANGUAGE AND LITERATURE.

PROFS. H. B. SPRAGUE, H. C. PENN AND MR. HERBERT BATES.

1. *Shakespeare.* Five hours a week, (July 7–27). Dr. Sprague.
2. *Milton's Poems.* Five hours a week (July 7–27). Dr. Sprague.
3. *From the Georges to Victoria.* Five hours a week (July 30–Aug. 17). Mr. Bates.
4. *Browning.* Five hours a week (July 30–Aug. 17). Mr. Bates.
5. *College Entrance English.* Five hours a week. (July 7–27). Mr. Bates.
6. *Composition and Rhetoric.* Five hours a week. (July 7–27). Mr. Bates.
7. *Grammar and Composition.* Five hours a week. (July 7–27). Prof. Penn.
8. *Rhetoric and English Composition.* Five hours a week. (July 7–Aug. 17). Prof. Penn.
9. *Advanced Course in Composition.* Five hours a week (July 7–Aug. 17). Mr. Bates.

II. SCHOOL OF MODERN LANGUAGES.

PROFS. HENRI MARION AND OTTO HELLER, MADAME H. MARION, MISS ELFRIEDA HOCHBAUM AND MADEMOISELLE JEANNE MARION.

1. *Beginning German.* Fifteen hours a week (July 7–Aug. 17). Prof. Heller and Miss Hochbaum.
2. *Intermediate German.* Second year. Fifteen hours a week (July 7–Aug. 17). Prof. Heller and Miss Hochbaum.
3. *Advanced German.* Third year. Ten hours a week (July 7–Aug. 17). Prof. Heller and Miss Hochbaum.
4. *Children's Class in German.* Five hours a week (July 7–Aug. 17). Miss Hochbaum.
5. *Lectures in German.* A course of five lectures on Goethe's "Faust."
6. *Scientific German.* Prof. Heller.
7. *Beginning German.* Fifteen hours a week (July 30–Aug. 17).
8. *Beginning French.* First year. Ten hours a week (July 7–Aug. 17). Prof. Marion and Mme. Marion.
9. *Intermediate French.* Second year. Five hours a week (July 7–Aug. 17). Mme. Marion.
10. *College Preparatory Course in French.* Five hours a week. (July 7–28 and July 30–Aug. 17). Prof. Marion.
11. *Advanced French.* Third year. Five hours a week (July 7–Aug. 17.) Prof. Marion.
12. *Travel Course in French.* Five hours a week (July 7–28 and July 30–Aug. 17). Mme. Marion.
13. *A Practical Course in Elementary Spanish.* Five hours a week (July 7–28 and July 30–Aug. 17). Prof. Marion.
14. *Children's Class in French.* Five hours a week. (July 7–Aug. 17). Mlle. Marion.

ADDITIONAL COURSES.

Notices of the following courses, received too late for insertion in the Catalogue of the Summer Schools, are printed here in full.

SCHOOL III.

Five lectures in French. Mme. Marion.

For French scholars and students. The following are the subjects:

Causeries sur l'Exposition de 1900.

1. Paris en fete. Ouverture de l'Exposition. Premieres impressions.
2. Plan general et description des principaux edifices. Itineraire. Le vieux Paris.
3. Promenade á travers l'Exposition. La section Americaine et le Palais de la Femme.
4. Les grands clous de l'Exposition. Attractions et Amusements. Theatres, musique.
5. Les Arts liberaux á l'Exposition.

SCHOOL XIII.

Letter Writing (July 9–August 13). Miss Frances Bennett Callaway.

Miss Callaway is the author of "Charm and Courtesy in Letter Writing" and "Studies for Letters," and is a specialist in this line of work. These lessons are of practical value, not only for giving the latest and most polished forms of business and social letters, but for considering character as revealed in letters—the *motive* back of the *form*. The Impression Studies also form a distinctive feature of these lessons, helping the student to express his own individuality and cultivating such letter-writing faculties as sympathy and interested attention. Terms: Ten class lessons, $3.00. Private lessons one hour, $2.00. Half hour, $1.00. Address Frances Bennett Callaway, Correspondence School of Letter-Writing, Castile, N. Y.

III. SCHOOL OF CLASSICAL LANGUAGES.

PROF. F. J. MILLER AND MR. GEORGE M. CHASE.

1. *Beginning Latin.* Ten hours a week (July 7–Aug. 17.)
2. *Teachers' Advanced* Training Courses. Five hours a week. Prof. Miller.
   (a) Studies in Cæsar (July 7–28).
   (b) Studies in Virgil (July 30–Aug. 17).
3. *Latin Teachers'* Conferences. Prof. Miller.
4. *Beginning Greek.* Ten hours a week (July 7–Aug. 17). Mr. Chase.
5. *Anabasis.* Five hours a week (July 7–Aug. 17). Mr. Chase.

IV. SCHOOL OF MATHEMATICS AND SCIENCE.

PROFS. WILLIAM HOOVER, J. H. MONTGOMERY, L. H. BATCHELDER, DR. JOHN GIFFORD, AND MISSES ANNA A. SCHRYVER AND MARY D. FAIRBANK.

1. *Algebra.* Five hours a week (July 7–Aug. 17). Prof. Hoover.
2. *Algebra.* Five hours a week (July 7–Aug. 17). Prof. Hoover.
3. *Plane Geometry.* Five hours a week, mainly for beginners (July 7–Aug. 17). Prof. Hoover.
4. *Trigonometry.* Five hours a week (July 7–Aug. 17). Prof. Hoover.
5. *Preparatory Physics.* Five hours a week (July 7–Aug. 17). Prof. Montgomery.
6. *Physical Laboratory Work.* Ten hours a week (July 7–Aug. 17). Prof. Montgomery.
7. *Systematic Chemistry.* Ten hours a week (July 7–Aug. 17). Prof. Batchelder.
8. *Teachers' Course in General Chemistry.* Ten hours a week (July 7–Aug. 17.) Prof. Batchelder.
9. *Qualitative Analysis.* Ten hours a week (July 7–Aug. 17). Prof. Batchelder.
10. *Quantitative Analysis.* (July 7–Aug. 17.) Prof. Batchelder.
11. *Geology.* Five hours a week (July 30–Aug. 17). Miss Schryver and assistants.
12. *General Botany.* 1. Five hours a week (July 7–27). Miss Fairbank.
13. *General Botany.* 2. Five hours a week (July 30-Aug. 17). Misses Schryver and Fairbank.
14. *Forestry.* Five hours a week (July 7–27). Dr. Gifford.
15. *Elementary Zoology.* Ten hours a week (July 7–Aug. 17). Prof. Osborn.
16. *Elementary Biology.* Ten hours a week (July 7–Aug. 17). Prof. Osborn.
17. *Advanced Course.* Ten hours a week (July 7–Aug. 17). Prof. Osborn.

V. SCHOOL OF SOCIAL SCIENCES.

PROF. ARTHUR YAGER.

1. *The American Colonies.* Five hours a week (July 7–27).
2. *The Nineteenth Century in Europe.* Five hours a week (July 7–27).

VI. SCHOOL OF PSYCHOLOGY AND PEDAGOGY.

PROF. JOHN DEWEY, MESSRS. JAMES L. HUGHES, HERBERT BATES, F. D. BOYNTON, G. M. GALARNEAU, S. H. CLARK, L. S. LEASON, MISSES J. H. WOHLFARTH, A. A. SCHRYVER, LAURA L. RUNYON, A. HARMER, K. B. CAMP, HARRIET E. BROWN, LOUISE MILLER, MATHILDE SCHLEGEL, JOSEPHINE RICE, GRACE FAIRBANK, COLBURN, COREY AND MRS. MARY BOOMER PAGE.

1. *Current Educational Problems.* Five hours a week (July 7–27). Prof. Dewey.
2. *Educational Psychology.* Five hours a week (July 7–27). Prof. Dewey.
3. *The Development of Selfhood.* Five hours a week (July 30–Aug. 17). Mr. Hughes.
4. *School Management.* Five hours a week (July 7–27 and July 30–Aug. 17). Miss Wohlfarth.
5. *College Entrance English.* Five hours a week (July 7–27). Mr. Bates.
6. *Composition and Rhetoric.* Five hours a week (July 7–27). Mr. Bates.
7. *Composition, Grammar and Mathematics in the Grades.* Five hours a week (July 30–Aug. 17). Miss Wohlfarth.
8. *Colonial History of the United States.* Five hours a week (July 30–Aug. 17). Miss Runyon.
9. *School Administration.* Five hours a week (July 7–Aug. 7). Mr. Boynton.
10. *Typical Industrial Material as Utilized in Elementary School Work.* Five hours a week (July 7–27). Miss Harmer.
10a. *Elementary Experimental Science.* Five hours a week (July 30–Aug. 17). Miss Camp.
11. *Nature Study, 1.* Ten hours a week (July 9–27). Miss Schryver.
12. *Nature Study, 2.* Five hours a week (July 30–Aug. 17). Misses Schryver and Miller.
13. *Nature Study, Bird Life.* Five hours a week (July 30–Aug. 17). Miss Schlegel.
14. *Nature Study, Insects.* Five hours a week (July 30–Aug. 17). Mr. Galarneau.
15. *Geographical Nature Study.* Five hours a week (July 30–Aug. 17). Miss Miller.
16. *Blackboard Sketching.* Five hours a week (July 9–27). Miss Rice.
17. *Primary Methods.* Five hours a week (July 7–27). Miss Wohlfarth.

KINDERGARTEN COURSES.

18. *Kindergarten Methods.* Seven and one-half hours a week (July 7–27). Mrs. Page, Misses Fairbank and Corey.
19. *Kindergarten Methods.* Seven and one-half hours a week (July 30–Aug. 17). Mrs. Page and Miss Fairbank.
20. *Kindergarten Preparatory Class.* Fifteen hours a week, (July 7–27). Misses Fairbank, Colburn, and Mrs. Page.
21. *The Teaching of Reading.* Five hours a week (July 7–27). Mr. Clark.
22. *Children's Music.* Five hours a week (July 7–Aug. 17). Miss Brown.
23. *Public School Music.* Five hours a week (July 7–Aug. 17). Mr. Leason.

NEW YORK STATE FREE SUMMER INSTITUTE.

JULY 7–27.

The New York State Summer Institute is open free to teachers of the state, including those from other states intending to teach in the state of New York during the year 1900–1901. Full information on application to Hon. Chas. R. Skinner, Superintendent of Public Instruction, Albany, N. Y., or The Chautauqua General Offices, Cleveland, Ohio.

FREE NATURE STUDY COURSE.

This course, supported by a grant of the New York State Legislature, is free to all residents of New York State. The class will be limited to residents who can give two hours a day to the work.

VACATION SCHOOL.

JULY 7–27.

Three of the teachers of the University of Chicago Elementary School (under the direction of Prof. John Dewey) have been secured for the summer, and will attempt to apply the principles of this well-known school to a vacation school, under the unusual advantages offered at Chau tauqua for out-of-door study.

VII. SCHOOL OF RELIGIOUS PEDAGOGY.

IN COÖPERATION WITH THE AMERICAN INSTITUTE OF SACRED LITERATURE.

PROFS. LINCOLN HULLEY, GROSS ALEXANDER, GEORGE C. WORKMAN, G. W. PEASE, DRS. J. R. STREET, J. L. HURLBUT AND MISS LUCY G. STOCK.

1. *The Four Gospels.* Five hours a week (July 7–27). Prof. Alexander.
2. *The Servant of Jehovah.* Five hours a week (July 7–27). Prof. Workman.
3. *Critical Study of Isaiah.* Five hours a week (July 7–27). Prof. Workman.
4. *The Psalter.* Five hours a week (July 30–Aug. 7). Prof. Hulley.
5. *Religious Psychology.* Five hours a week (July 7–27). Dr. Street.
6. *General Method.* Five hours a week (July 7–27). Dr. Street.
7. *General Method.* Five hours a week (July 30–Aug. 17). Prof. Pease.
8. *Primary Method.* Five hours a week (July 7–27). Miss Stock.
9. *Primary Method.* Five hours a week (July 30–Aug. 17). Prof. Pease.
10. *Normal Class for Sunday School Teachers.* Five hours a week (Aug. 1–17). Dr. Hurlbut.
11. *Sunday School Teachers' Bible Class.* Five hours a week (Aug. 1–17). Dr. Hurlbut.
12. *Boys' and Girls' Class.* Five half-hour sessions weekly (July 7–Aug. 17). Profs. Street and Pease.
13. *Primary Class and Sunday School.*

VIII. SCHOOL OF MUSIC.

DR. H. R. PALMER, MR. WILLIAM H. SHERWOOD, MR. J. HARRY WHEELER, MR. I. V. FLAGLER, MR. SOL MARCOSSON, MR. L. S. LEASON, MR. CHARLES E. ROGERS, MR. FERDINAND DEWEY, MRS. E. T. TOBEY AND MRS. ANNA B. ROBERTSON.

Harmony. Five hours a week (July 7–Aug. 17).

(a) Primary.
(b) Intermediate. } Mr. Leason.

(c) Advanced Harmony, Counterpoint and Composition. Mr. Flagler.

(d) Analytical Harmony, Dr. Palmer.

Voice Culture. (July 7–Aug. 17). Mr. Wheeler.

Interpretation Class. (July 7–Aug. 17). Mr. Sherwood.

Piano Normal Classes. (July 12–26, Aug. 2–16). Mrs. Tobey.

Instruction on Piano, Organ, Violin, Flute, Cornet, Mandolin, Guitar, etc. (July 7–Aug. 17).

For full information see Music School Circular. For schedule of tuition fees for the regular School of Music classes see page 32.

IX. SCHOOL OF FINE ARTS.

MESSRS. A. T. VAN LAER, H. R. POORE, MRS. L. VANCE-PHILLIPS, MRS. SARAH WOOD-TAFFORD, MISSES LAURA A. FRY AND LAURA B. OVERY.

1. *Drawing and Painting.* (July 7–Aug. 7). Mr. Poore.
2. *Art in Public Schools.*
3. *Students' Conferences.*
4. *Lectures on Art History and Criticism.* A two weeks' course given three times (July 7–Aug. 23). Mr. Van Laer.
5. *Wood Carving and Clay Modeling.* (July 7–Aug. 23). Miss Fry.
6. *Keramic Art, Figure and Miniature.* Mrs. Vance-Phillips, Mrs. Wood-Tafford and Miss Overy.

X. SCHOOL OF EXPRESSION.

MR. S. H. CLARK AND MRS. EMILY M. BISHOP.

1. *Philosophy and Practice of Vocal Expression.* Mr. Clark.
2. *Philosophy and Technique of Gesture.* Mrs. Bishop.
   (a) Physical Culture.
   (b) Natural Development of Gesture.
   (c) Personal Responsiveness.
   (d) Gesture Analyzed: Delsarte Criteria.
   (e) Pantomimic Expression.
3. *Literary and Dramatic Interpretation.* Mr. Clark.
4. *Mental Technique and Practice in Rendering.* Mr. Clark. (July 7–Aug. 17).

XI. SCHOOL OF PHYSICAL EDUCATION.

DRS. W. G. ANDERSON, J. W. SHAVER, ELIZA M. MOSHER, W. S. BAINBRIDGE, MESSRS. JAKOB BOLIN AND H. S. ANDERSON AND MRS. E. M. BISHOP, MRS. KING-ROE AND TWELVE ASSISTANTS.

1. *The Normal Course.* (July 7–Aug. 17).
2. *The Advanced Course in Gymnastics.*
3. *Men's Class in Gymnastics.* One hour daily, 11:15 to 12:15.
4. *Boys' Class.* Three-quarters of an hour daily.
5. *Children's Class.* Light exercise and games.
6. *Girls' Class.* Ages twelve to fifteen.
7. *Women's Class.* General exercises.
8. *Corrective Gymnastics.* Remedial exercises.
9. *Public School Gymnastics.* For public school teachers.
10. *Athletics.*
11. *Personal Contest Exercises.*
12. *Americanized Delsarte Culture.* Mrs. Bishop and Mrs. Roe.

XII. SCHOOL OF DOMESTIC SCIENCE.

MRS. ALICE PELOUBET NORTON, MISSES ANNA BARROWS, EDNA DAY, WELLMAN, DR. W. S. BAINBRIDGE, PROFS. J. H. MONTGOMERY AND L. H. BATCHELDER.

FIRST YEAR.

1. *General Chemistry.* Eight hours a week, lectures and laboratory (July 7–Aug. 17). Prof. Batchelder.
2. *Physics.* Five hours a week (July 30–Aug. 17). Prof. Montgomery.
3. *Physiology.* Three hours a week (July 7–Aug. 17: Dr. Bainbridge.
4. *Botany of Food Plants.* Five hours a week (July 7–27). Miss Day.
5. *Domestic Science.* Five hours a week (July 7–Aug. 17). Mrs. Norton.
6. *Cookery.* Five hours a week (July 7–Aug. 17). Miss Barrows.

SECOND YEAR.

7. *Applied Chemistry.* Five hours a week (July 7–Aug. 17). Mrs. Norton and Miss Wellman.
8. *Experimental Cookery.* Five hours a week (July 7–Aug. 17). Miss Barrows.
9. *Physiology.* Two hours a week (July 7–Aug. 17). Dr. Bainbridge.
10. *Bacteriology.* Five hours a week (July 7–27). Mrs. Norton and Miss Day.
11. *Home Economics.* Five hours a week (July 7–27). Mrs. Norton.
12. *Pedagogy.* Five hours a week (July 30–Aug. 17). Mrs. Norton.
13. *Administration of Institutions.* Five hours a week (July 30–Aug. 17). Miss Barrows.

XIII. SCHOOL OF PRACTICAL ARTS.

Parliamentary Law. (July 30–Aug. 11). Mr. Joseph T. Robert.

Shorthand and Typewriting. (July 7–Aug. 23). Mr. William D. Bridge.

Business Training. (July 7–Aug. 17). Messrs. Charles R. Wells and William H. Covert.

Mycology. The Science of Fungi. (July 25–Aug. 9). Capt. Charles McIlvaine.

PRIVATE TUTORING.

In addition to the above courses in the Summer Schools, those desiring it may obtain private instruction in the Languages, Mathematics, History, Literature, etc., under competent tutors. Special attention will be paid to those preparing for college entrance examinations. This department will be under the charge of Mr. George M. Chase of Yale University, Mr. Percy H. Boynton, Amherst '97, and Miss Flora E. Bierce, teacher in the Chicago Latin School.

SUMMER SCHOOL FOR PARENTS.

CHAUTAUQUA, N. Y., JULY 16–28, 1900.

GENERAL STUDY TOPIC:

Relationships of the Child at Home, at School, Abroad.

"To know himself, man must study not only himself, but everything to which he is related."—*Ernest Seton Thompson.*

INSTRUCTORS AND LECTURERS.

Dr. J. Richard Street, Bible Normal College, Springfield, Mass.

Prof. R. R. Rogers, Superintendent of Public Schools, Jamestown, N. Y.

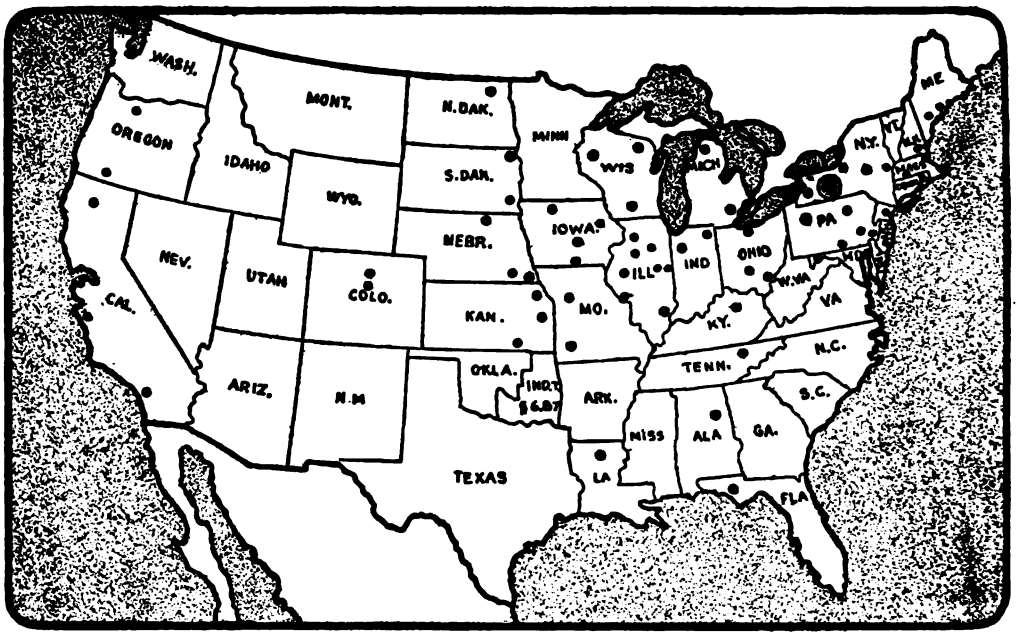
Mrs. Alice Peloubet Norton, 97 Hancock St., Auburndale, Mass.

Miss Etta Lansing Wentz, School of Physical Training, Albany, N. Y.

Miss Kate Kimball, Caxton Building, Cleveland, O.

Miss Margaret Coote Brown, Secretary Mothers' Club, Buffalo, N. Y.

Miss Mary Louisa Butler, Chicago, Ill.



CHAUTAUQUA EXPANSION.

OTHER CHAUTAUQUA ASSEMBLIES.

The expansion of Chautauqua within twenty-five years is graphically indicated on the map above by dots representing assemblies in many parts of this country, for which the original Chautauqua has served as the model. Scores of these assemblies, held season after season, constitute important centers of educational influence. Such evidence of the growth of a movement for the education of the people cannot be duplicated. Typical assembly programs are made up of sermons, religious and ethical addresses, university extension addresses, popular lectures, dramatic readings and interpretations of plays, and stereopticon lectures and entertainments in great variety, arranged in such proportions as to give unity and positive educational value. Thus educational environment and open-air life combine for inspiration to multitudes who gather at the assemblies, while summer schools of the highest type have been established for serious students, and the Chautauqua Literary and Scientific Circle reading courses take Chautauqua into the homes of the people during the other nine months of the year. A significant phase of Chautauqua development was marked during the past year by the organization of an International Chautauqua Alliance for the purpose of coöperating in effective work: A definition of an educational standard for Chautauqua assemblies and the establishment of a central committee to serve as a clearing-house for information were agreed upon by delegates from a large number of assemblies. Announcements given below come from seventy Chautauqua assemblies in the United States.

ATLANTIC CITY, N. J.: THE JEWISH CHAUTAUQUA.

The fourth assembly of the Jewish Chautauqua Society will be held at Atlantic City this summer July 13–29. This assembly has steadily grown in importance and has from the first established a very high educational standard. The Jewish Chautauqua Society conducts its own courses of reading in Jewish history and literature, recommending also the regular course of the C. L. S. C. wherever desired. At the assembly the morning hours will be given to Round Tables under the direction of Prof. Richard Gottheil, of Columbia University, who will discuss the books and syllabi of the Jewish Chautauqua course. The general work of the C. L. S. C. will also be presented and discussed. The department of summer schools will hold ternoon sessions. The faculty includes Dr. Gottheil as dean. The Bible as a textbook will be under the direction of Dr. Maurice K. Harris; the Hebrew language under the direction of Mr. Gerson B. Levi, of the Semitic department of the University of Pennsylvania. The principles of pedagogy as applied to religious instruction will be taught by Dr. Louis Grossman, of the Hebrew Union College of Cincinnati. The evening sessions will be devoted to lectures and entertainments. An address will be given by Governor Theodore Roosevelt, and a series of lectures on the Bible as literature will be given by Prof. R. G. Moulton, of the University of Chicago. An address will also be given by Prof. Morris Lock, of the University of New York. The assembly anticipates a prosperous gathering, which is warranted by the steadily growing interest shown in its work.

ASHLAND, OREGON.

Specific announcements of the details of the program for this assembly have not been received, but the dates are given as July 11 to 20, and those desiring fuller information can secure it by addressing the manager, Mr. G. F. Billings, of Ashland. The C. L. S. C. Round Tables will be under the care of Prof. N. W. Clayton, of Ashland.

BAY VIEW, MICHIGAN.

The Bay View summer school makes announcement of its usual departments of French language and literature, German language and literature, Latin language and literature, a department of science, a kindergarten training school, schools of drawing, manual training and wood carving, oratory, physical culture, etc. The Bible school will be under the direction of Dr. Frank K. Sanders, of Yale University. In the department of music Prof. C. C. Case will offer

A CHAUTAUQUA PARK.

courses in school music, conducting and elements of harmony. The schools will open on the 11th of July and close on the 15th of August. The general program includes the Woman's Council, W. C. T. U. Institute, etc. Sermons will be preached by Bishop Galloway, Dr. Newell Dwight Hillis and Dr. S. Parkes Cadman. Mr. Leon H. Vincent will deliver a course of illustrated lectures. Lectures will also be given by Elijah P. Brown, of the *Ram's Horn;* George R. Wendling; Pres. John P. Ashley, of Albion College, and Prof. C. Marshall Lowe, of Heidelberg University. Further details of the program can be secured from the superintendent, Mr. Horace Hitchcock, of Detroit, Michigan.

BIG STONE LAKE, SOUTH DAKOTA.

This assembly held its first session in 1899 under auspices so encouraging that a brilliant future is predicted for it. The season for 1900 will open on June 29 and continue for two weeks, and the program promises to be a representative one. The C. L. S. C.

AUDITORIUM—CONNECTICUT VALLEY CHAUTAUQUA.

work, which was started last summer with an enrolment of forty members for the new class, will be under the direction of Mrs. C. E. Hager, and Recognition Day will be observed on July 13. Other important days of the assembly will be National Day, Reform Day and Old Soldiers' Day. Class work will include a Sunday-school normal department, Bible study, physical culture, a school of music, art school, and under the head of clubs the Woman's and the Young Woman's Outlook Clubs. C. L. S. C. Round Tables will occupy an important place in the program. The lecturers for the season include Father J. M. Cleary, Dr. D. F. Fox, Mr. N. N. Riddell, Mrs. Mary Church Terrell, Mrs. Maude Ballington Booth, Hon. Jerry Simpson, Hon. J. P. Dolliver, etc. Entertainments include the Edison projectoscope, illustrated lectures by F. R. Roberson, the Metropolitan Jubilee Singers, Wesleyan Male Quartette, and readings by Mrs. Isabel Garghill Beecher and Mr. C. F. Underhill. Full particulars of the assembly can be secured from Hon. S. R. Gold, Big Stone Lake, South Dakota.

CLARINDA, IOWA.

A two weeks' Chautauqua program will be conducted at Clarinda from August 7 to 22, details of which can be secured by writing to William Orr, of that city. The date of C. L. S. C. Recognition Day is not yet definitely arranged. Mr. J. E Phillips will have charge of the Round Tables.

CONNECTICUT VALLEY, NORTHAMPTON, MASS.

Laurel Park, near Northampton, is the camp-ground of this well-known New England Chautauqua, which holds its sessions this year from July 10 to July 20. Dr. W. L. Davidson, who has been the director of the assembly platform for many years, announces the usual important days, which are always anticipated at Laurel Park — Young People's Day, National Day, Temperance Day, G. A. R. Day, C. L. S. C. Day, Recognition Day, Musical Festival Day, etc. The Biblical department will offer classes in Biblical exposition and the two grades of Sunday-school normal work; classes in art, china painting, elocution, physical training, domestic science and modern languages will also be held. The platform talent includes Dr. P. S. Henson, Dr. Frank Russell, Rev. Russell Conwell, Jahu DeWitt Miller, Dana C. Johnson, Daniel Webster Davis, J. W. Sanborn, Herr Gustavus Cohn, and Rev. Anna Shaw. C. L. S. C. Recognition Day, always an occasion of marked festivity at this assembly, will be held on July 19. Important musical features are announced for the program, among others the Kalmia Lady Quartette.

CRYSTAL SPRINGS, MISSISSIPPI.

The name of this assembly is very suggestive of its natural attractions, and added to these the Chautauqua program has for some years past made this part of the state a favorite resort. In coöperation with the management of the Louisiana Chautauqua, talent of a high order has been made available for both assemblies, and it is hoped that the new and important features of the C. L. S. C. course for the coming year will make it possible to build up a strong local Chautauqua influence, which is always a source of strength to an assembly. Dates for the season are July 19–31, with C. L. S. C. Recognition Day on July 23.

DANVILLE, ILLINOIS.

The Vermilion County Chautauqua, as this one of the new assemblies is called, holds a two weeks' session this summer from August 2 to 16. The program, which is under the direction of Rev. E. E. Carr, combines in judicious proportions educational and recreative features. The Bible work for the season is in the hands of an able and experienced teacher, Prof. D. A. McClenahan, of Allegheny Theological Seminary, and a member of the Council of Seventy of the American Institute of Sacred Literature. An important course of lectures in psychology, by Prof. N. N. Riddell, will be given during six days of the session. A vacation school for boys and girls will also be held for one week under the direction of Miss Annie Hobbs Woodcock. Kindergarten and music classes will be held daily throughout the season. Among the lecturers and speakers announced are John M. Stahl, Elijah P. Brown, Eugene V. Debs, F. R. Roberson, Dr. P. S. Henson, Bishops Galloway and McCabe, and Sam P. Jones; Dr. Thomas R. Dinsmore will give a series of scientific lectures, and the Slayton Jubilee Singers will appear in several concerts. C. L. S. C. Round Tables will be conducted by Dr. D. A. McClenahan, who has been president of the C. L. S. C. Class of '90 since its organization and is thoroughly conversant with the spirit and aims of Chautauqua. A large rally of members is anticipated on Recognition Day, which will be celebrated on August 16.

AUDIENCE IN THE

DEVIL'S LAKE, NORTH DAKOTA.

The location of this assembly in the northern part of Dakota gives it a field of special importance among the farming population. Recognizing this fact, the assembly has appointed July 11 and 12 as Farmers' Days, an executive committee composed largely of farmers taking charge of the program for these days. Pres. J. J. Hill, of the Great Northern Railroad, will be present and address the audience on questions of the day as they affect the farmer. On Woman's Day the program will be provided by the Nineteenth Century Club of Devil's Lake. W. C. T. U. Day will be observed on Friday, July 13, Mrs. Belle Kearney delivering the address. Rev. Anna Shaw will speak on Woman's Suffrage Day. C. L. S. C. Recognition Day will be held as usual. The date of Recognition Day, as well as further particulars of the program, can be secured by addressing the secretary, Mr. Edgar La-Rue, of Devil's Lake.

EAGLESMERE, PENNSYLVANIA.

The Eaglesmere Chautauqua possesses advantages of location and climate which give it every prospect of a long and useful life. The Lake of the Eagles, from which it takes its name, is high up in the Alleghany mountains of northeastern Pennsylvania, and while sufficiently near to the eastern cities to be easily accessible, it is remote from crowded highways and offers the charms of nature's solitudes. The assembly has steadily grown in favor for five years, and its attractive illustrated prospectus for 1900 will doubtless win it many new friends. The exercises of the assembly proper will cover five weeks from July 26 to August 30, but these will be preceded by the sessions of the State Teachers' Association, the annual Bible conference of the state Y. M. C. A. and a week's summer school for primary Sunday-school teachers. Special schools held during the assembly will include kindergarten, music, elocution, art and physical culture. Among the attractions of the platform may be mentioned Dr. W. L. Davidson, Byron W. King, W. Hinton White, Mrs. Bertha Kunz-Baker, Mr. Frank R. Roberson, and the Park Sisters. The American Vitagraph Company will contribute to the entertainment features of the program. Dr. S. C. Schmucker, whose abilities as a lecturer make him a favorite wherever he goes, will give four lectures from the 14th to the 17th of August. Various improvements in the assembly grounds are announced, and it seems probable that the "Chautauqua Inn" will, as in the past, prove to be a hostelry much in demand.

FINDLEY LAKE, NEW YORK.

This assembly is one of the latest of the Chautauquas, its dates being August 4 to September 2. Although not many miles distant from the original Chautauqua, it is working in a field peculiarly its own, and the appreciation with which it is received each year reveals a loyal following. Special days for 1900 are Political Day, and Grand Army and Temperance days. Schools of music, elocution, Bible study, etc., are carried on throughout the month, and the program includes lectures, entertainments and a musical schedule. Rev. George M. Brown, one of the field secretaries of the C. L. S. C., will be present for a week, and will give the address on C. L. S. C. Day.

AMPHITHEATER, CHAUTAUQUA, N. Y.

GRIMSBY PARK, ONTARIO, CANADA.

Situated on the shores of Lake Ontario, Grimsby Park has for many years attracted to itself visitors alike from the Dominion and from the "states." As a summer resort alone the opportunities offered for

HIGGINS HALL, CHAUTAUQUA, N. Y.

bathing, fishing and boating make it a favorite camping-ground for those who are upon "pleasure bent," and to these occupations is added the intellectual recreation which is offered by the varied assembly program. Among the special classes announced the kitchen-garden work for children and the summer business college are especially emphasized. Among the lecturers who will appear between June 20 and August 29 are Rev. Dr. McIntyre, Mr. Jahu DeWitt Miller, Dr. Potts and Miss Eva Booth. The Toronto Deaconesses also hold a special gathering at Grimsby. An exhibition of the Tissot paintings will give to many persons the rare privilege of seeing this most valuable collection illustrating the life of Christ. Mr. Charles F. Underhill will give several readings during the assembly, and other platform exercises of an interesting and varied nature are promised.

ISLAND PARK, ROME CITY, INDIANA.

One of the most prominent days of this assembly, which opens on July 25, will be Sunday-school Day, when leading Sunday-school workers from Indiana and other states will be present. Evangelistic Day promises also to offer rare attractions, as Mrs. Maude Ballington Booth and several of her coworkers are announced. A somewhat unique feature of this assembly is Hillsdale College Day, when the program is placed in the hands of the alumni of this well-known Michigan college. Twice during the assembly the platform will be given up to representatives of one of the two great national parties for the presentation of public questions as represented by each organization. Temperance Day will be observed with appropriate exercises, and General O. O. Howard is announced as the speaker for Grand Army Day. C. L. S. C. Round Tables will be held frequently, and on Recognition Day, August 3, Chaplain C. C. McCabe will give the address. The assembly chorus, under the direction of Professor Hubbard, will give three concerts, assisted by the orchestra, glee club and soloists. The Hillsdale College Glee Club has been engaged for a ten days' sojourn. The South African Boy Choir will add to the musical attractions of the assembly, and the lighter entertainments of the season will include displays of magic, moving pictures, etc. The assembly is to be congratulated upon the completion of its new tabernacle, which is said to be a model auditorium capable of accommodating comfortably the large audiences which are to be expected.

LAKE MADISON, SOUTH DAKOTA.

The Lake Madison Chautauqua is situated near the town of Madison, South Dakota, and on the shores of a beautiful lake. The assembly has for years attracted to its pleasant camp-ground on the wide, rolling prairies, visitors from many parts of Dakota and adjoining states. The program for the season of 1900 opens June 27 and closes July 12, the latter date having been designated as C. L. S. C. Recognition Day. The exercises are in charge of Mr. H. P. Smith, of Madison, who will be glad to send full particulars upon application.

LAKE ORION, MICHIGAN.

This new assembly started last year under very favorable auspices. The session for the present season will occupy five weeks —

from the 13th of July to the 19th of August. The assembly has given much attention to the work of developing its grounds during the current year, and many improvements may be expected. The program promises to be dignified in character and of great educational value. The C. L. S. C. work will be made prominent, and Round Tables will be held under the direction of Mrs. J. G. Haller. Prof. George E. Vincent, of the University of Chicago, principal of instruction at Chautauqua, New York, will deliver the Recognition Day address. Detailed announcements can be secured through Mr. J. G. Haller, 19 Harper avenue, Detroit, Michigan.

LAKESIDE, OHIO.

At one of the most picturesque points on the southern shore of Lake Erie, the Lakeside Chautauqua has been established for many years, and the program for 1900 presents some unusual attractions, among which may be mentioned the Clark-Landis debate upon Expansion, and the illustrated lectures by Mr. Roberson on South Africa, two subjects which are of absorbing interest at the present time. Other speakers announced are Dr. P. D. John, Dr. S. Parkes Cadman, Edwin F. Brightbill and Hon. S. A. Wildman, of Norwalk, who will give the Recognition Day address on August 7. Judge Wildman was one of the earliest members of the Chautauqua circle in northern Ohio, and the circle at Norwalk was a notable organization. The assembly announces the usual program of summer schools, with special lectures on scientific subjects, field work in geology, botany and mycology. The full program will cover a period of four weeks from July 12 to August 9.

LANCASTER, OHIO.

A seven days' assembly will be held at this point, August 12–19. Some of the special days announced are Reformers', Young People's, and Recognition Day, the latter on August 17. The C. L. S. C. Round Tables will be under the direction of the Rev. W. L. Slutz, of Lancaster, and a Lancaster C. L. S. C. organization composed of members of the circle is giving special attention to this part of the program. Chautauquans from towns in the vicinity are invited to coöperate and will be very welcome at all C. L. S. C. exercises. Dr. S. Parkes Cadman and other speakers will occupy the platform of the assembly, further details of which may be secured from Rev. N. W. Good, of Columbus, Ohio.

LITHIA SPRINGS, ILLINOIS.

As the name of the assembly indicates, it is situated at the famous mineral springs of Shelby county. The grounds offer excellent facilities for camping, and more than two hundred tents are likely to be in demand this year. The tenth annual session of this Chautauqua promises a very strong program. The season will last from August 8 to 27, and on C. L. S. C. Recognition Day, August 10, Dr. George E. Vincent, principal at the original Chautauqua Assembly, will deliver the address. The C. L. S. C. course was introduced at this assembly two years ago and much interest has been developed in the surrounding communities. The Round Tables will be under the direction of Miss Georgie Hopkins, of Shelbyville, and as the C. L. S. C. course for 1900–01 offers a very interesting variety of topics, the Round Tables will be an important educational feature of the assembly during this season. The program for the current season is under the direction of Rev. J. L. Douthit, of Shelbyville, Illinois, an enthusiastic leader, who will be glad to reply to any inquiries for further details of the assembly.

ROWING CREW OF 1899, CHAUTAUQUA, N. Y.

LONG BEACH, CALIFORNIA.

One of the leading assemblies of the Pacific coast is situated at Long Beach, near Los Angeles. This resort is famous throughout southern California for its freedom from annoyances which abound at so many places for summer recreation. The grounds are under the supervision of the assembly

CHAUTAUQUA INN, EAGLESMERE, PA.

management, and are becoming increasingly popular to those who seek a safe and attractive spot for their families for the summer. The usual assembly program will be carried out, with new and important features. The high standard established for years by this assembly will be maintained. The C. L. S. C. work will be given the usual attention, and Recognition Day has been designated as July 17. Additional particulars may be secured from Mr. George R. Crow, of Long Beach.

MARINETTE, WISCONSIN.

The fourth annual session of the Northern Chautauqua Assembly of Marinette will be held from August 2 to 12 inclusive, and an excellent program has been arranged. The grounds, situated on the shores of Green Bay, two miles from the city, are very attractive, being heavily wooded and convenient to railroad and steamboat lines. The attendance has increased each year since this Chautauqua was organized, the daily average in 1899 being close to 5,000. Dr. A. J. Benjamin, editor of the *Wisconsin Christian Advocate*, is superintendent this year. Dean Wright, of Boston, has the Bible classes; Professor Pearson, of the Northwestern School of Oratory, those in elocution; and A. R. Wiley, of Appleton, the music. The lecturers and entertainers are of very high reputation.

MAYSVILLE, MISSOURI.

The assembly at Maysville is planning to enlarge its activities in the organization of C. L. S. C. work in the locality and thus strengthen the educational features of its work. The Round Tables for the coming season will be in the hands of Dr. Spray, who will give special attention to this department. The general program includes the names of Mrs. Maude Ballington Booth, John Temple Graves, Rev. G. H. Bradford, W. Hinton White, Col. Geo. W. Bain, Fred. Emerson Brooks and others. This assembly has an excellent field and every indication points to a successful and far-reaching work.

MIDLAND, DES MOINES, IOWA.

The Midland Assembly announces the following "departments" for the season of 1900: Public lectures and entertainments, C. L. S. C., women's clubs, classes in music, Bible study, German, physical culture and kindergartening, also a course of lectures for teachers. The program is under the direction of Rev. J. J. Mitchell, and the following lecturers are announced: Dr. R. S. McArthur, Mr. Leon H. Vincent, Mrs. Maude Ballington Booth, Rev. Francis Perry, Rev. Anna Shaw, Dr. D. Shepardson and Dr. E. L. Eaton. A discussion on Imperialism by Hon. J. P. Dolliver and Hon. Champ Clark will be welcomed by the many who will be interested in hearing both sides of this important question ably presented. Sunday-school Day will add to its other attractions a chorus of five hundred children's voices. Lectures on liquid air with experiments, and other entertainments in addition to the special musical features of the assembly will make the entertainment feature of the program both recreative and profitable. C. L. S. C. work will be under the able leadership of Mrs. A. E Shipley, the state secretary, who will conduct Round Tables in coöperation with the members of the Chautauqua League of Des Moines. A Chautauqua rest tent will be one of the important features of this department. On Recognition Day the address will be delivered by Rev. Newell Dwight Hillis, of Brooklyn.

MONTEAGLE, TENNESSEE.

On a plateau of the Cumberland mountains in eastern Tennessee the Monteagle Chautauqua has made its home for nearly two decades. It is a favorite resort not only for teachers, but for families from all parts of the south. The program, which has from

the first been broadly educational in its character, extends over a period of nearly two months, from the 5th of July to the 25th of August. Work and play and hours for quiet meditation are happily blended in this charming southern retreat. The program is not overcrowded, and the pursuit of knowledge is therefore carried on with zest but not with feverish haste, and the student takes his choice from the varied equipment of the summer schools in which English, classical and modern languages, the sciences, practical arts, etc., are represented. Among the new departments this year are Greek, Spanish, botany, biology, and methods of teaching. Stenography and typewriting are also added to the business schools. An important addition to the grounds is the new and enlarged water and sewerage system put in this winter. A new auditorium is contemplated, which is to be built in the fall. Prominent speakers already announced are Dr. H. L. Willett, who will conduct the Bible work; Bishop Gailor, of the University of the South; Judge William L. Chambers, Dr. S. Parkes Cadman, Dr. Vance, Mr. Edwin Markham, Mrs. Bertha Kunz-Baker, Miss Katherine Oliver, Dr. Carter Helm Jones, and Mr. F. R. Roberson; Mme. Bailey, and Mr. Roland D. Williams have been engaged to appear in concerts. Miss Battaile, the C. L. S. C. secretary for Tennessee, will have charge of the Round Table and other exercises which under her inspiring leadership fill a large place in the assembly life. The new C. L. S. C. temple is finished, and will be used for the first time this summer.

SWALLOW FALLS, MOUNTAIN LAKE CHAUTAUQUA.

MONONA LAKE, WISCONSIN.

The season of 1900 for the Monona Lake Assembly will find that flourishing Chautauqua in possession of a fine new auditorium which has been erected at an expense of some ten thousand dollars. It will be admirably adapted to the needs of great audiences which gather at this assembly. By a system of trusses the building will be so supported that no posts will disturb the vision of audience or speakers. Prof. Moses Coit Tyler, of Cornell University, one of the educational council of the original Chautauqua, will

RUSTIC TEMPLE, MONONA LAKE (WIS.) CHAUTAUQUA.

deliver a course of lectures, including also the address on C. L. S. C. Recognition Day. Lectures by Leon H. Vincent, Rev. S. Parkes Cadman, Bishops McCabe and Galloway, and debates on political questions suggest a program full of vital themes, while dramatic readings will be given by Prof. S. H. Clark, of the University of Chicago, Mrs. Bertha Kunz-Baker and Mrs. Isabel Garghill Beecher. The musical attractions include the South African Boy Choir, band concerts, etc. C. L. S. C. Round Tables and other exercises will be under the direction of Rev. George W. Case, of Monroe, Wisconsin, and a strong rally of members is always a feature of Recognition Day. Special classes in Bible study, elocution, physical culture and English literature will hold daily sessions throughout the assembly under experienced teachers.

MOUNTAIN LAKE PARK, MARYLAND.

Among the many attractive summer resorts of the Alleghanies, Mountain Lake Park stands in the front rank. Beautiful scenery, an invigorating atmosphere and the quiet of the woods tempt many families to make this their summer home, knowing that they will gain also intellectual refreshment and stimulus from the admirable program of the Mountain Chautauqua. The summer schools for 1900 include classical and modern languages, English language and literature,

history, mathematics, the natural sciences, psychology and pedagogy, domestic science, fine arts, photography, music, physical education, kindergarten and oratory. As the program of the assembly covers nearly a full month, August 1–28, these schools have an opportunity to render valuable service to their students. Class-room work in science and literature will be supplemented by courses of lectures by Mrs. J. M. Hyde, Miss Finie M. Burton, Prof. R. M. Bagg, Mr. Clyde Furst and others. The several schools are under the direction of specialists from the Teachers' College, New York City; Dickinson College, Pennsylvania; the Woman's College, Baltimore, and other well-known institutions. The program will include important courses of lectures by Prof. Homer B. Sprague on Shakespeare; Prof. Geo. A. Coe on Mental Phenomena; Rev. John W. Sanborn on the Iroquois Indians; Dr. Samuel Phelps Leland on World-building from the Astronomer's Standpoint; one or more lectures by Dr. S. Parkes Cadman; Mrs. Maude Ballington Booth on Prison Reform; Prof. Linnæus Roberts on the language and work of deaf mutes; Rev. Russell H. Conwell, Geo. W. Bain, and others. Illustrated lectures on various subjects will be given each week, and readings by Mrs. Bertha Kunz-Baker and Mrs. Isabel Garghill Beecher will meet as always an appreciative response. Musical attractions will include the regular chorus and this year an orchestra throughout the season. The Shepardson Lady Quartette, the Oxford Club and a quartette of male voices are also announced. Entertainments of a high order will be given at frequent intervals, magic and music and a picture play entitled "The Old Homestead." Topics of the hour will be discussed by able representatives, and C. L. S. C. Recognition Day will be held on August 23. Admiral Dewey has been invited for G. A. R. Day, August 28, and while responding favorably, has not as yet definitely accepted the engagement.

COLLEGE BUILDING, CHAUTAUQUA, N. Y.

THE SHORE WALK.

MT. GRETNA, PENNSYLVANIA.

The full session of this many-sided assembly extends from the 2nd of July to the 8th of August. The Sunday-school Teachers' Training School will occupy the week from July 2 to 9; professor E. H. Griggs, of Leland Stanford, Jr., University, will lecture daily throughout the session. On July 9 the scholastic department of the assembly will open with a well-equipped summer school, including classes in Hebrew, Latin, Greek, French, German and English. Mathematics and the sciences, history and archæology, music, physical culture and the C. L. S. C. department will give opportunities for study in many different lines and prepare students and club leaders for the coming winter's work. The general program will include lectures by Dr. A. T. Clay, of the University of Pennsylvania, on Bible Archæology; Dr. Frederick Starr, of the University of Chicago, on Mexico; Dr. S. C. Schmucker, of the Westchester Normal School, on Nature Lore; Professor Griggs on Florence, Mr. Roberson on the Boer war and the Philippines, liquid air demonstrations, public readings, musical entertainments, the vitagraph, etc. The C. L. S. C. Round Tables will be under the direction of Prof. L. E. McGinnes, of Steelton, who made these exercises so profitable last year. Recognition Day will be held on August 2, when Hon. Marriott Brosius will speak.

NEW ENGLAND CHAUTAUQUA, MONTWAIT, MASSACHUSETTS.

This famous Chautauqua, which held its first session in 1879, enters upon its third decade with renewed vigor. A delightful program for the general visitor is assured and class work under the direction of skilled teachers will attract a large number of students. Among important departments are the Bible normal class, the primary teachers' instruction class and the C. L. S. C. Round Tables, which will be under the direction of Prof. D. A. McClenahan, of the Allegheny Theological Seminary. Dr. McClenahan has been for many years a successful teacher of Hebrew and of the Bible at Chautauqua. He is also president of the C. L. S. C. Class of '90, and is especially fitted to take charge of the important department of the C. L. S. C. Round Tables. Mrs. Louis Erville Ware will conduct the children's classes in Bible study and Miss A. D. L. Swan, of Indianapolis, will have the oversight of the work in physical culture. The musical department of the assembly will be under the care of Dr. Jules Jordan. Six concerts will be given by the choruses and many special selections will be rendered. On Musical Day the chief work presented will be the "Stabat Mater," by Rossini. A series of lectures on important subjects will be given by well-known men and women. Prof. Raymond M. Alden, of the University of Pennsylvania, will give four lectures on English literature. Mrs. Abba Goold Woolson, whose lectures are always greatly appreciated by cultivated audiences, will give three lectures on travel. Mr. Percy M. Reese, of Baltimore, will give his brilliant course of lectures on ancient, medieval and modern Rome. Prof. A. A. Grosvenor, of Amherst College, will speak on the Philippines and imperialism. Personal reminiscences of the Civil war with stereopticon views will be given by Dr. George W. Bicknell. Prof. T. M. Ward, of Syracuse University, will speak on Michael Angelo. A discussion on "The Boer and the Briton: Which is Right?" will be conducted by Mr. James H. Stark, of Boston, and the Hon. George F. Hollis, late United States consul at Cape Town. The evenings of the assembly will be given up to a great variety of entertainments. C. L. S. C. Recognition Day will be celebrated on July 25, and the annual banquet of Chautauquans will be held at 6 P. M. Admiral Dewey and Secretary Long are announced for Naval Day, July 26. Addresses will also be given by Rear Admiral Sampson and Chaplain Hoes of the *Iowa*.

NORTHERN NEW ENGLAND, FRYEBURG, MAINE.

This is one of the oldest Chautauquas in New England. It has a three weeks' session from the 26th of July to the 18th of August. No details of the program have been received, but it will undoubtedly, as in past years, attract a large number of visitors by its excellent quality. The program is under the direction of Rev. E. H. Abbott, of Fryeburg, Maine. He will send further particulars upon application.

OCEAN GROVE, NEW JERSEY.

This historic camp-ground includes a series of Chautauqua meetings as one feature of its many summer gatherings. Rev. George M. Brown has been secured to conduct the C. L. S. C. work and the usual exercises will be observed on Recognition Day, July 19. The plans of the assembly seem peculiarly favorable this year to an enlargement of its work in an educational direction, and the new features of the C. L. S. C. course which have been

AUDITORIUM, HEDDING (N. H.) CHAUTAUQUA.

received with so much favor at other assemblies will have here an opportunity to be placed at the service of a large constituency.

OCEAN PARK, OLD ORCHARD, MAINE.

Chautauqua-by-the-Sea calls up a vision of rocky shore line, white-winged vessels, graceful gulls and other charms of the Atlantic coast. The pamphlet which announces the twentieth annual session of this Chautauqua shows careful attention to every detail of the coming season's program. The summer school of oratory and physical culture has proven a favorite feature of this assembly and holds four sessions daily for a period of nearly two weeks. The Biblical institute, August 3–11, is under the charge of Professor Purinton, of Bates College. The devo-

tional hour at the assembly is also emphasized and is under the direction each day of a selected leader. In some cases this leader conducts the exercises for an entire week. Children's Day is given up to a program suited to little people and forms one of the gala days of the season. The C. L. S. C. element at the Ocean Park Assembly is very strong,

BOAT LANDING, SILVER LAKE (N. Y.) CHAUTAUQUA.

and two days are especially set apart for its exercises. Rallying Day on August 1 will be celebrated by an evening reception, for which a special program is arranged. On Recognition Day, August 10, the address will be delivered by Rev. Geo. M. Brown, one of the field secretaries of the C. L. S. C., and the service will be followed by the annual banquet of the Society of the Hall in the Grove, which is one of the most delightful features of this assembly. Mr. Brown will conduct several Round Tables, and others will be held by Prof. W. D. MacClintock, of the University of Chicago, well known to all Chautauquans as an inspiring leader. The assembly program includes many interesting and profitable entertainments, illustrated lectures on Egypt and Palestine, a pictorial recital of "The Little Minister," and also popular concerts and recitals.

OLD SALEM, PETERSBURG, ILLINOIS.

The Chautauqua at Old Salem is in its beginnings, but these have shown such surprising vigor that the young assembly promises to reach its full maturity in a short time. Educational features have been wisely introduced as the essential groundwork of this assembly, and the classes announced include elocution, music, Bible study, church and Sunday-school work, history, citizenship, kindergartening and domestic science. Among the speakers the names of Gen. John B. Gordon, Rev. Newell Dwight Hillis, Hon. J. H. Dolliver and Mr. Lorado Taft are all guarantees of the high plane upon which the program is planned. Other attractions in the way of musical features and entertainments of various sorts will supply the recreative element. Chautauquans in attendance there will undoubtedly receive cordial recognition of their work, if the management is notified of their wishes in the matter.

OTTAWA, KANSAS.

The Ottawa Chautauqua is to be congratulated upon its new boys' club house. Only two years ago the boys' club was started by Prof. J. H. Babbitt, the successful leader of the Boys' Club of Chautauqua, New York. Mr. S. B. Knowlton, of Haverford College, took charge of the club last year, and continues as its leader for 1900. Through the tireless efforts of Ottawa Chautauquans, especially Mrs. Noble Prentis and Mrs. L. B. Kellogg, assisted by the boys who agreed to raise one hundred dollars, the club house is ready and equipped for the coming summer. Dr. Jesse L. Hurlbut will, as heretofore, be in charge of the program. Dr. S. A. Northrup, of Kansas City, will conduct the devotional hour; the chorus will be under the direction of Prof. F. E. Chapman, of Cambridge, Massachusetts, assisted by the Ottumwa Male Quartette and distinguished soloists. Professor Vernon B. Squires, of the University of North Dakota, will give a series of eight lectures upon American literature and conduct a study class in the poetry of Tennyson. He will also speak on Education Day upon "The Teaching of English." The Ministers' Institute, under the direction of Dean A. A. Wright, of Boston, will be especially welcomed by those who enjoyed the work of this department in 1899. The

AUDITORIUM, TEXAS-COLORADO CHAUTAUQUA.

The CHAUTAUQUAN

A Magazine for Self-education

THE CHAUTAUQUAN is conducted on the theory that it is practicable to specialize in the magazine field, as in every field of production nowadays. The sub-title, "A Magazine for Self-Education," is a part of the trade mark of the magazine, adopted for permanent use and indicating at sight the special field of the publication. This does not mean that THE CHAUTAUQUAN is not a popular magazine among magazines, but it does mean that it has a distinct mission to which its contents are devoted. That mission, broadly stated, is to help people to systematize their reading. The accomplishment of this object is attempted by taking up a few definite topics and treating them thoroughly. First, by means of authoritative contributions; second, by profuse illustration; third, by annotation; fourth, by extensive bibliographies; fifth, by editorial sidelights from current developments. The reader of this magazine may thus secure tangible results from his reading during the year, instead of a vague impression of miscellaneous unrelated articles.

Twenty five years ago THE CHAUTAUQUAN was established for the purpose of supplying a part of the "Required Reading" for people who had taken up the reading courses prescribed by the Chautauqua Literary and Scientific Circle. Its growth was commensurate with the spread of "The Chautauqua Idea" of reading circles at home, which has led over 260,000 people to take up Chautauqua courses within that period: more than 50,000 of them having pursued a course of four years' duration and received certificates of graduation. The Chautauqua plan includes in succession an "American" year, a "French-Greek" year, a "German-Roman" year and an "English" year. The topics so handled constitute a popular reading course which gives something of "the college outlook" every four years.

In covering this field, THE CHAUTAUQUAN is able to adopt the policy of relating topics of current interest to the great permanent developments in history, literature, art and science, in accordance with approved educational methods of the day and in a manner calculated to serve the educated as well as those who seek to educate themselves.

For example, this year United States History has been presented in a series of studies of "The Expansion of the American People"—an illustrated story of the successive territorial expansions and contemporaneous national development of the United States as a world-power. This will be followed next year by a similar study of "The Rivalry of Nations, World Politics of Today,"—showing the development of international relations in which the United States must play a part. "A Reading Journey Through France," apropos the Paris Exposition this year, will be followed by Reading Journeys "Through the Orient," "On the Continent," and "Through the British Isles" in turn.

The "study" section of the magazine is printed in the unique form of book pages with marginal notes and references, and besides its articles of general interest, THE CHAUTAUQUAN makes a specialty of bibliographies, outlines and programs for club work and home study, editorial comment, and signed book reviews.

Sixty-four out of ninety-six pages of text in the regular issues of THE CHAUTAUQUAN are illustrated and the art features which have distinguished the magazine among its contemporaries will be continued.

The magazine in itself constitutes a popular reading course, as well as an entertaining and instructive monthly publication of the best modern type. Inasmuch as THE CHAUTAUQUAN is published, not for private profit, but for the purpose of serving the cause of popular education, neither expense nor pains are spared in making it of permanent value to American homes.

"The French-Greek" year begins with October, 1900.

Among the advance announcements which can be made at this time are the following:

"The Rivalry of Nations Since the Franco-Prussian War." (World-Politics of Today.) In thirty-six chapters. Illustrated. By Professor Edwin A. Start, Tufts College, Mass.

"A Reading Journey Through the Orient." In nine papers. Illustrated. Including Greece, Asia Minor, Palestine, Egypt and the islands of the Mediterranean.

"Critical Studies in French Literature." In nine papers. Dealing with typical forms.

"The Inner Life Series." In nine papers. On famous Frenchmen and Greeks.

"Topics of the Hour." A two-page bibliography each month, showing where to find the best information on important current topics.

Special articles on Greek art, Egyptian explorations, Americans at Athens, Greek plays at the colleges, Influences of the French Revolution, etc.

Women's Council, which is a notable feature of this assembly, will continue its splendid work, taking up for discussion important questions relating to the home and the state. The C. L. S. C. Round Tables and other exercises will be under the care of the talented leader, Mrs. L. B. Kellogg, who has given to these meetings an important place in the educational work of the assembly. The Ottawa season extends from July 9 to 20, with C. L. S. C. Recognition Day on the 19th.

PACIFIC GROVE, CALIFORNIA.

"Here are the mountains, the forest and the sea," surely an alluring prospect to the seeker after rest and recreation. The location of the Hopkins seaside laboratory of Leland Standford, Jr., University at Pacific Grove, adds to the scientific inducements which tempt the student to sojourn here, and the region promises to become "The Penikese of the Pacific." In this connection Chautauquans are invited to bring specimens to contribute to the excellent museum already established in connection with the nature study classes of the assembly. These classes for 1900 will be under the direction of Miss Margaret Wythe, of Oakland. The assembly announces with pleasure the complete remodeling of Assembly Hall which is now able to comfortably accommodate audiences of at least two thousand persons. The platform talent will include such speakers as Hon. Charles B. Landis, Dr. Thomas McClary, Mr. Alton Packard, cartoonist; and among those fully or tentatively engaged, Pres. Benjamin Ide Wheeler, Mr. James Hamilton Howe, Mrs. Myrtie Hudson Wagner, Prof. Josiah Keep, John Ivey, and Dr. Stocking, of Agnew's Asylum. The Forum Hour, an important occasion for the discussion of practical questions, will be continued as usual. Among musical attractions the Knickerbocker Concert Company and the Metropolitan Jubilee Singers are promised. The oratorio of St. Paul will be given during the assembly by the San José Oratorio Society, assisted by fifty voices from Pacific Grove. Classes in art, voice culture and expression, cookery, child study and botany will, as usual, be under the care of skilled teachers, and free excursions for nature study will constitute one of the peculiar charms of the Pacific Coast program. C. L. S. C. work will be in care of Mrs. E. J. Dawson, Pacific Coast secretary. Recognition Day will be celebrated on July 24; the assembly season dates from July 16 to July 28.

PALMER LAKE, COLORADO.

The Rocky Mountain Chautauqua is situated on Palmer lake, not far from Denver, and holds its session through a large part of the months of July and August. Its special days for 1900 emphasize the work of a number of important organizations: the Woman's Club, Missions, Temperance, Y. M. C. A., etc. Bird Day is a unique feature of this assembly, and is an outgrowth of the nature study, upon which it lays great stress. An athletic tournament is also promised during the season. A class in microscopy is to be added to those already held in geology, elocution, kindergarten and Bible study. Various musical organizations will contribute to the program: the Monday Musical Club, of Pueblo; the Dawkins Violin Quartette, etc. Among lecturers to be expected are President Gates, of Iowa College, Chancellor H. H. Buchtel, Presidents Aylesworth and Slocum, Dr. A. B. Hyde and Dr. Claudius B. Spencer. Prof. I. W. Wetzel, of University Park, will give the Recognition Day address on August 16.

PIASA, JERSEY COUNTY, ILLINOIS.

C. L. S. C. work comes into special prominence at Piasa this year, as a new Hall of Philosophy is to be dedicated to the uses of the Chautauqua circle, and Mrs. A. E. Shipley, the state secretary for Iowa, who has had much experience and success in Round Table work, will have the general oversight of the C. L. S. C. department. Recognition Day will be held on August 9. The assembly includes a number of other departments aside from the C. L. S. C.—the Bible normal, Woman's Council, Girls' Club, Ministers' Institute, Church Congress, etc. All claim recognition and do important work. Musical features of the program will include band concerts, the South African Boy Choir and a Chicago quartette. Mr. Roberson will deliver illustrated lectures, and Dr. S. A. Steele, Rev. Father J. M. Cleary, Dr. A. A. Willits and other speakers will be heard.

PONTIAC, ILLINOIS.

Illinois has no less than six active assemblies, yet each seems to work in a field peculiarly its own, and as centers of education their combined activities exert an influence upon a wide territory. The assembly at Pontiac, though one of the younger Chautauquas, has already demonstrated its right to its name. Class work has been made the basis of the assembly and the ministerial

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SPRINGS NOS. 1 AND 2

FOR ALBUMINURIA AND BRIGHT'S DISEASE.

SAMUEL O. L. POTTER, A. M., M. D., M. R. C. P., *London, Professor of the Principles and Practice of Medicine in the College of Physicians and Surgeons, San Francisco,* in his handbook of PHARMACY, MATERIA MEDICA, and THERAPEUTICS, a text book in many of the leading medical colleges of the country, under the head of **ALBUMINURIA**, page 600, 7th edition, **in the citation of remedies says: "BUFFALO LITHIA WATER of Virginia is highly recommended."**

Under the head of **"CHRONIC BRIGHT'S DISEASE,"** page 601, same edition, **in the citation of remedies,** he says: **"Mineral Waters,**

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GEORGE HALSTED BOYLAND, A. M., M. D., *of Paris, Doctor of Medicine, of the Faculty of Paris,* in the *New York Medical Journal* August 22, 1896, says: "*There is no remedy so absolutely specific in all forms of* **Albuminuria and Bright's Disease,** *whether acute or chronic,* as BUFFALO LITHIA WATER, Spring **No. 2,** accompanied by a milk diet."

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conference, school of citizenship, Sunday-school normal hour, classes in kindergarten, elocution and physical culture, and the C. L. S. C. Round Tables will keep the educational purpose of the assembly constantly before the public. These study hours will be supplemented by special lectures upon literary subjects and practical questions of the hour. The musical department will be under the direction of Mr. and Mrs. M. S. Calvin, Vaughn's Orchestra will give daily concerts, and the Ottumwa Male Quartette and the Arion Lady Quartette will each be in attendance for several days. Mrs. Isabel Garghill

AUDITORIUM, ROCK RIVER (ILL.) CHAUTAUQUA.

Beecher, Mrs. Maude Ballington Booth, Colonel John Sobieski and Mr. Frank R. Roberson are some of the speakers already announced. Mrs. A. E. Shipley, the efficient C. L. S. C. state secretary for Iowa, who is in charge of C. L. S. C. work at a number of assemblies, will direct the Round Tables and other C. L. S. C. exercises. Recognition Day will be held on August 7 and a large attendance of Chautauquans is anticipated.

REMINGTON, INDIANA.

This assembly, known as the "Fountain Park" Chautauqua, will convene for two weeks, from July 28 to August 12. Mr. Robert Parker, of Remington, Indiana, will give full particulars of the program, which announces many attractions. C. L. S. C. Recognition Day has been arranged for August 1, and the Round Tables have been placed under the charge of Rev. Charles B. Newnan, of Detroit, Michigan. The outlook for the season is favorable, and as there is no other assembly in this part of the state, it has a wide field to influence.

ROCK RIVER, ILLINOIS.

One of the special features of the Rock River Assembly, situated upon "the Hudson of the West," is the summer normal music school under the direction of Mr. W. Waugh Lauder, director of the piano department of the Chicago National School of Music. The summer school offers very unusual opportunities for the study of both the theory and the practice of music. Mr. Lauder's lecture-recitals have given him a wide reputation, and students of the school find these a valuable feature of its curriculum. Other musical attractions of the assembly program are Miss Sybil Sammis, vocalist; Miss Alice Pringle and Miss Gamble, violinists; a vocal quartette, the Byron Cornet Band and the South African Boy Choir. Among prominent lecturers the management are happy in being able to announce Mr. Booker T. Washington, Dr. Wm. Goodell Frost (Congregational Day), Mrs. Maude Ballington Booth, Jahu DeWitt Miller, Mr. Alton Packard, Congressman C. B. Landis on G. A. R. Day, and Rev. S. Parkes Cadman as orator for C. L. S. C. Recognition Day, which is announced for August 9. Mr. Leon H. Vincent will give a course of six lectures upon English literature. Classes in normal work, physical culture and the W. C. T. U. school of methods will hold an important place in the daily program.

ROUND LAKE, NEW YORK.

The Round Lake Summer Institute includes several series of meetings which occupy a large part of the month of August. The prospectus announces the summer school of theology, the eastern New York school for teachers, a school of art and physical culture. C. L. S. C. Round Tables and Recognition Day form features of the assembly proper, full details of which can be secured by addressing Rev. B. B. Loomis, of Round Lake.

RUSTON, LOUISIANA.

The Louisiana State Chautauqua holds its ninth annual session this summer, and its carefully classified program reveals at a glance the breadth and character of the work of this assembly. The growth of the assembly is indicated by the announcement of the management that the best talents of four or five people have for an entire year been devoted to its work. New lecture halls have been provided, new and greatly increased accommodations for guests have been made, the park has been beautified, and the railroad brought within easy reach of the grounds. The faculty of the summer school includes representatives from the University of Denver, University of Wisconsin, Tulane University, Louisiana State Uni-

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versity, and many other high-grade institutions. Some of the special days of this assembly are Chautauqua Day with Prof. John R. Ficklen, of Tulane University, as orator; Woman's Day under the leadership of Mrs. James M. Foster, of the State Federation; Physicians' Day, W. C. T. U. Day, King's Daughters' Day, etc. Vocal music and physical culture classes will be conducted by Prof. Thomas Carter, of Tulane University. Miss C. A. Teal, of Brooklyn, New York, will give an illustrated Chautauqua story, "The Town Behind the Fence." C. L. S. C. Round Tables will be under the charge of Mrs. M. H. Williams and Prof. H. E. Chambers, and a daily paper edited by Mrs. M. H. Williams will chronicle the proceedings of the assembly. The manager of the assembly, Prof. C. E. Bird, of Shreveport, will give further details of the program upon application.

SELLERSVILLE, PENNSYLVANIA.

The Sellersville Chautauqua is peculiarly a C. L. S. C. assembly, as it was organized by public-spirited men who were interested in the development of the C. L. S. C. reading course in that locality, and the result has reflected great credit upon the enterprise of the town. The assembly holds a six days' session this summer, and the lectures will all be open to the public, as no distinctive class work is attempted. Among the speakers announced are Bishop Breyfogle, Rev. George B. Hancher, Prof. Wilbur Urban and Rev. George M. Brown. The Haydn Instrumental Quartette has been engaged, and Mr. Frank Roberson will deliver one or more illustrated lectures. The circles of the surrounding communities will be in attendance at the exercises of the assembly, and the occasion will become one of pleasant reunion and of plans for the work of the coming year.

SHASTA, CALIFORNIA.

The name of this assembly, which is "Shasta Retreat," is indicative of the character of its location, a quiet spot in the mountains of the Pacific coast on the shores of a beautiful lake. The assembly holds a session of one week only, but the program will prove exceedingly attractive to the residents of this region. C. L. S. C. Recognition Day has been set for July 6. Further announcements may be secured by addressing Mr. Thos. Filben, Pacific Grove, California.

SILVER LAKE, NEW YORK.

This assembly is situated upon a beautiful body of water not many miles distant from Lake Erie and many hundreds of feet above it. It has been the favorite camp-ground for an assembly for many years, and the management announce a worthy program for the coming season. Prof. J. L. Davies, of Lima, New York, has charge of the school of the English Bible, and associated with this department will be held a Sunday-school institute. The school of languages offers instruction in both ancient and modern languages, including Spanish. Other departments to be represented are the W. C. T. U., W. F. M. S., and W. H. M. S. Classes in memory culture, physical training and oratory will be held, and a general program of lectures and entertainments will occupy the three weeks of the assembly itself, which extends from July 24 to August 16. C. L. S. C. Recognition Day will be held on August 8, and a rally of Chautauquans in the vicinity is anticipated.

SPIRIT LAKE, IOWA.

Near the boundary line between Minnesota and Iowa is situated Spirit Lake, where the assembly, which is a Chautauqua of many years' standing, draws its constituents from half a dozen states. Minnesota Chautauquans come here to receive their diplomas, and the Dakota line is not far distant. This assembly has always kept its high ideal of what a Chautauqua should be, and the program for 1900 will be creditable in every respect. The C. L. S. C. work at the assembly is organized into a Spirit Lake branch, which has done much efficient work. Dr. B. T. Vincent, of Greeley, Colorado, will this year have charge of the Round Tables, and a very successful season is anticipated. The dates for the assembly are July 6–19 and Recognition Day July 18.

TEXAS-COLORADO, BOULDER, COLORADO.

The attractions presented by Boulder as a summer resort have brought to it many summer residents from the south and especially from Texas. The Texas-Colorado Chautauqua was founded by the Texas residents in coöperation with the friends of education in Boulder, and the result has been a most flourishing assembly, which has held two important sessions. The session for 1900 promises to equal in every respect the best

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features of the previous years. It will cover a period of forty-six days, from the 1st of July to the 16th of August. The summer school will be equipped with forty instructors, representing many different institutions, and courses in great variety will be offered. Aside from the departments of ancient and modern languages, there will be University Extension courses by Prof. H. W. Callahan, of Boulder, on Grecian Life; by Pres. B. O. Aylesworth, of the Colorado Agricultural College, on Recent American Literature; Dr. D. E. Phillips, of the University of Denver, on Psychology; by Prof. Calvin S. Brown, of the University of Colorado, on Child Study and General Education; and Prof. W. A. Webb, of Missouri, on English Literature, etc. The art department will be under the charge of Mrs. J. B. Sherwood, of Chicago, and will include, besides general lectures, class work for teachers, a children's class, and classes in water colors and oils. In the musical department Prof. C. W. Langdon, of Dallas, Texas, will be in charge of piano, chorus, harmony and musical lectures on a systematic plan. Paul Cessna Gerhart, of Pennsylvania, will teach the mandolin, guitar and banjo. Mr. William Mills, of Indiana, will lecture on public-school music, and Miss Jessie Pottle will have classes in voice culture. The school of domestic science will be under the care of Miss Theodosia G. Ammons, of the Colorado State Agricultural College, and will offer a very comprehensive series of courses, which will be of the greatest interest to all students of this subject. A house fitted up as a model home is one of the plans for this department. Nature study courses will be under the direction of Prof. W. T. Lee, of the University of Chicago, and the director of physical training will offer valuable courses. The Woman's Council will be under the direction of Mrs. Noble L. Prentis, and the C. L. S. C. work will be in charge of Mrs. Percy V. Pennybacker, of Palestine, Texas. Mrs. Pennybacker has been in attendance at the New York Chautauqua for several seasons and is thoroughly conversant with the best methods of C. L. S. C. work. The Round Table promises to be an important feature of the program. C. L. S. C. Recognition Day will be celebrated on August 2. Aside from the class work, the importance of which is very evident, the general program will present an attractive array of speakers. These include Col. Geo. W. Bain, of Kentucky; Dr. S. Parkes Cadman, of New York; Hon. Walter M. Chandler, of Dallas, Texas; Dr. T. E. Green, of Cedar Rapids, Iowa; Dr. Robert McIntyre, of Chicago; Mr. Alton Packard, of Ohio; Hon. Champ Clark, of Missouri; Prof. Dana C. Johnson, of Springfield, Ohio; Dr. George E. Vincent, of the University of Chicago and

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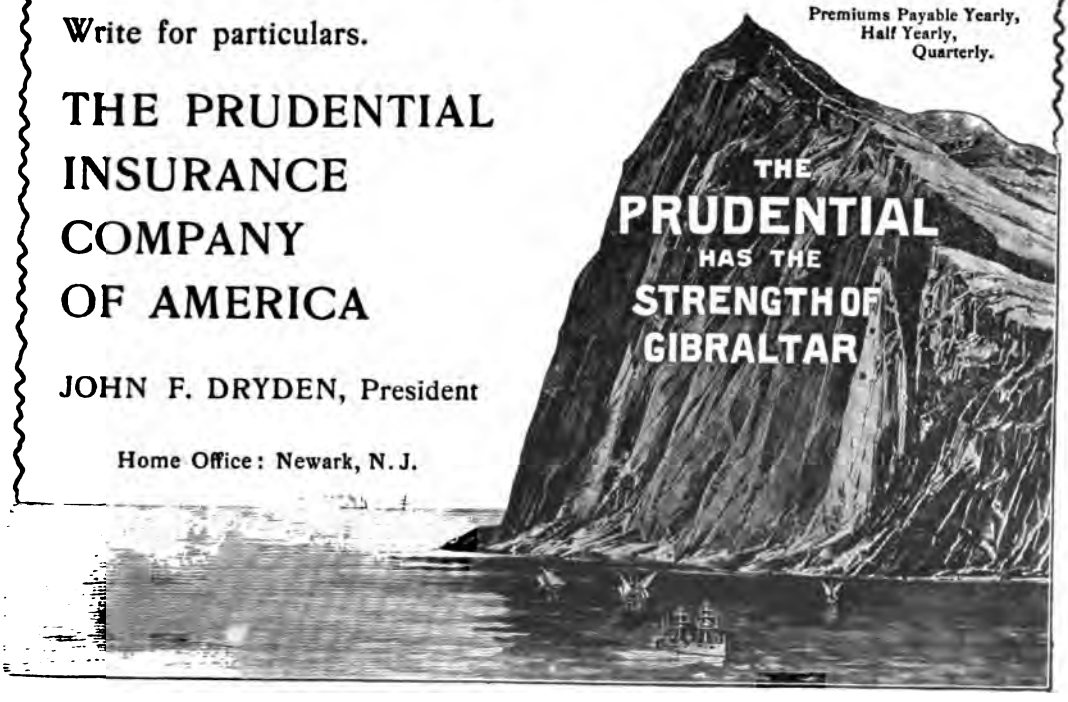

principal at the Chautauqua Assembly. Musical attractions will include Ellis Brooks, with an orchestra of sixteen pieces; the Schumann Lady Quartette, of Chicago; Mr. Henry D. Martin, tenor soloist; the Dawkins Violin Quartette and others. Mrs. Bertha Kunz-Baker will give three dramatic readings. Many improvements have been made in the assembly grounds during the past year; new cottages have been erected, and the outlook is favorable for the most prosperous assembly yet held at this inviting spot. The Texas-Colorado Chautauqua *Journal*, issued monthly in Denver, gives full particulars of all plans of the assembly and can be secured by addressing the secretary, Mr. J. W. Freeman, Denver, Colorado.

TULLY LAKE, NEW YORK.

The Central New York Assembly holds its sessions on the shores of Tully lake, an attractive body of water not far from Syracuse. The assembly holds a ten days' session from the 10th to the 19th of August, and the program is under the direction of Mr. D. H. Cook, of Syracuse, New York. Indications point to an unusually successful season, as cottages are in great demand, and the attractions of the assembly are leading many to seek the lake as a healthful summer resort. The program includes a variety of lectures and entertainments, class work being held in music, science, art and expression. The C. L. S. C. Round Tables, under the direction of Mrs. Elizabeth Snyder Roberts, occupy an important place in the program. Recognition Day will be observed on August 16, and a political debate will be a prominent feature of the assembly. Children's Day and Binghamton Chautauqua Day are also announced as important features.

URBANA, ILLINOIS.

The Twin City Chautauqua opens on the 17th of August and continues until the 26th. The program offered compares favorably with that of previous years, and includes Dr. Anna Shaw, Mrs. Maude Ballington Booth, Mary Church Terrell, Bishop C. C. McCabe, Edmund Vance Cooke, F. R. Roberson, who gives an illustrated lecture on South Africa, W. Eugene Knox, the Meneley Trio, the Chicago Glee Club, and the Arion Quartette of Chicago. This is the fifth year of this Chautauqua, and the announcements point to a very favorable season. Full particulars can be secured by addressing Mr. G. C. Meneley, of Urbana, Illinois.

WATERLOO, IOWA.

A pleasant park on the banks of the Cedar river forms the camp-ground for the Waterloo Chautauqua. The assembly session for 1900 will include a period from the 5th to the 20th of July, and will attract to this popular Chautauqua large audiences from the many towns in Iowa for which it forms a Chautauqua center. One of the prominent features of the assembly is a daily Bible school at 9:30 A. M., under the direction of Dr. Thomas Nicholson. The school of music, the Girls' Outlook Club and the Woman's Council hold daily sessions, and a ministerial institute is held with the coöperation of the Ministerial Association of Cedar Falls and Waterloo. The program has been planned with great care and compares favorably with any of those of the past eight years. Mrs. Maude Ballington Booth will be present and speak on Prison Reform. Hon. J. P. Dolliver and Hon. Champ Clark will hold a public debate on Imperialism. Dr. S. Parkes Cadman, of New York, will lecture on literary subjects. Dr. S. A. Steel, Dr. D. F. Fox, Elijah P. Brown and W. H. Brown are also announced. The Dixie Jubilee Singers, the American Vitagraph Company, readings by Mrs. Isabel Garghill Beecher, and lectures on liquid air all promise to furnish entertainment and instruction of the highest order. C. L. S. C. Recognition Day will be held on July 12. The C. L. S. C. features of this assembly will, as heretofore, form a prominent part of its work. This department will be under the direction of Mrs. A. E. Shipley, the state secretary. A very large membership of graduates and undergraduates in Waterloo always gives to the C. L. S. C. exercises a delightful social character.

WILLAMETTE VALLEY, OREGON.

The program for this Chautauqua announces many important features. The morning hours from seven to eleven are devoted to class work. The department of instruction includes classes in American history, European history, Bible study, English language, botany, literature, art, elocution, music, Sunday-school methods, W. C. T. U. institute, and physical culture. The hour from eleven to twelve is assigned each morning to one of the colleges of Oregon, which is responsible for the program. Among the platform speakers already engaged are Senator Landis, Rev. Thos. McCleary, Rev. Roland D. Grant, Pres. Frank Strong, Hon. D. P. Thompson, Pres. Thomas McCleland,

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Pres. W. H. Lee. Entertainments include Chalk Talks by Alton Packard, the Metropolis Jubilee Singers, and two grand concerts. C. L. S. C. Recognition Day will be held July 19, and the address will be delivered by Pres. Frank Strong, of the state university. The interest in the C. L. S. C. is always very marked at this assembly, and the large attendance of Chautauquans makes the day one of unique interest. The entire season of the assembly includes ten days, from July 11 to 12

WINONA, INDIANA.

The assembly at Winona Lake, Indiana, announces a recent publication with its full program for the assembly and summer schools. This may be secured by addressing Mr. W. A. Millis, Attica, Indiana. The schools include classes in classical and modern languages, English, mathematics, nature study, pedagogy and kindergarten work. Each department is under the direction of a leader of broad education, and the best quality of work may be expected. The school of oratory and expression announces special classes for ministers and for teachers, as well as a class for general instruction. The department of fine arts will include many different lines of work. The department of music will offer a class on methods of teaching music to children, a course in sight singing and lectures on the history of music. Manual training will be an important feature of the summer school, and library science will also be given special attention. The general program will, as usual, be representative of many different subjects of popular interest.

Other Chautauquas, full particulars of whose work we have not received, are the Epworth Park Assembly at Barnesville, Ohio; Wathena, Kansas; Long Pine, Nebraska; Grayville, Illinois; and a new assembly, to be known as the Chesapeake Assembly, which is being established on the grounds of the former Bay Ridge resort on the Chesapeake river.

THE C. L. S. C. AT CHAUTAUQUA IN 1900.

The French-Greek Year succeeds the American in the four years' plan of the C. L. S. C. The story of the Expansion of the American People which proved so popular during the year just closed, will be followed during 1900–1 by an equally important series of studies under the significant title, "The Rivalry of Nations since the Franco-Prussian War." Such a series naturally follows the articles of the present year which traced the progress of the American nation to its present position as one of the great world powers. The effectiveness of this broad view of European relations will be heightened by careful detailed study also of a single influential period, that of the French Revolution; and since the peculiar character of the Revolution is to be traced in the life of the French people, and the literature of a nation in a peculiar way reflects that life, critical studies in French literature will supplement the historical work and give a unity to the whole plan. The second half of the year will be devoted to Greece, the still fruitful source of the world's highest culture. The story of Greek history and art, of Greek lands and letters, will help to bring back the atmosphere of the long past Golden Age, while a Reading Journey Through the Orient will show how strangely Nineteenth Century civilization contrasts with the crumbling records of an earlier time. The scientific aspect of the course will be represented by a popular study of the psychology of everyday life, under the title of "The Human Nature Club."

The new features introduced into the C. L. S. C. course the past year have resulted in a decided increase in its membership. The reduced price of the course, which is now five dollars, brings it within the reach of a larger constituency. The course has been correlated so closely as to give it greater unity than ever before and helps of many kinds have been provided through the Magazine. These same features will be continued and developed still further during the coming year. The books and Magazine articles taken together will form a compact course. At the same time the various series of studies in the Magazine will be of such a nature as to form the basis of work for graduate circles and literary clubs wishing to do less than the full course. The articles on "The Rivalry of Nations" will be made available as a single course for the study of current history. The Reading Journey Through the Orient will be supplied with special "Travel Club" programs, and the studies in French Literature may be taken by themselves or in connection with the C. L. S. C. Special Course in French Literature which is one of the regular graduate courses.

At Chautauqua the program will as usual foreshadow the work of the C. L. S. C. for the coming year. Courses of lectures upon all subjects to be taken up next year will both stimulate and prepare the student for intelligent study of the course. Round Tables will be conducted by prominent teachers and lecturers, and the daily C. L. S. C. Council will offer facilities for interchange of views and experiences on the part of members. A special training class for persons who can give some attention to the work of organizing Chautauqua Circles will also be a feature of the season.

C. L. S. C. Rallying Day will be held on Thursday, August 2. During the two weeks succeeding this date the social life of the Circle becomes an important factor in the exercises of the Assembly. Aside from the Councils and Round Tables frequent receptions and class gatherings give every member an opportunity to participate actively in the social life of the community.

The "Nineteenth Century Class," the Class of 1900, will celebrate its graduation exercises on Recognition Day, Wednesday, August 15, and as this will be the last class to graduate in the 19th century, the occasion will possess a very unusual interest for all members of the Circle.

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END OF THE HARVEST.

From the painting by George Wetherbee.

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A Monthly Magazine for Self-Education.

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VOL. XXXI. AUGUST, 1900. No. 5.

Highways & Byways

THE situation in China is as bewildering as it is tragic. It has dwarfed the South African war into insignificance and has eclipsed every international question heretofore regarded as serious — Korea, Morocco, Persia, etc. For years there has been academic discussion of the "future of China," and its eventual dismemberment by the great powers has been assumed as inevitable. Great Britain, Russia, France, Germany and Japan have regarded certain ports of the empire as their respective "spheres of interest" or estates in reversion. None expected an immediate crisis and none is prepared to "take possession," especially if partition should entail friction, complications and conflict. The powers were satisfied with the acquisition, by "lease" or otherwise, of ports and coast territory, and contemplated slow and gradual cultivation of their several "hinterlands."

But the present trouble was precipitated with a suddenness which paralyzed the diplomatic agencies. The rebellion of the so-called "Boxers" — the "League of United Patriots" ("*I-ho-ch'uan*," in Chinese) — against the missionaries and foreigners generally had not been foreseen. It is not known what provoked it, and indeed there is every reason to suppose that no particular act or series of acts is the direct cause of the terrible uprising. Rather is it the outcome of the long struggle, not between the foreigners and the Chinese, but between the progressive element of the population which looked to the west for guidance and reform, and the ultra-reactionary elements, with which the dowager empress and all her advisers are in profound sympathy. The forcible dethronement of the young and liberal emperor was the beginning of a revolt of which the present hostilities and massacres are the culmination.

The object of the rebellion is to drive the foreigners out of China. It is supposed that the authorities secretly encouraged the movement at first. At any rate, the spirit of the imperial troops was doubtful at the very outset, and recent developments have shown that the Boxers and the regulars were at one in the determination to resist foreign intervention for any purpose whatever. Admiral Seymour's relief expedition to Peking was opposed by imperial troops as well as by hordes of Boxers.

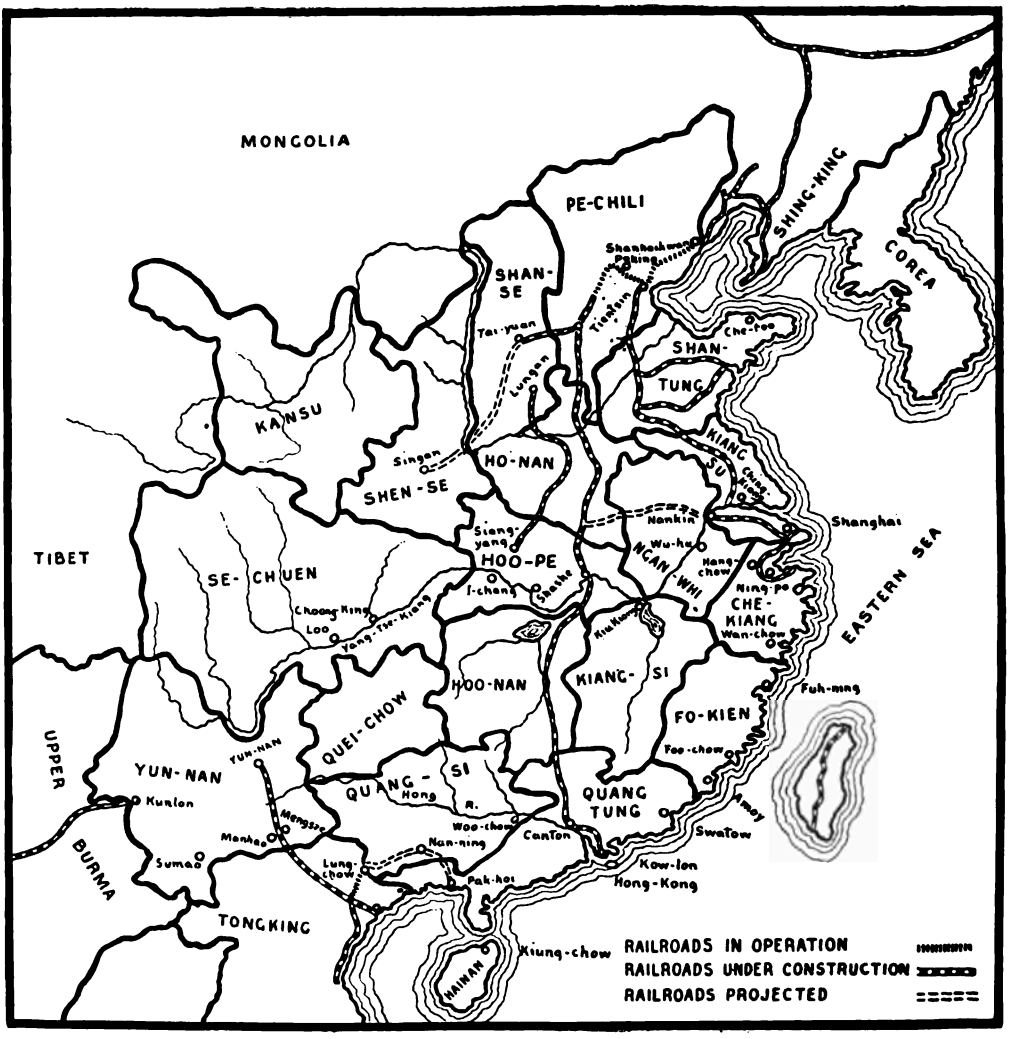
EDWIN H. CONGER.
United States Minister to China.

In these circumstances, is there a state of war between China and the intervening powers? There is evidently a state of war in North China, but is the quarrel of civilization with irresponsible mobs and murderous fanatics, or with the sovereign government of China? The European and American foreign officers hope that the Chinese government has been innocent of complicity in the outrages, and that diplomacy will be able to recognize it and maintain the *status quo* in China in an international sense. So far the powers have coöperated earnestly and unselfishly in the efforts to pacify the disturbed territory and restore safety and security, but it is generally feared that the existing harmony would not long survive a declaration of war upon China herself. The question of

compensation, territory and spoils would breed distrust and division, and that might cause war between the intervening nations. Hence all the official utterances on the situation have been cautious and conciliatory, and each power has disclaimed any ulterior purpose of self-aggrandizement.

So far as the United States is concerned, the theory is that the president is simply protecting American citizens and their property in China, and not making war. Congress alone can declare war, and there have been reports of the executive's intention to call an extraordinary session to deal with the Chinese question. But until it is definitely ascertained that the Peking government has acted with the rebels, there is no occasion for congressional action. The whole civilized world is anxious to avoid a war with China, which might soon develop into a war over China — a calamity from which every statesman shrinks.

Four large religious bodies are most affected by the Boxer troubles. These are the Roman Catholic, the Church of England, and the Presbyterian and Congregational churches. The Catholic work is under the Vicar-Apostolic of Peking, Mgr. Favier, and the number of Christians in the jurisdiction is forty-six thousand. The Cathedral of the Holy Saviour, located within the imperial city, cost one hundred and sixty thousand dollars, and according to the vicar's report, made in March last, the amount was paid by the Chinese emperor. There are five other Catholic churches in the city of Peking,



MAP OF THE CHINESE EMPIRE.
(Area, about 1,336,841 square miles. Population, about 386,000,000.)

costing each from twenty thousand dollars to eighty thousand dollars. Catholic missionaries there belong to the orders, and are recruited from Italy, France and Belgium.

TSZE HSI AN,
Empress Dowager of China.

Nearly the entire region of North China is covered with Catholic educational and religious work, Catholics having been there as missionaries for four hundred years.

The Church of England, through the Church Missionary Society, has charge of Episcopal work in North China. It maintains a college and two churches in Peking, and has missionary stations scattered throughout the entire Shantung peninsula. The Protestant Episcopal Church in this country is not represented in North China, being in charge of the work in South China through an agreement with the Church Missionary Society. Presbyterians have five important stations within the troubled region. One is at Poatingfu, which is southwest of Peking, a second is in Peking itself, a third in Chefoo, a fourth in Tien-Tsin, and a fifth was at Wei Hein, but it has been destroyed. About fifteen workers were maintained at each of these stations, and medical missions formed an important part of the work.

Just at present the foreigner in China favors "The Open Door." —*Chicago Record.*

The American Board and the London Missionary Society coöperated to some extent, both being Congregational. Both occupied Peking, and the board has important work at Tung-Chow, twelve miles east of Peking.

KWANGSU, EMPEROR OF CHINA.

These missions, all of them, are in what are known as compounds. They are concessions from the government, not grants of free sites, but merely restricted locations. The Presbyterian compound at Wei Hein, for example, contained about two acres of land, but was long and narrow. At the street front there was an imposing gate, and within, standing against one of the walls, was a building of stone, fronted by a wide porch, and containing two rooms that were used for the reception of visitors. The building stood some distance from all other buildings within the compound. Arranged along either wall, with green spots in between, were the residences of the missionaries, the medical dispensary, a hospital, a boys' school, and at intervals were open spaces devoted to market gardens.

Whatever the outcome of the troubles in China, mission board members in this country and in England, many of whom have been interviewed, believe the cause of Christianity has been advanced in China with wonderful rapidity during the past six weeks, and that what might have taken decades to accomplish in the ordinary way, God has accomplished in as many days. More volunteers are applying for service in China than can be sent, and this to Presbyterian and Congregational boards, and to Roman Catholic orders, the three who have suffered most at Boxers' hands.

The campaign of the students among the churches and in behalf of missions was started by Methodists three years ago. Now almost every religious body has entered it,

and more are out this summer than ever before. The campaign is merely the employment of students as itinerant lecturers, sellers of mission libraries and organizers of missionary societies in churches. Not all of the students are from theological seminaries, nor are all intended for the foreign mission field. Two of the campaigners travel together, and churches they visit pay traveling cost. The movement in the Presbyterian Church was started in 1898, and churches speak in the highest terms of the results. In the Reformed Church the work was begun last year, and this year United Brethren, and Baptists inaugurate it. Lutheran, Congregational, Canada Methodist and Southern Methodist churches have adopted the movement.

VICE-ADMIRAL GEORGE C. REMEY.
Commanding the United States Naval forces in China.

Presbyterians are about to start work in Havana. One congregation in Orange, New Jersey, that has for pastor the Rev. Dr. J. M. Ludlow, the writer — a brother of General Ludlow, — has offered to pay the salary of the missionary, and search is now being made for a competent man. An appeal has been made to Presbyterians for funds to erect a church in Havana. An appeal for the same purpose recently made to Episcopalians for an Episcopal church fell very flat, and that at a time when they were giving money liberally to build a church in Manila. The explanation for neglecting the appeal was that the political status of Manila is settled, while the status of Havana is not. So it seems that political conditions are influencing prospects of religious bodies.

Congregationalists are leading in educational work in Porto Rico. They have opened two schools, one at San Juan and the other at Utuado. A superintendent and seven trained teachers have been sent to maintain them. During the first fortnight eleven thousand pupils applied for admission, although the accommodations of both institutions are not equal to half eleven hundred. The aim is to do normal work; to prepare teachers for the public schools now being planted by the government throughout the island. It is admitted, however, that the work done for the first five years will have to be nearer primary than grammar, owing to limitations of pupils.

Judge Townsend, of the United States Circuit Court, recently rendered an important decision in a New York case which involved the whole question of what is called "imperialism." He adopted a view diametrically opposite to that of Judge Lochren, also of the federal circuit bench, which attracted considerable comment at the time it was promulgated. Judge Townsend held that the ratification of the peace treaty with Spain did not make Porto Rico an integral part of the United States, though it converted a *de facto* title resting on conquest into a complete title *de jure* and vested sovereignty over the territory and its people in the United States, but the island, constitutionally speaking, still remained a foreign country. This was the effect of that specific provision in the treaty which declared that the status of the islanders should be determined by congress.

But was the treaty constitutional? Is it possible for this republic to hold and govern territory without incorporating it and conferring American citizenship upon the inhabitants? Yes, answered Judge Townsend, for to deny this power is to deny to this nation an important attribute of sovereignty. To quote Judge Townsend's opinion:

REAR-ADMIRAL LOUIS KEMPFF,
With United States Squadron in China.

"For the framers of the constitution intended that instrument not as a limitation upon the freedom of the new sovereign in acting for the states in foreign affairs; not as a check to growth, but as the organic law of a nation that can live and grow. To deny this power to govern territory at arm's length would be to thwart that intention to make the United States an unfettered sovereign of foreign affairs. For if we wage war successfully we must sometime become, as many think we are now, charged with territory which it would be the greatest folly to incorporate at once into our union, making our laws its laws, its citizens our citizens, our taxes its taxes, and which, on the other hand, international considerations and the sense of our responsibility

to its inhabitants may forbid us to abandon. The construction of the constitution which would limit our sovereign power would force us into a dilemma between violating our duty to other nations and to the people under our care on the one hand and violating our duty to ourselves on the other. That construction would in such case imperil the honorable existence of our republic. It could not have been intended by those who framed our constitution that we should be born a cripple among the nations."

As for the contention that our government cannot have "subjects" and must guarantee all men under it a republican form of rule, Judge Townsend, who was not required by the facts of the case under review to deal with it, volunteered the suggestion by way of dictum that, even if Porto Rico or any other possession remained "foreign," it would not follow that congress might govern it despotically. The inhabitants of territory not incorporated might yet have all the civil and political rights of citizens, because the negative provisions of the constitution might be applicable to them. While, in other words, the constitution does not extend *ex proprio vigore* to territory acquired by treaty, congress may be restrained in dealing with such territory by the prohibitions found in the amendments to the constitution and by the principles imbedded in our institutions.

The advocates of the *ex proprio vigore* doctrine point out several flaws in this reasoning. Their chief criticism is that Judge Townsend, in insisting upon the sovereign powers and attributes of the United States, does not distinguish between the sovereignty of the people and the powers of the government, which are limited and carefully defined. The nation has all the attributes of sovereignty, but it does not follow that congress is as absolute, or the treaty-making power as supreme, as the governments of nations having no constitutions expressly designed to limit the sphere and authority of the law-making and administrative body or bodies. The dictum that congress may not have a "free hand" in unincorporated territory is of course welcome to the "anti-imperialists."

The *National Geographic Magazine* describes a phase of Philippine development which is likely to escape the newspaper-reading public:

"Two thousand five hundred miles of telegraph and cable lines are now in operation in the Philippines, every mile of which has been laid or reconstructed by the United States signal corps since the battle of Manila bay, two years ago. Six thousand five hundred messages are flashed over these lines daily, all on government business, civil or military. Because of the vast volume of official business the lines cannot be used commercially, but such use is hoped for in a few months. Many of the lines have had to be rebuilt several times, as in the mountainous districts the insurgents cut them down when they raid the valleys. A network of wires covers Luzon, with only two gaps. One of these is strategically important, as it prevents the southern half of the island from communicating with Manila. The passes through which the line would pass are held by the insurgents. Panay, Negros, and Cebu also have the beginnings of a similar network, and the first cable in the system to connect all the islands has been laid between Cebu and Leyte. The signal corps is making the connections by cable as short as possible, as the frequent earthquakes play havoc with submarine lines."

BRIG.-GENERAL A. R. CHAFFEE.
Commanding U. S. Troops in China.

Early in the month of July several hundred Cuban schoolteachers arrived at Cambridge, Massachusetts, on the invitation of President Eliot and the Fellows of Harvard University, to attend the Harvard Summer School. These teachers came on government transports from the cities of Cuba as well as from the remotest rural districts of the island. The proportion of women to men among them was nine to five. The plan to give these teachers six weeks' instruction at Cambridge originated with two Harvard alumni, Messrs. Alexis E. Frye and Ernest L. Conant. Mr. Frye is superintendent of education in Cuba. The plan met with the hearty approval of Governor Wood, who is also an alumnus of Harvard, and when it was proposed to President Eliot he immediately gave his assent and coöperation. The teachers were selected by the Cuban school officials on the basis of merit, and received systematic instruction in English, physical geography, American and Spanish history, botany and kindergarten methods. The instruction was given chiefly in Spanish by members of the regular teaching staff of Harvard, supplemented by about forty extra teachers familiar with Spanish. Upon the completion of the course of instruction the plan contemplated excursions to points of historic interest and to manufacturing establishments in Boston and vicinity, and then a trip to Niagara Falls, Chicago, Washington and New York, from which latter point the teachers return to Cuba on government transports. The

Corporation of Harvard University guaranteed seventy thousand dollars to cover the expenses of this scheme and the undergraduates of the college turned over their dormitory accommodations, in order to give greater cordiality to the welcome offered by the university.

LADY HENRY SOMERSET.
Reëlected President World's W. C. T. U.

In the announcements from American universities and collegiate institutions for the coming year the most striking feature is what may be called the higher commercial courses which are offered. Even Wellesley is said to have arranged a course in public finance to be supplemented by lectures on business methods for women. In New York City, where the Board of Education established a Commercial High School, the Chamber of Commerce has undertaken to endow a School of Commerce for Columbia University. Such schools have already been conducted by other universities, and not a few are able to adapt established courses in Politics and Economics to the demand assumed to exist for specializing on trade problems. The growth of our foreign trade (to say nothing of the disputed theory of trade balances), the consequent demand for improved consular service, and the need of competent administrative talent in new possessions account for the establishment of trade courses.

The effect of education on crime has not been determined scientifically. That moral training,—that is, education which builds character—diminishes crime, is almost self-evident, but can the same influence be attributed to purely intellectual education, to the imparting of mere knowledge? Thinkers like Herbert Spencer have positively denied that such education operates to prevent crime, but the practice of all modern nations is based on the opposite view. Stress is laid on popular elementary instruction, on the theory that it is essential to good citizenship and national morality. It is manifestly desirable to put this theory to the test wherever it is possible, and statisticians have done something in this direction. Some notable data throwing light on the relation between education and crime have recently been published in England. They show the effect produced in that country and in Wales by the educational system established some thirty years ago. The figures show that every extension of popular education has been accompanied by a relative, and generally also by an absolute, decrease in crime.

In 1870 there were 135 prisons and 29,050 prisoners, while the number of children attending school was 1,693,059. In 1880 the number of scholars had risen to 3,895,324, while the prisons numbered 78 and the prisoners 30,719. Ten years later, the number of scholars was 4,804,149, and the prisoners in the then existing 75 prisons numbered only 19,896. Finally, in 1899, when the scholars numbered 5,601,249, there were only 66 prisons and 17,687 prisoners. Population meantime had steadily increased. Between 1860 and 1870, before the education act was passed, the increase of population was 13 per cent, and the increase of criminals nearly 25 per cent. Between 1870 and 1880, on the other hand, the increase in the number of criminals fell to less than half of 1 per cent, although the population increased by 15 per cent. In the decade 1880–1890 the population increased nearly 11 per cent, while the number of prisoners was absolutely reduced by 33 per cent. In 1870 the proportion of population attending school was as 1 to 15, and the proportion in prison as 1 to 853. Today the proportion that attends school is as 1 to 6, and the proportion in prison as 1 to 1,775. The number of juvenile offenders was only about half as large last year as it was in 1870. The education in England and Wales is secular, except that some instruction is given in ethics and the elementary religious principles that are common to all Christian creeds. The results are significant, and it will be interesting to compare them with those to be published in France, where instruction is absolutely secular.

MRS. L. M. N. STEVENS,
Vice-president World's W. C. T. U.

One of the unique features of the public school system of New York City is the truant

school, which has been in operation for some time and is proving of great value in assisting in the solution of the truancy problem of the local school system. Through the coöperation of this institution about seven thousand truants are returned to the public schools each year, and of these four thousand five hundred are picked up by the truant officers on the streets of the city. About one thousand incorrigible cases were considered by the officers of the school during last year. A large number of this class are sent back to the schools on parole, while others are committed to the truant school, where they are compelled to undergo a full course of correction. The truant school does not deal with the worst cases, but these boys and girls are sent to protectorates or juvenile asylums, where they are supported by the city. The orginal plan of the truant school was to develop an institution that would inculcate better principles in the inmates, and surround them with an atmosphere that would ultimately wean them away from their baser tendencies; but owing to the inadequate facilities afforded to this institution it is impossible to achieve all that is desired in this direction. The need of a well-equipped truant school in a city like New York is so imperative that the authorities will probably soon give heed to the demands for an institution having facilities for at least three hundred boys, located in one of the suburbs of the city and affording ample room for out-door work as well as for healthful recreation. The ideal plan which the authorities have in mind and which they hope soon to bring to maturity contemplates an institution having an administration building with offices and assembly hall, residences for the principal and teachers, a schoolhouse and manual training shop with power, cottages for families of boys, and farm buildings. With such an equipment and with an administration organized on the lines of the family, there is no doubt that the moral training desired will be secured, and that a radical transformation will result in the individual lives of hundreds of city boys and girls, who, under present circumstances, enter upon the initial steps of their moral and physical destruction when they become truants.

Not long ago it was proposed by the Agricultural Department that a "Bird Day" be adopted in the public schools throughout the country, the purpose being to instruct children in bird lore and what may be termed familiar ornithology. Such a custom would tend to perpetuate the romantic love of nature which every youthful mind possesses, and it also has a practical side, in that it would inform these young minds as to the habits and modes of bird life, and thus enhance their interest in these "free waifs of the air." "Bird Day" would be a peculiarly significant and valuable day in our national calendar for the young folks. And there is work for their elders in helping the authorities to enforce laws recently enacted in several states for the better protection of our native birds, in response to humane sentiment.

THE LATE JONAS G. CLARK,
Founder of Clark University.

The demoralizing effect of modern fiction is the subject of a vigorous work recently published in England. It deals more particularly with the theology inculcated by our novelists, a loose, shallow, quasi-rationalistic and essentially irreligious theology. The author deprecates all discussion of religious questions by imaginative writers through the medium of their characters, because the treatment is necessarily irreverent and superficial, even when not intentionally hostile.

A contemporary, in commending this protest, remarks that theology is by no means an exception, ethics, economics and politics being misused in a similar manner, and with results equally unfortunate, by the contemporary novelists. This is manifestly true. It would not be easy to name a "burning" question of our time which has not been canvassed and "settled" in fiction. The social novel has been a notable feature of imaginative literature for some years. Even France, so long habituated to the narrowest form of the love novel, now has an important school of younger writers which prefers social themes. Zola, the master of the realistic novel, who denied that it was the business of the literary artist to preach or point a moral, has frankly admitted that fiction might be made a potent means of propaganda. He has just published a novel entitled "Fruitfulness," which is at once a protest, a plea and a glorification—a protest against peculiar

French tendencies which have caused a decline in population, a plea for healthy, natural lives, and a glorification of the large, united happy family. In the United States the political novel has just been discovered. In the struggle for power, position and wealth, in inter-party and inter-class warfare, story-writers find material as exciting and stimulating as any afforded by the romantic and heroic periods of the history of civilization.

WILLIAM J. BRYAN,
Democratic Nominee for President.

It is, of course, idle to quarrel with these literary tendencies. They come, exhaust themselves, and disappear. Stagnation in literature is impossible except where life itself is dull, uneventful and unprogressive. The novelist claims all life as his province, and as he is more widely read than any other writer and his power of influencing thought and sentiment correspondingly greater, it were unreasonable to expect that he should voluntarily restrict his field of operations. He will therefore continue to deal with questions of creed, society, industry, politics, until a reaction is provoked and the popular taste demands a change. The objection that the ideas thus disseminated are generally unsound is well founded, but the same thing may be said of newspaper education. The serious books are for the few; the papers and the fiction for the many. Is it not better that men and women should be interested in current affairs and read about them somewhere and somehow, than that they should read nothing whatever and remain passive and gnorant bystanders? Democracy has its drawbacks, in literature as in politics, but is it not admittedly superior to an aristocracy of culture surrounded by intellectual and moral dwarfs and inferiors? False teaching should be counteracted, but the method should be that calculated to reach the great majority. And the great fact of our time is that this majority reads, not solid books, but newspapers and fiction and ephemeral literature.

A British parliamentary committee, after much labor and investigation, has framed two copyright bills, one for literary productions and the other for works of art, which may be said to embody the most progressive modern thought on the subject of state protection to property in ideas. These bills, whose enactment is certain, will systematize, improve and extend the present copyright law, which has long been a source of trouble by reason of obscurity and incoherence.

Though perpetual copyright was strongly advocated at hearings before the committee, it has been decided to retain the present term — the life of the author or artist and thirty years afterward. According to some interesting testimony, of the five thousand books now published annually in Great Britain, only six and a half need legal protection beyond the present limit. The great majority of the books do not live even a decade, and a score of years is truly exceptional longevity. Averaging the life of all the books, a limit of six months would apparently answer the purposes of the authors. What a commentary this is on the character of our literary output! Manifestly the committee decided that it was not worth while to establish a system of perpetual monopoly for the six and a half works annually seeing the light which are destined to survival beyond the liberal term granted by the present law.

The term is the same for all forms of literature and art — books, plays, lectures, musical compositions, pictures, engravings, photographs, etc. Abridgments, translations, the dramatization of novels and the novelization of plays are declared to be infringements. A new and remarkable feature of the proposed law is the extension of copyright to news independent of the literary form in which it is expressed. "News" is to be protected for eighteen hours after the date of publication. No publisher will be able to steal the exclusive despatches or letters procured by another publisher at great expense and by unusual enterprise, and escape penalty by merely changing the phraseology of the writer. There has been much controversy over the moral aspect of this extension of copyright. News, apart from form, is only a statement of a fact or occurrence, and can such a statement be private property? Does not a fact become public property the moment it is made known? Doubt has been expressed as to whether the United States constitution would permit the copyrighting of news as such. In Great Britain there is no constitutional difficulty, and it has been decided that public morality and honesty in journalism would be promoted by protecting

special information gathered by newspaper proprietors. This and other provisions of the British bills will be studied with interest by the authors and publishers of this country. Our own copyright law needs thorough revision, though congress is slow in dealing with subjects of this kind.

Within the past five years much has been written about Japan and the Japanese, but no one has touched upon the subject with such subtle and impressionistic skill as Lafcadio Hearn. He was once a reporter on the *Times-Democrat* of New Orleans. Mr. Hearn is blind in one eye and has but a piece of the other, so to speak, with which he works — his head close to the page — an inch close. He married a beautiful Japanese woman a few years ago, has become a naturalized citizen of Japan and is a teacher in the University of Tokio.

So many litterateurs have fallen into the habit of telling us how, when, where and why they write that we could well wish to see an author step forward and inform us what his methods are not. A certain famous writer has many note-books that are fat with concepts, suggestions and "pointers" for excellent short stories and special articles, and yet he keeps them year after year. He proudly looks over his resources now and then, but cannot bring himself to perform the feat of mental excavation, as he terms it. His literary legatee will have material enough to last him for a score of years. Mr. Thomas Bailey Aldrich has similar hoardings. He says: "I no sooner jot down an idea than the desire to use it leaves me, and I turn away to do something unpremeditated. The shabby volume has become a sort of Potter's Field where I bury my literary intentions good and bad, without any belief in their resurrection."

ADLAI E. STEVENSON,
Democratic Candidate for Vice-President.

Lately a female writer was reported to have said that the excellence of her work had been marred by the fact that she had been obliged to draw too largely upon her imagination. She thought if she had had three or four brothers and three or four sisters whose various characters she could have studied in her younger days, she would now have an inexhaustible literary mine in which she might delve to advantage. Poor woman! She has been to Europe three times, traveled all over the United States, married twice, and is the mother of several children. It is really too bad that her fifty-five years of life have been so monotonous.

The less a writer tells us about his literary methods as the only ones worth following, the better he will be appreciated for his good sense and silence. Furthermore, a writer who is forever thrusting upon the reader's attention his own egotism is little short of a

TRANSPORTING "EXHIBIT B" TO THE GREAT DEMOCRATIC EXTRAVAGANZA.
—*Minneapolis Tribune.*

boor. Dickens had a perfect command of the personal pronoun I, and knew how to employ it frequently in his writings without offense, but very few authors seem able to imitate Dickens in this respect.

In the professional career of the late lamented Richard Hovey is to be noted a poet's heroic struggle between the influences of formalism and Walt Whitmanesque freedom. This struggle resulted in Mr. Hovey's compromising with both of these influences. In his last great poem, "Taliesin," which he designates as a masque, more than thirty different verse forms are employed, though not all of them with equal charm or effect. Prof. Curtis Hidden Page, an authoritative critic, prefers Mr. Hovey's Greek Ionics and Alcaics, which it must be said are beautifully wrought, but in this particular poem the nine-accent iambics seem to be the most powerfully employed of all his meters. It is an evidence of considerable temerity on the part of any poet in these days to experiment in so many lyric forms and varied rhythms as Mr. Hovey has done in "Taliesin." His purpose, of course, was to provide the most appropriate metrical medium for his thought. Mr. Page thinks he has succeeded in this ambitious attempt and that "Taliesin" is the greatest poem of this sort in the English language.

JOHN G. WOOLLEY,
Prohibition Candidate for President.

Mr. Hovey aimed to be unconventional, and much may be said in defense of free and of even irregular verse forms. In the white heat of composition a great deal of intellectual power goes to waste in the groping for rhymes. In fixed forms of versification the free flow of inspiration must necessarily be weakened, so that in most poets we find three or more commonplace lines to one of great strength or consummate beauty. Now in free verse these obstacles are largely removed; the poet may fairly reflect the glow of his soul, instead of garnering the mere ashes of his dreams. This accounts for the supreme power of the Psalms of David, the Songs of Solomon, the best lines of Walt Whitman. Yet it is not every poet who should dare to break away from the trammels of prosody. Genius is an emanation from the divine and may make its own rules, in a large measure. It can play truant from the rhetorical orbit, with more or less impunity. It can be so temperamental as to set at defiance all accepted standards. But no man of moderate gifts in poesy can be an outlaw with safety. If a poet can say nothing worth saying in the established forms of his art, is it probable that he will be any more successful in some hybrid stanza of his own invention?

In all of Mr. Hovey's works, including "Launcelot and Guenevere," "The Quest of Merlin," "The Marriage of Guenevere," "The Birth of Galahad" and, jointly with Mr. Bliss Carman, "Songs from Vagabondia," and "More Songs from Vagabondia," are notes of the master singer. He was no more the slave of rules than is the bird; hence he achieved *naturalness* by methods which a fainter-hearted singer would not have touched. He was in no sense a revolutionist in thought or sentiment. He was reconciled to his own microcosm. It was he who wrote not long before his young and manly soul was taken away from this earth:

> "My soul melts like snow in the waters of thy joy;
> Thy love is like a white silence;
> The joy of death is in my soul."

Advocates of the political enfranchisement of women will be interested in a decision rendered recently by an Iowa court. It appears that some time ago Mr. Andrew Carnegie offered the city of Ottumwa fifty thousand dollars for a free public library on the condition that the city should guarantee five thousand dollars annually for its support. An ordinance was passed by the city council for the reference of this offer to a popular vote, and the women of the municipality were permitted to vote on the proposition. The referendum resulted in a majority for acceptance, and it is believed that this majority would not have been secured had the women been barred from participation. The opponents of the proposition thereupon instituted injunction proceedings against the city officials to restrain them from carrying out the measure. They have been successful, the court's position being that the ordinance was unconstitutional, because it allowed women to vote on the proposition, whereas only adult male citizens were recognized as voters by the constitution. Of course, the matter will be taken to the supreme court

of Iowa, as its importance demands a full examination of the principles involved. The question is not what the constitution says in terms, but whether a legislative body may not, in a special case, confer the right or privilege of voting upon women.

The exclusion of ex-Senator Matthew S. Quay from the upper house of congress by the margin of one vote settled an important constitutional question which this *cause célèbre* had reopened. For seventy-five years the Senate had acted on the principle that governors of states had no power to fill senatorial vacancies which the legislatures could have filled. Only two years ago Mr. H. W. Corbett, of Oregon, who had been appointed senator by the governor after the legislature had failed to organize and elect one, was denied a seat in the Senate by the decisive vote of 50 to 19. Mr. Quay's term expired last year while the Pennsylvania legislature was in session. A six-weeks' struggle ensued, but the Republicans could not agree, while the Democrats were in a minority, and the legislature adjourned without electing Mr. Quay's successor. Thereupon Governor Stone filled the vacancy by appointing Mr. Quay to succeed himself. The precedents were against admission of a claimant appointed under such circumstances, but Mr. Quay's political power and prominence led many to count upon a reversal of the Senate's possession. In point of fact, ten senators who voted against the seating of Mr. Corbett two years ago voted this time in favor of admission, though there was admittedly no material difference in the facts of the two cases.

The question, as implied, is strictly a constitutional one. What is the meaning of these few lines in the federal constitution: "If vacancies happen by resignation or otherwise during the recess of the legislature of any state, the executive thereof may make temporary appointments until the next meeting of the legislature, which shall then fill such vacancies"? The only terms to be interpreted are "happen" and "recess." In what sense is the word "happen" used? If in the sense of "begin," or "originate," then a vacancy which happens or begins when a legislature is in session, not during a recess, cannot be filled by the executive. It was argued by the senators on the anti-Quay side that words were carefully and precisely used in the constitution, and that the term "happen" must be given its restricted and exact signification. On the other hand, it was urged with great ability that the clause in question must be construed more liberally, and that the word "happen" was used in the generic sense of *happening to exist*. Great lawyers like Hoar, Spooner and Daniel supported this view. Senator Chandler rearranged the clause to read as follows: "The executive of any state, during the recess of the legislature thereof, may make temporary appointments, if vacancies happen by resignation or otherwise, until the next meeting of the legislature," etc. He asked whether there was any doubt that under the clause so arranged the governor would be recognized as having the authority to fill any vacancy existing during a recess, no matter how or when the vacancy began. He pointed out that in order to remove all doubt, the anti-Quay side would have to add thirty-six words to the clause and rearrange it thus: "If vacancies shall first come into existence by resignation or otherwise during the recess of the legislature of any state, the executive thereof may make temporary appointments before the legislature again meets, until the next meeting of the legislature, which shall then fill such vacancies. But if vacancies exist after the legislature has had an opportunity to fill them and has failed to do so, the governor shall not make temporary appointments."

HENRY B. METCALF,
Prohibition Candidate for Vice-President.

All this was ingenious and subtle. Nevertheless the fact remains that as the clause stands it would be a strained and unnatural construction of it to say that the phrase "happen . . . . during the recess" means "happens to exist during the recess." It is not to be presumed that the framers of the constitution failed to express their real intention in the premises. It is true that a constitution is not to receive a technical construction, but it is also true that it is not to be strained and placed on a Procrustean bed.

Governor Mount, in refusing to "deliver up," in accordance with the constitutional provision for the return of persons indicted

for crime, ex-Governor Taylor, of Kentucky, to the authorities of that state, has raised a question of the utmost gravity. Kentucky, to use the words of the federal Supreme Court, is in full possession of its faculties as a state. No one is entitled to assume that the administration of justice has totally failed there. The ex-governor was regularly indicted by a grand jury for complicity in the alleged plot which resulted in the murder of Goebel, who claimed to have been elected governor of Kentucky in 1898, and in whose favor the legislature and the courts of the state had decided the contest. Few believe that Mr. Taylor is guilty as charged, but it is not for the executive of a sister state to declare him innocent and the victim of a political conspiracy. The governor of Kentucky made a requisition in due form upon the executive of Indiana, to which state Mr. Taylor had fled, and, if the constitution is to be interpreted as it must be, it was the clear duty of Governor Mount to return the fugitive from justice. This he declined to do, giving his reasons in an open letter to the governor of Kentucky. They amounted merely to the expression of the opinion that Mr. Taylor would not be tried fairly by the people and lawful tribunals of his state.

It is true that the action of Governor Mount is not without precedent. Other executives have claimed a certain amount of discretion in the matter of delivering up fugitives. But there is absolutely no ground for this claim. The language of the constitution is mandatory and imperative, and there is no qualification into which a grant of discretionary authority can reasonably be read. The administration of justice in the several states would obviously be greatly hampered by the spread of the abuse of which Governor Mount's course is an instance. The states in the union are supposed to be equal and sovereign within their spheres. The executive of one commonwealth cannot be allowed to constitute himself judge of the fitness of another commonwealth to carry on a republican form of government and protect civil rights.

The last several months have been marked by great strikes and industrial disputes in the leading American cities. Disorder and violence accompanied the strike of the St. Louis street railway employes, and in Chicago the trouble between the contractors and the unions in the building trades also threatened at one time to provoke physical strife. In the former city a boycott had been declared by organized labor on the patrons of street cars, and the history of the Cleveland boycott might have been repeated. Fortunately, a settlement was effected on the basis of a compromise, and the strikers are returning to work. In Chicago the issue is fundamental. The contractors undoubtedly had substantial grievances against the federal organization of the building trades, called the Building Trades' Council, when they declared a general lock-out. But the council has repeatedly offered to submit every issue to impartial arbitration, and the contractors, who have a central body of their own, have declined to arbitrate, insisting upon the dissolution of the Building Trades' Council as

JOSEPH F. MALLONEY, Socialist-Labor Candidate for President.

JOHN BULL: "Why resist? England will bring all the blessings of civilization."

"OOM KRUGER: Look at India!"

BEHIND THE CURTAIN! —*From a Berlin journal.*

a condition precedent to a settlement. One union, that of the bricklayers, has withdrawn from the council and concluded an agreement with the contractors. But the other unions all stand firm and absolutely decline to surrender their right to secure solidarity of action by means of a central organization. The contractors claim to accept the principle of unionism, and their position is clearly inconsistent and unreasonable. They desire to abolish the sympathetic strike, but this can be done only by provision for permanent arbitration of all difficulties. The controversy between the national machinists' union and the association of employers in the metal trades, bitter and rancorous at one time, has been adjusted on the basis of permanent arbitration, and that affords an object-lesson to all other industries. Sympathetic strikes may be wise or foolish, but they are not illegal, and the only way to avert them is by an agreement providing for the reference of all disputes to arbitration, work to go on without interruption pending the rendition of the award.

It is worthy of note that these strikes and lockouts have had the effect of stimulating interest in compulsory arbitration, which is now advocated by prominent capitalists and influential newspapers. The New Zealand arbitration law has been studied with care, the best account of its operation being Mr. Henry S. Lloyd's little book, "A Country Without Strikes." Mr. Lloyd's impartial sketch has elicited favorable comment even from men who hold that compulsory arbitration is incompatible with free industry. The state bureaus of arbitration have proved a failure in this country, and the prevention of strikes is a burning problem of the day.

It is said that one can find almost anything in the modern department store. While this is not literally true, yet these modern establishments furnish constant surprises not only to the occasional visitors but to their regular patrons as well. Several of the larger establishments in Chicago, for instance, have recently opened schools, under the direction of the board of education, for the instruction of their young employes. In these schools the cash girls and messenger boys are given educational opportunities, competent teachers being employed to instruct them, under the supervision of the district superintendents of the city schools. This plan is not altogether new, but it presents advantages that compensate in some measure for those of which many boys and girls in all our large cities are deprived. In one of the department store schools the boys and girls of school age are taken from their duties several hours a day and are compelled to go to school. In another there are over two hundred employes of school age, and they are divided for the purpose of instruction into classes of forty each.

Of course the proprietors of the large stores have established these schools not primarily out of pure philanthropy, but with the expectation of adequate returns. The results seem to substantiate their expectations, for it is stated on good authority that the children who have been in attendance upon the department store schools are brighter, more intelligent, and better informed than those who do not receive such benefits.

Electricity has surprised people so many times during the last decade or two by its readiness of application to the affairs of

Kruger's idea, according to Chamberlain.

Chamberlain's idea, according to Kruger.

THE MAP OF AFRICA.

What it may become.

—*The Bulletin*, Sydney, New South Wales.

everyday life that any new utilitarian feat accomplished by it no longer causes wonder. Therefore when it is stated that the days of oil lamps and gas in passenger cars on the railways are numbered, and that electric lighting may soon be general, the universal exclamation is, "Just what we expected." For some years a few express trains on one or two roads have been lighted by electricity, the source of supply being a dynamo located in the baggage car, but now the car axle lighting system seems to be winning the day. On the Delaware, Lackawanna and Western Railroad, for instance, this system has been installed on a number of the suburban coaches, and the results are wholly satisfactory. Each car has a dynamo fastened to a cross-piece in the truck, and when the car is in motion the armature revolves by means of a belt passing over a pulley on the axle; a set of storage batteries is charged by the electricity thus generated, and the supply for illumination is drawn off as needed. Each car is equipped with about twenty sixteen-candle-power incandescent lamps, which furnish an abundance of light at the extremely low cost of one-tenth of a cent per lamp per hour.

A club in Boston has become thoroughly aroused on the subject of reclaiming the landscapes of Massachusetts from desecration by miscellaneous and obnoxious advertisements, and has offered a prize for the best set of a dozen photographs illustrating most effectively the disfigurement of landscapes of that state. It is hoped that sufficient information will be lodged with the club to arouse the interest of its members to a point of strenuous protest, and to the passage of a bill by the Massachusetts legislature looking to the removal of the objects complained of. One city in Ohio has taken the traditional bull by the horns, its council having passed an order authorizing and demanding the removal of all obnoxious signs from the telegraph poles and fences and other conspicuous places of the city.

It costs fifty-seven thousand dollars a year to maintain all of the Moody educational enterprises, over and above receipts from hymn-book royalties and tuitions. The latter are low, even below cost, because Northfield is intended to help those students who are compelled from financial considerations to help themselves or go without an education. Every year many sons and daughters of well-to-do families are denied admission. This year the deficit has nearly all been made up, and receipts for the endowment fund are coming slowly but steadily. Many small sums are coming from foreign countries. The number of pupils in all schools is 988, a larger number than ever before. A very fair proportion of these are from places outside New England.

A Roman Catholic chapel was blessed and opened at West Point on Trinity Sunday. A Catholic congregation has worshiped for some years in a wooden building that was used also for band practice. Secretary Lamont, of Mr. Cleveland's cabinet, granted permission to erect the chapel on the military reservation, and Secretary Alger, in Mr. McKinley's cabinet, affirmed the grant. Attorney-General McKenna, upon an appeal, gave it as the government's opinion that only congress could grant the permission. Thereupon congress, with practical unanimity, gave the permission. The chapel, called Holy Trinity, is located on the south side of the military road, just after it leaves the parade-ground toward the cemetery. It is of stone, in French Gothic style, and cost eighteen thousand dollars.

The Hon. Samuel B. Capen, the Boston business layman who was put at the head of the American board this year, has devised a plan which he promises will forever keep this famous Congregational missionary society out of debt. He says the whole trouble with debts is caused by variation in legacies. So he proposes to use annually no more than one-third of the amount received from legacies during the preceding year, and in order to put this plan into operation and avoid crippling existing work he appeals for two hundred and fifty thousand dollars, as a sort of a permanent capital. The remedy seems a simple one for an ailment that has in past years been so acute.

The Actors' Church Alliance has just closed its first year, with a record of having appointed 363 chaplains from eight religious bodies, and having secured 378 paid members. Calendars of church services have been posted in theaters of all cities. The alliance is making efforts to stop Sunday performances in theaters, to secure a better understanding and closer relations between the church and the theater, and to provide spiritual homes and chaplains for actors.

FAMOUS LIGHTHOUSES.

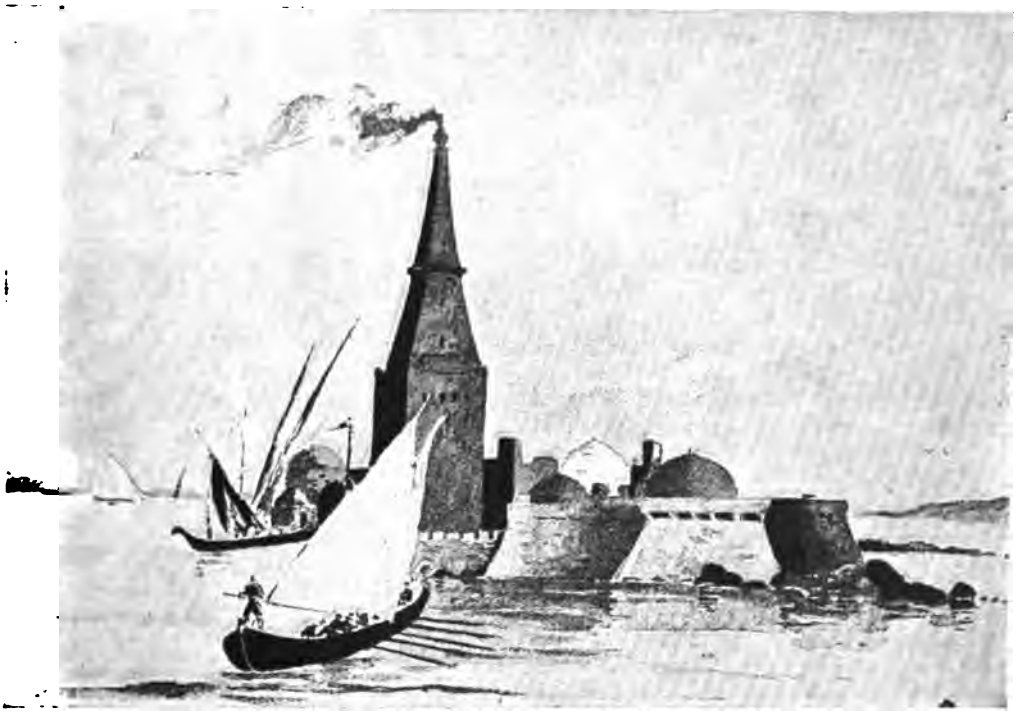
BY GUSTAV KOBBÉ.

(Author of "Heroism in the Lighthouse Service," "Miriam, a Story of the Lightship," etc.)

'Tis like a patient, faithful soul
That, having reached its saintly goal
And seeing others far astray
In storms of darkness and dismay,
Shines out o'er life's tempestuous sea,
A beacon to some sheltered lee —
The haven of eternity.

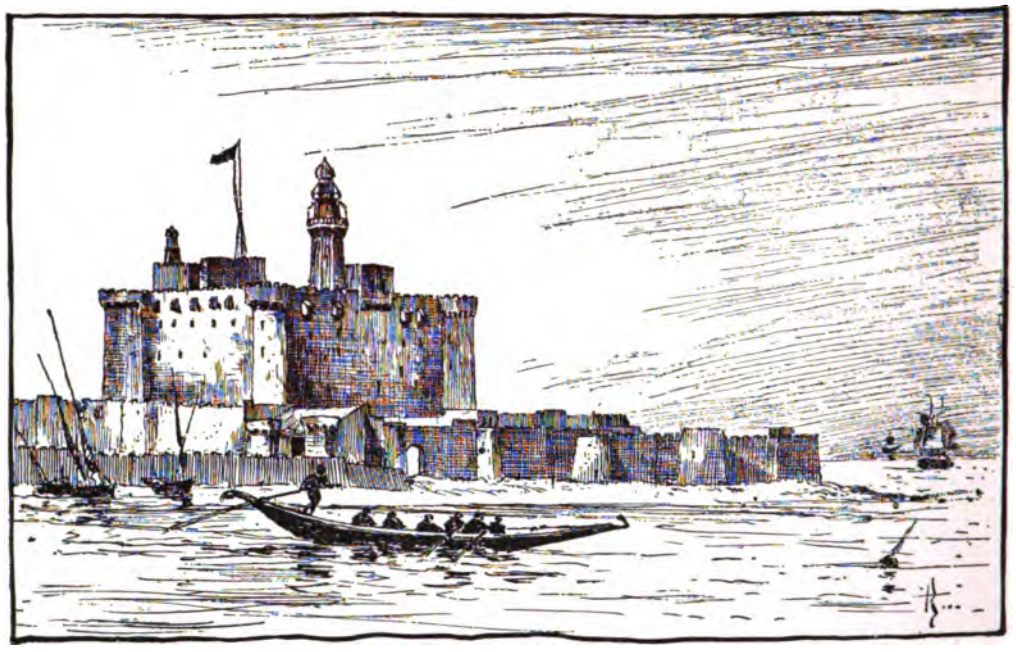
As a good Samaritan to the stricken traveler, as a helping hand to the fallen, as a pathway to one lost in the forest, even as sudden sight to the blind, is a beacon to the doubting seafarer. He has been peering through the night, uncertain of his course. Suddenly the lookout cries: "Light dead ahead, sir!" In the twinkling of an eye new life is put into the ship. She has been plunging along in an indefinite way, as if doubting whither to head. A twirl of the wheel—her sails fill, she leans gracefully over and, "with a bone in her teeth," buoyantly rides the waves toward the long-sought harbor.

Who, knowing all that the beacon means to the mariner, can doubt that lighthouses date from the beginning of seafaring itself? Is there any wonder that the Greeks attributed the first lighthouses to so remote a character as Hercules? The lofty tower overlooking the sea at Coruna, Spain, and probably an ancient lighthouse, is called, to this day, the Pillar of Hercules. The legend of the massacre of the Cyclops by the arrows of Apollo has been explained to mean the extinguishing of the lights in the "one-eyed" towers on the coasts of Sicily by the rays of the rising sun. There are other legends, besides records of fact, which prove lighthouses to have been in use in ancient times.



ANCIENT LIGHTHOUSE OF ALEXANDRIA ON THE ISLAND OF PHAROS.

The most famous lighthouse of antiquity was that built on the Island of Pharos at Alexandria by Ptolemy II., Philadelphus, who reigned 284 to 246 B. C. It was so celebrated that the name of the island on which it stood has passed into several languages as the term for lighthouse—*faros* in Spanish and Italian, *phare* in French, and *pharo* in

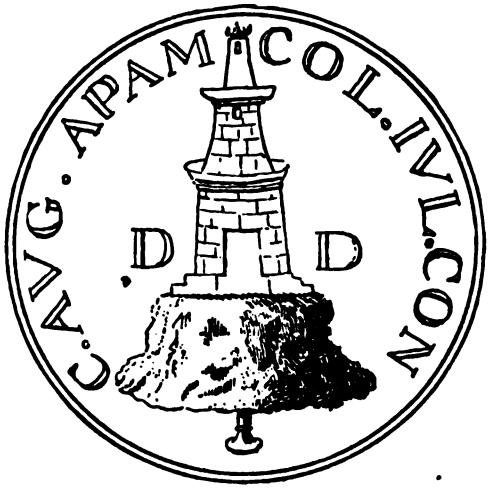


MODERN LIGHTHOUSE OF ALEXANDRIA ON THE ISLAND OF PHAROS.

English, though in our own language the word is now obsolete. Considering its antiquity, much is known of the pharos of Alexandria. It appears to have been built of stone towers superimposed in offsets, and according to Pliny cost eight hundred talents or about nine hundred and forty-six thousand dollars. Fuel for the lights was placed in a brazier at the top of the tower.

The structure was still in use in the time of Edrisi, an Arabian geographer of the twelfth century, who says that it was six hundred feet high and that its light might be seen a hundred miles, statements which doubtless are exaggerated. An anecdote has preserved the name of the architect, Sostratos. In order to perpetuate his name, he cut deep into one of the stones: "Sostratos of Gnidos, son of Dixiphanus, to the gods protecting those upon the sea." Knowing that Ptolemy would object to this inscription, Sostratos covered it with a thin slab or coating of cement on which he engraved Ptolemy's name. In a few years the covering was worn away, and the architect's inscription in his own honor was disclosed. Alexander the Great, our Arabian geographer tells us, placed on top of this pharos a mirror in which he could discern the fleets of his enemies a hundred leagues away. After Alexander's death, a Greek, Sodorus, climbed the tower while the garrison was asleep, and shattered the mirror.

There is ample authority for supposing the Colossus of Rhodes, built 285 B. C. and destroyed fifty-six years later by an earthquake,



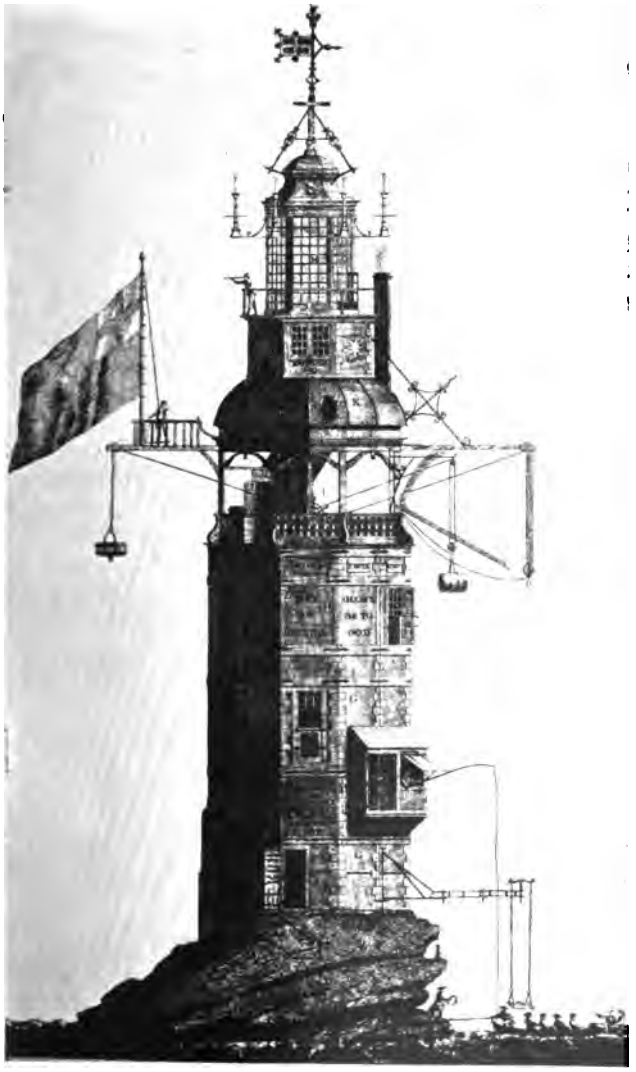
ANCIENT ROMAN LIGHTHOUSE ON A MEDAL FOUND AT APAMEA.

to have been a lighthouse. An ancient tower used as a lighthouse for many centuries before the conquest is still standing at Dover on the English channel. Across the channel at Boulogne was a tower erected by the Romans, from the summit of which it is certain a light shone 191 A. D., for it is depicted on a bronze medal of that date. Somewhere about 1645 the cliff on which it

stood was undermined by the action of the water and the tower fell with it.

The most famous beacon of modern times is Eddystone lighthouse. It is a sea-rock lighthouse, and the present structure is the fourth built upon the site. The first was wrecked in a storm in 1703; its builder, Henry Winstanley, several workmen and the light-keepers perishing with it. The second was destroyed by fire in 1755. The third, Smeaton's — the famous Eddystone light — stood until 1881, when the rock upon which it rested became unsafe, and the present tower was erected near by.

Eddystone rocks, which probably derive their name from the eddys and currents crossing them, are fourteen miles from Plymouth, England, and ten miles from Ram Head, which is the nearest land. At high water they are nearly covered. Being extremely dangerous to vessels coasting in the channel, they were the graveyard of many a ship before they were marked by a light. The rocks are exposed to the full force of southwest storms, and the sea breaks upon them with great violence, making the erection of a lighthouse a task of great difficulty.



FIRST EDDYSTONE LIGHTHOUSE.
(Built 1696.)

Henry Winstanley, who in 1696 undertook to build a lighthouse on this exposed and dangerous site, appears to have done so of his own motion and from purely philanthropic motives. Colonel David Porter Heap, U. S. N., whose work on "Ancient and Modern Lighthouses" is a standard, says that Mr. Winstanley's ingenuity ran to the grotesque. In his house in Littlebury, county of Essex, he had various amusing and startling contrivances. In one room an old slipper lay carelessly on the floor. If you gave it a kick to one side, up would start a ghost, apparently from beneath the floor. If you sat down on a chair which seemed placed for your convenience, you were immediately clasped by a couple of arms and would need the help of an attendant to release you. Resting in an arbor by the side of a canal which ran through the grounds, you soon found yourself afloat and could not return to shore without the aid of the owner.

Mr. Winstanley carried his ideas of the grotesque into his lighthouse, with its bay window, curious ornamental details and mottoes. Yet the building of it was an act of heroism. The violence of the sea was such that after the tower was completed it is said that it was possible for a six-oared boat to be lifted up by a wave and driven through the open gallery, and in some storms the sea appeared to fly high above the vane.

EDDYSTONE LIGHTHOUSE IN A STORM.

BELL ROCK LIGHTHOUSE.

Yet so well assured of the strength of his building was Mr. Winstanley that he expressed a wish that he might be on it in the greatest storm that ever blew. His wish was singularly gratified. In November, 1703, while he was there with the workmen and light-keepers, a tremendous storm burst over the coast, and the lighthouse was destroyed with all in it. Connected with the fate of the first Eddystone light is one of those remarkable coincidences which have a touch of the supernatural. In Winstanley's house at Littlebury, two hundred miles distant, was a model of the lighthouse. The day of the storm in which Eddystone light was destroyed and its builder lost his life, the model fell and was shattered.

Shortly after the destruction of the lighthouse, the *Winchelsea*, a homeward-bound Virginia man-of-war, was lost on the Eddystone rocks, and many of the crew were drowned. It was not, however, until three years later, that Parliament passed an act for the building of a second lighthouse on the Eddystone rocks. This was put up by John Rudyerd, and stood until 1755, surviving many severe storms, only to be destroyed by fire. While one of the keepers was watching the effect of the water he had thrown on the flames, a shower of molten lead fell on him and burned him badly externally. He also felt a severe burning inside, and told the physician who attended him that he had swallowed some of the molten lead. He died suddenly on the twelfth day, and an autopsy discovered in his stomach a solid piece of lead weighing more than seven ounces.

John Smeaton, originally an instrument maker but later a mechanical engineer, built the famous Eddystone lighthouse which has served as a type for all modern sea-rock lighthouses, including our own on Minot's Ledge. He built his tower of stone, giving it a broad base and a slender waist. He stated that this form was suggested to him by the trunk of an oak which had survived a storm in which many of its fellows had been prostrated. He also bonded the stones of the tower together by dovetailing them into the rock and to each other. Upon one of the courses Smeaton engraved, "Except the Lord build the house, they labor in vain that build it. Psalm CXXVII," and upon the last stone, "24th Aug. 1759. *Laus Deo.*" The light was first shown October 16, 1759, and for over a century Smeaton's Eddystone lighthouse was the admiration of the engineering world, and a solace to the mariner. As far as its inherent strength was concerned, the tower might be standing today. But in 1877 it was found that the rock upon which it stood had been seriously shaken by the heavy strokes of the waves on the structure, and that it had been considerably undermined at its base. Therefore a new site on the Eddystone rocks had to be selected for a new tower which was completed in June, 1881. Part of the old tower was taken down and again erected in Plymouth.

LIGHTHOUSE ON THE ISLE OF MAY.
(In the North Sea.)

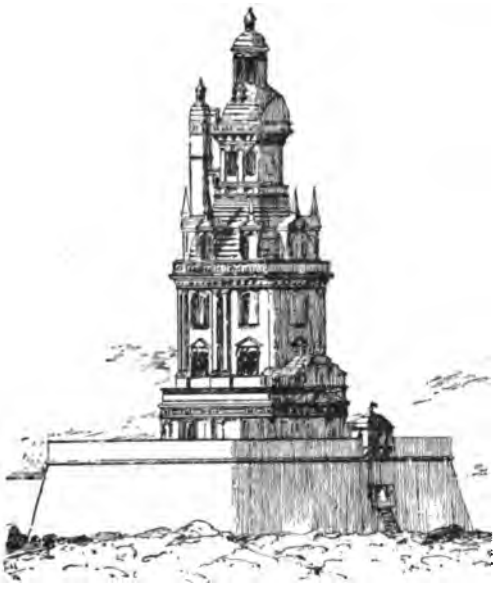
To give an idea of the force of the waves on the Eddystone rocks, there was found at the base of the present tower during the winter after it was completed a cannon six feet long, of three-inch bore and weighing one thousand pounds. It is supposed that this cannon was from the *Winchelsea* which, as already related, was lost on the Eddystone in 1703 — one hundred and seventy-eight years before.

A lighthouse which is well known through the fame of its builder, and with which the names of two poets are associated, is the Bell Rock, built on a dangerous sunken reef on the northern side of the entrance of the Firth of Forth, Scotland. This was built by Robert Stevenson, the father of Alan Stevenson, also a lighthouse-builder, and the grandfather of Robert Louis Stevenson, the novelist.

Aberbrothok, the nearest land to Bell Rock, is eleven miles distant. Whether the rock derived its name from its shape or from

MODERN LIGHTHOUSE AT CORDOUAN, FRANCE.

the legend that the abbot of Aberbrothok caused a float with a bell which was rung by the motion of the waves to be moored to the rock, is uncertain. According to the legend the bell was carried off by pirates. On old charts the ledge is called Inchcape, and the name is retained in Southey's famous ballad of Sir Ralph the Rover, which was



ANCIENT LIGHTHOUSE AT CORDOUAN, FRANCE.

founded on the legend that the pirate cuts the bell from the float and is afterwards himself wrecked upon the rock.

"Canst hear," said one, "the breakers roar?
For methinks we should be near the shore."
"Now where we are I cannot tell,
But I wish we could hear the Inchcape Bell."

They hear no sound: the swell is strong;
Though the wind hath fallen they drift along,
Till the vessel strikes with a quivering shock:
"O Christ! it is the Inchcape Rock!"

On a visit to the rock in 1803, the boatmen who ferried Stevenson were able, during the short time the tide allowed the party to remain on the rock, to collect over two hundred pounds of old metal, relics of shipwrecks. During the first season of construction the weather was so stormy that the actual working time was only thirteen and a half days. On the first stone which was landed Stevenson pronounced a benediction: "May the Great Architect of the universe complete and bless this building." The tower is of the Eddystone type. The light was first shown February 1, 1811.

In July, 1814, Sir Walter Scott, who was a friend of Stevenson, visited the lighthouse in his company. In the visitor's book the famous author wrote the following verse:

PHAROS LOQUITUR.

Far in the bosom of the deep,
O'er these wild shelves my watch I keep,
A ruddy gem of changeful light,
Bound on the dusky brow of Night,
The seaman bids my lustre hail,
And scorns to strike his timorous sail.

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ISLES OF SHOALS LIGHT.
(Celia Thaxter's Home.)

There are other famous foreign lights. The light-station at Genoa is a most picturesque structure. Many reproductions of it were published at the time of the Columbus celebration. German engineers accomplished a proud feat when they succeeded in establishing the Rothersand light on a shifty sand shoal at the mouth of the Weser. Among French lights that at Cordouan is noted for its beauty. But to the Commission des Phares of France we owe more than picturesque towers or the solution of daring problems in engineering. It introduced the Fresnel lens, used in the finest lighthouses in the world, and also Fresnel's system of varying neighboring lights by flashes. The Fresnel lens may be described as a glass barrel with a lamp inside. The glass barrel has certain dark planes. When it is made to revolve around the lamp, the light is alternately shown and shut off, thus becoming a flash-light. If alternate panels are covered with red glass, it becomes "flashing red and white." The following combinations are in use: Fixed white, fixed red, flashing white, flashing red, fixed white varied by white flashes, fixed white varied by red flashes, fixed white varied by red and white flashes, flashing red and white.

Our own lighthouse board, which is under the Treasury Department, has proved itself a most practical body in varying and adapting the types of our light-stations to their surroundings. The board consists of two officers of the United States navy, two officers of the United States engineer corps and two civilians, scientific men of high attainments. Many of our most distinguished navy and engineer officers have served on the board, and Professors Henry and Bache have been among its civilian members. Owing to the varied formation of our coast, the lighthouses of the United States differ greatly in type. We have the

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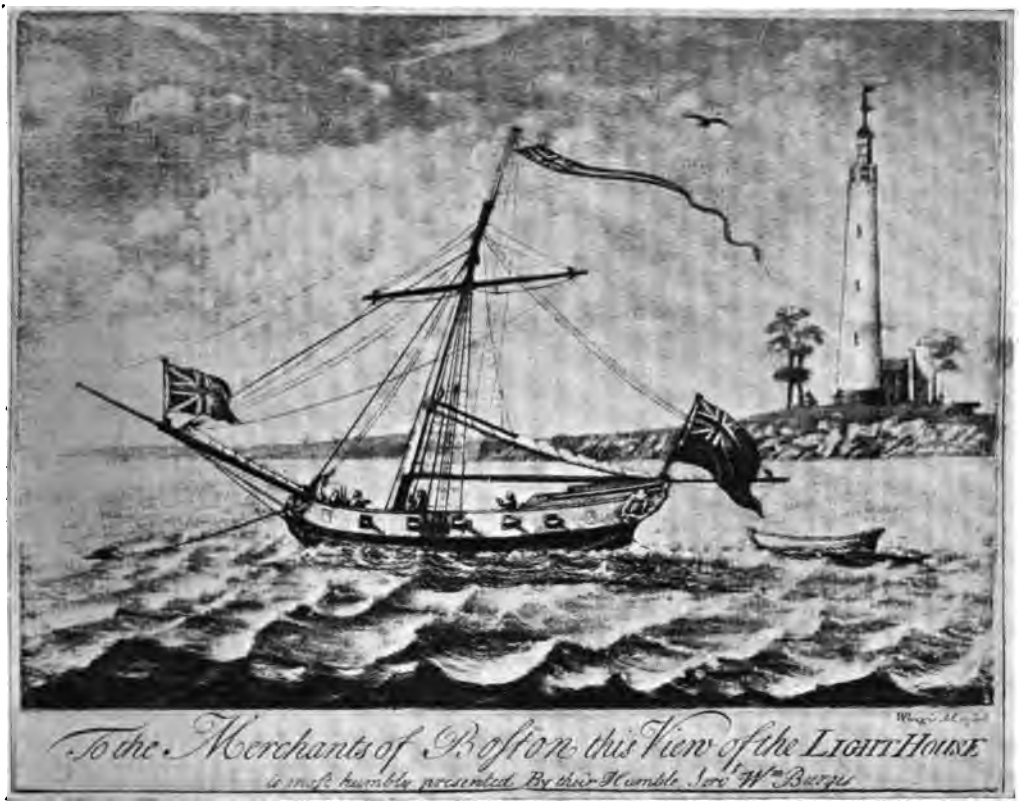
CORAL REEF LIGHTHOUSE AT CARYSFORT REEF, FLA.



FIRST LIGHTHOUSE IN THE LIMITS OF THE UNITED STATES. (From an old print.)

granite structures on the rocky islands of New England, of which the most picturesque are the double station on Matinicus rock and the Isles of Shoals light. On the sand beaches extending far south from Long

FIRE ICLAND LIGHTSHIP.

Island are tall, slender towers like those of Fire Island, Barnegat and Currituck. On the Florida coral reefs the structures rest on iron piles driven deep into the live coral. The illustration shows this type very clearly. On the Great Lakes the lights are mainly at pier-heads of artificial harbors. The Mississippi lights consist for the greater part of a stake with a shelf for holding the lantern. The river so frequently changes its course that an expensive system of lighting would be extravagance. Many of the Pacific coast stations are on bold headlands. In places so exposed that it would be impossible to erect a lighthouse, light-ships are moored. The old South Shoals light-ship, now known as the *Nantucket*, is the most exposed light-station in the world. It is thirty miles out at sea from Nantucket island, and about fifty miles from the mainland. It is the first light "raised" by ocean steamers for New York after they drop Cape Race. Our lighthouse board has devised other lighted aids to navigation, such as the electric buoys which mark Gedney channel at the entrance to New York harbor.

Uncle Sam has been in the lighthouse business since 1789. In that year he took over from the states eight lighthouses — the only ones then on our coast. Now his stock in trade consists of over two thousand lighted and about four thousand five hundred unlighted aids to navigation, like fog signals and buoys. Boston light on Little Brewster Island in Boston harbor is the oldest light-station in the United States. It dates from 1715. Its first keeper, Worthylake by

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MINOT LEDGE LIGHT — THE AMERICAN EDDYSTONE.

name, proved worthy of his trust. He was so faithful in the performance of his duty that during a severe storm part of his flock of sheep was swept off the island because he concentrated all his attention upon "keeping a good light." To "keep a good light" is the first duty of every light-station-keeper, and it is a credit to the service to record that its personnel follows the example set by the first keeper of our oldest lighthouse.

For the purposes of lighthouse administration the United States is divided into sixteen districts, each in charge of an officer of the United States navy, as inspector, assisted by an officer of the United States engineer corps. A lighthouse is erected for the benefit of the world's shipping. In a measure it is the result of altruistic impulse; and it is hardly stretching a point to hold that a maritime nation's standard of civilization may be gauged by the care with which it lights its coasts. Therefore it is gratifying to know that our country is certainly second to none and possibly ahead of all others in lighthouse administration.

A lighthouse which, in interest, far surpasses any other on the American coast is that of Minot's Ledge in Massachusetts bay. Like the Eddystone, it is a sea-rock lighthouse, but in some respects the problems presented were more difficult, because no outlying ledges protected it against the assaults of the sea, and only thirty feet of rock are exposed at extreme low tide. This lighthouse practically rises right out of the water. The sea is ever surging around it, and attacking it from every possible point of vantage. In a northeasterly storm the old gray tower maintains a battle against long, livid lines of breakers that have the broad expanse of the storm-swept ocean over which to gather force.

I passed some time in midwinter on Minot's Ledge. I had to be hauled up by a rope, forty feet, the height of the doorway above the rock, because the iron ladder was covered with ice. Meanwhile the crew of the rowboat in which I had approached the tower held fast to the guide-line to prevent my being swung against the structure. It was not exactly a pleasant sensation to find myself hanging between sky and stormy sea. I was obliged to remain on the tower many days longer than I had expected, because stormy weather prevented any boat coming near enough to take me off, even with the aid of a derrick and rope.

I shall never forget the sensation when the first heavy sea struck the tower during my stay there. I had been told of the lighthouse being so completely buried in the sea that the light is visible only at intervals, and of heavy seas striking the tower with such force as to send tons of spray high above the dome to crash down upon the lantern and stream over it like a waterfall to the parapet and into the ocean beyond. A life-boat is swung on davits on the lee side eighty feet above the sea. Were it swung on the weather side it would soon be dashed to pieces against the parapet. Even on the lee side, the water, which in a storm falls over the lantern, would tear the boat from the davits were it not kept unplugged. But even these facts were not sufficient to prepare me for the shock to the structure when struck by heavy seas in a storm during my stay. The keeper and myself were sitting in the watch-room reading. In the tower are three heavy iron doors at the head of three of the staircases. Suddenly there was a crash as if these ponderous doors had swung to at the same moment, and then all the demons of

the storm seemed shrieking around the top of the tower. There was a confused roar of wind and water, through which could be heard the dismal rhythm of the fog bell. "She's taking on a sea," was the keeper's simple comment. It was an old story to him.

Minot's Ledge, also, has demanded its sacrifice of human life. It stands in the shadow of a tragedy. It is the second structure erected upon the ledge, the first lighthouse and the lives it held having been claimed by the sea. This original structure was an octagonal tower supported on wrought iron piles strengthened by braces. It was begun in 1847, completed in November, 1848, and destroyed in April, 1851. A platform which the keeper had constructed on the braces for the storage of bulky articles, and a heavy hawser which he had anchored to a seven-ton granite block, and along which articles were hoisted up to the platform, are supposed to have weakened the tower under the shocks to which it was exposed in storms.

The fatal storm began April 14, 1851. Within two days it had increased to a hurricane, and the tower was so completely buried by the waves as to be visible only at rare intervals to the group of watchers on the Cohasset shore. Early in the evening the platform was washed ashore, an indication that the water had risen to within seven feet of the tower. At nightfall the light was seen burning fitfully until ten o'clock, when it was finally lost to sight. At one o'clock the following morning a violent tolling of the lighthouse bell was heard. When about five hours later a chair which was recognized as having been in the watch-room of the tower was washed ashore, no one had any doubt of the tragedy which had taken place. When the site was visited after the disaster, it was concluded from the position of the stumps of iron piling, that, before the tower fell, it had hung far over the wild and crested seas. In this position the waves doubtless swept over the parapets and struck the bell which had been heard tolling the knell of the tower and the souls upon it on that fatal April night of 1851.

The present tower was begun in 1855, and it was so difficult of construction, owing to the exposure of the site to the sea, that it was not completed until September 16, 1860. It is shaped like the frustum of a cone and is one hundred and fourteen feet one inch in height, including the lantern. For forty feet above the rock the tower is solid granite masonry, except for a narrow well. Above this are five stories, each consisting of one

SPECTACLE REEF LIGHTHOUSE, LAKE HURON.

circular room lined with brick. It is a lonely spot, and life there is so desolate that the four keepers exchange in pairs every fortnight, though during one winter storms prevented the change being made for five weeks.

A lighthouse similar to Minot's stands on Spectacle reef at the northern end of Lake Huron off the eastern end of the Straits of Mackinac. The chief peril to guard against in building this lighthouse was not the force of the sea, but ice packs. These ice fields are sometimes two feet thick and thousands of acres in extent, and as the ice formed in fresh water is very solid, the packs have an almost irresistible force when in motion. To give some idea of the accumulation of ice upon the site, the keepers found, when they returned to the station in the spring of 1875, ice piled up against the lighthouse even above the doorway, which is twenty-three feet above the lake, so that they were obliged to cut their way through in order to effect an entrance. The light was exhibited for the first time on the night of June 1, 1874. It

is discontinued with the close of navigation.

The most famous lighthouse on the Pacific coast is that of Tillamook rock, seventy miles south of the mouth of the Columbia river, Oregon. Public knowledge of this necessary yet much exposed and dangerous light-station has lately been greatly increased by a graphic descriptive article in the Portland *Morning Oregonian*, which has been widely copied. Through the direction of the lighthouse board I was able to obtain an admirable photograph of the rock, made by H. C. Lord, chief engineer of the lighthouse tender *Columbine*. Mr. Lord also sent me some interesting descriptive details showing the dangers to which the keepers on the rock are exposed.

The rock is ninety-two feet above the sea, yet at the time Mr. Lord made one of his photographs a wave was breaking through a crevasse and hurling its spray higher than the summit. On this day it was too rough for the *Columbine's* boat to make a landing. Coal for the station had to be hoisted in net slings, and the keeper had to be lowered in a cage or basket and, suspended in mid-air over the sea, report on the condition of himself and his assistants, as they were short of provisions, most of the supply having been destroyed during a storm.

From the side of the rock a heavy sea, at the height of this storm, tore off two pieces averaging sixty-three pounds and hurled them upon the roof of the keeper's dwelling. With the weight of the water these fragments made a hole twenty-six feet in area in the roof, flooded the building to a depth of over five feet and washed out two walls, throwing three rooms into one, an "improvement" for which the keepers were not especially grateful. Pieces of rock punctured the iron roof in thirty-five places. Although the focal plane of the lantern is one hundred and thirty-six feet above the sea level, eleven panes of glass three feet long and three-eighths of an inch thick were knocked in by pieces of rock which went through the lantern; and the water put out the light. The building has now been raised six feet, and a thick concrete roof has been laid on heavy steel girders.

Notwithstanding the dangers which beset the keepers of many of our light-stations, they have devised a joke — general throughout the service — which they always "get off" on an unsuspecting visitor. The stranger is gravely informed that the keepers raise their own vegetables. When he looks around the cramped quarters in the tower and asks "how?" in a surprised way, the keepers reply: "We raise them with a rope and a basket from the boat that brings them."

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TILLAMOOK ROCK AND LIGHT-STATION, OREGON.

(Showing method of landing coal.)

PHILIP FRENEAU.

BY FRED LEWIS PATTEE.

(Pennsylvania State College.)

THE entire poetic product of America before the Revolution might be gathered into a single moderate volume. An amusing book it would be in many ways, for its table of contents would furnish an index fairly complete of the curiosities of American literature, yet one could not long turn its leaves without a feeling of depression and even of positive pity. One might search it in vain for a single spark of the divine fire; psalms and hymns with their poor lifeless bodies wrenched into grotesque poses; sermons snipped up into ten-syllabled lines and patched together with infinite toil; metaphysic ideas hobbling drearily in couples; fire and brimstone crackling with profuse rhymes,—everywhere artificiality and dreary imitation of old externals. There is no color, no individuality, no life. The human touch, the intuitive power that makes us see a breathing human life with its hopes and fears, the realistic sense that gives to art a local habitation, these verses have not. With material all about them,—infinite possibilities for studying the human soul in its bitterest hours of crisis, a new world with its appeal to the imagination, new beauties in external nature all unsung, and above all a new ideal of life, a new spirit that could sacrifice all things for conscience' sake,—having all this, our fathers for a century and a half were content to look away from their own world and to imitate rudely the inferior and worn-out art of a distant land and a distant day.

After all we could expect nothing more; we may even wonder that they accomplished as much as they did. He who sows the wilderness and expects to reap can have no avocation; culture and the world of art must forever be to him a far-away dream. If in addition to this the sower has, as a part of his religious creed, a contempt for the bright and the beautiful, what may we expect? For two centuries America wrote her poetry in deeds. She was utterly without taste, utterly without centers or standards of culture, and, if we except the devotees of the sermon and the almanac, utterly without a reading class. In the north the Muses were the mere drudges of religious dogmatism; in the south they were cast out utterly by the practical goddess of affairs. The mother land furnished no inspiration; seldom in the history of poetry has the fire burned so low. Freneau in his apprentice days realized the difficulty. He wrote:

> "There are few writers of books in this new world, and amongst them very few that deal in works of imagination. . . . In a country which two hundred years ago was peopled only by savages and where the government has ever in effect been no other than republican, it is really wonderful there should be any polite original authors at all in any line, especially when it is considered that according to the common course of things any particular nation or people must have arrived to or rather passed their meridian of oppulence and refinement before they consider the possession of the fine arts in any other light than a nuisance to the community."

It would seem, then, that America before the Revolution was destitute of even the germs of an original literature. Freneau, with his optimism and fervid republicanism, dreamed of an independent American literature, but even he saw it very far off. Even after the Revolution we find him confessing that "they [English writers] are excusable in treating the Amerian authors as inferiors, a political and a literary independence of a nation being two very different things. The former was accomplished in about seven years and the latter will not be completely affected, perhaps, in as many centuries." Before there could be an original American literature there must come some great primal impulse that should stir mightily the whole people, that should shake from their hands the old books and the old models, that should arouse them to a true realization of themselves, and that should clear the atmosphere for a new and broader view of human life. Such cataclysms are always needed in society, but they often slumber for centuries.

Fortunately for America such an upheaval was at hand. It came with appalling suddenness. The colonists had had no gradual preparation for the idea of separation from England. As late as 1775 Franklin declared before the House of Commons that in all of his journeyings up and down the colonies he had not heard expressed one single wish for independence. Even after Concord and

Bunker Hill Freneau, the virulent radical, could write:

"Long may Britannia rule our hearts again,
Rule as she ruled in George the Second's reign."

The idea of independence came all in a moment, but once it had come it went with leaps and bounds to its extreme. Never in all history has a whole people been lifted by such rapid stages into a region of such vast outlook. We can trace the growth of the new spirit not decade by decade, but month by month: Justice, Freedom, Independence, and then the radiant vision of perfect Liberty and the Rights of Man, and then like a torrent the sense of boundless possibilities and glorious destiny:

"No pent-up Utica contracts our powers,
But the whole boundless continent is ours."

The soul of man stirred by such ideals and successful in realizing them beyond his dreams struggled for utterance. It is such upheavals in human society that make poets, and bring outbursts of song and periods in the history of literature. But there was no burst of song in America; instead, there followed one of the most pathetic spectacles in all literary history,—a people with a vision that transported them into the clouds, yet powerless through environment and early education to transmute that vision into song. The south, thrilled by the new spirit, turned it at once into action, and took the leadership in war and statesmanship. New England lifted up her voice, but she could speak only through the medium of old spiritual conceptions and worn-out poetic forms. A young Connecticut parson, thrilled through and through, pours his enthusiasm into a heroic epic of the wars of Joshua; a brilliant Boston lad would sing of "War and Washington," but he must set it to the tune of Dryden; and a marvelously gifted Connecticut satirist, overflowing with the true poetic spirit, is content simply to add new American chapters to "Hudibras." With all her rhymers and all her inspiration New England gave forth not a single original note. It was a repeating of the old spectacle of a heavenly anthem sung unto shepherds, unto those unable to give it utterance.

We see them, however, struggling heroically with the burden. From 1774, when Dwight completed his "Conquest of Canaan," "the first piece of this kind ever attempted in this country," until 1808, which ends the period with Barlow's "Columbiad," the Polyolbion of American poetry, the years are strewn thick with the wrecks of epics. Every poet of the era felt his soul burn with the epic fire. Charles Brockden Brown when only sixteen had started no less than three of these Homeric efforts: one on the discovery of America and one each on the conquests of Mexico and Peru. It was our heroic era, but it yielded almost nothing of value. Mere exaltation availeth little unless it be grounded either upon genius or on long-continued culture.

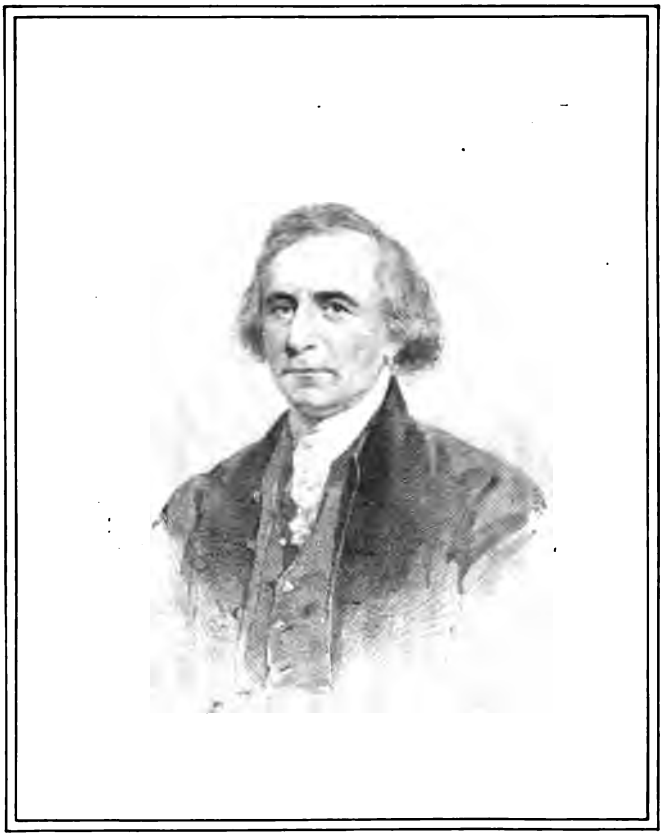
It was in 1772, at the very opening of this age of epics, that two young Princeton undergraduates, Philip Freneau and Hugh Brackenridge, felt their souls stir within them as they contemplated "the rising glory of America." Freneau had already dreamed over his Vergil of a greater Æneas who had sailed into the pathless west to discover a world and to plant therein seeds of a mightier than Rome, but his work, like all schoolboy epics, had resulted only in fragments which were to strew his earlier volumes. But now commencement was at hand. Here was a chance indeed; here was a theme commensurate with the most august occasion. The two classmates would outline together an epic poem; they would essay "things unattempted yet in prose or rhyme":

"Now shall the adventurous Muse attempt a theme
More new, more noble, and more flush of fame
Than all that went before."

Never was graduating exercise based on broader foundations. The young graduates bewail at every step their limitations of space. The plan they suggest is the plan of a Columbiad. They would begin with all the tale of Columbus; they would rehearse the story of Cortez and Pizarro; they would discuss at learned length the origin and the characteristics of the Indians; they would tell the story of the early colonies; and would trace the course of settlement and review the progress and the promise of agriculture and commerce; they would peer into the future and mark the time

"when we shall spread
Dominion from the North and South and West,
Far from the Atlantic to Pacific shores
And shackle half the convex of the main."

But alas the time! An epic cannot be condensed into a graduation poem. Suddenly Freneau (and we must not read the poem from later reprints where the author frankly admits that he has added new lines for "a supposed prophetical anticipation of subse-



PHILIP FRENEAU.

quent events") bursts into true prophetic rapture:

"I see, I see,
A thousand kingdoms raised; cities and men
Numerous as sand upon the ocean shore.
The Ohio soon shall glide by many a town
Of note; and where the Mississippi stream,
By forests shaded, now runs weeping on,
Nations shall grow, and states not less in fame
Than Greece and Rome of old. We too shall boast
Our Alexanders, Pompeys, Heroes, Kings,
That in the womb of time yet dormant lie,
Waiting the joyful hour of life and light,—
O snatch me hence, ye muses, to those days
When through the vail of dark antiquity
Our sons shall hear of us as things remote,
That blossomed in the morn of days."

It is not a great poem if we measure it by absolute standards; but it is a very great poem if we view it in connection with the conditions that produced it. Full as it is of Latin influence and commencement-day zeal, it is the first real poem that America ever made; the first poem that was impelled hot from a man's soul. It is more than this; it is the first fruit of a new influence in the world of letters,—the first literary product of that mighty force that set in motion the American and the French Revolutions with all that they mean in human history. The poem at times reaches the heights. "Alas!" cries the young singer with a ring in his voice unknown in English poetry since the "spacious days,"

"Alas!
How could I weep that we were born so soon
Just in the dawning of these mighty times
Whose scenes are painting for eternity."

Here at last is an inspired and original singer in the wilderness of the new world; here at last is a poet who can voice for humanity the new message from free-aired America.

It is significant that this earliest poet should have come from the middle colonies. He was neither Puritan nor Cavalier. He had inherited with his Huguenot blood an intense love for liberty, religious as well as civil, a taste for the bright and beautiful, a vivacious imagination, a sensitive, excitable nature that longed for variety and found delight in movement, and a sturdy self-reliance and independence that made him unwilling

long to follow the lead of another. "If Fortune," he writes in his young manhood, "or the ill taste of the public compel you ever to turn shallop man on the Delaware, let it be your first care to have command of the boat."

There was nothing in the boy's early environment and training to repress this fearless, beauty-loving spirit. New York, where he was born in January, 1752, was to a degree neutral territory between the extremes of the north and the south. The father, a wine merchant in easy circumstances, had filled his home with books and refinement, and had looked carefully to the education of his children. At fifteen Freneau was so well prepared for Princeton that the president sent to his parents a special letter of congratulation.

The young student's instincts were refined and scholarly. He delighted in the Latin writers and in English poetry. There are evidences that he read while in college nearly all of the English poets. When he first began to write verses for himself we do not know. It was certainly early; when we catch our first certain glimpses of the youth, poetry has become with him a passion and almost a vocation. As early as 1768 we find him making a poetic paraphrase of the Book of Jonah, in the orthodox manner and measure of Pope, to be sure, but remarkably sustained and finished for the work of a freshman. A little later he tried his hand at a more original task, a piece of characterization and local color, "The Village Merchant," a poem so good that twenty-six years later he deemed it worthy of separate publication. As his college course progressed his themes became more ambitious. He made in blank verse a poem on "The Pyramids of Egypt"; charmed with "L'Allegro" and "Il Penseroso," he repeated their sweet music in "The Ode to Fancy" and "The Citizen's Resolve," the most fanciful and genuinely poetic lyrics that up to the time had sprung from American soil. Then as he read in his Seneca the prophetic words which he has translated in his "Columbus and Ferdinand":

> "The time shall come, when numerous years are past,
> The ocean shall dissolve the band of things
> And an extended region rise at last;
>
> "And Typhis shall disclose the mighty land
> Far, far away where none have roved before
> Nor shall the world's remotest region be
> Gibraltar's rock or Thule's savage shore,"

he mapped out an epic of the new world. "Columbus to Ferdinand," "The Antiquity of America," "Discovery," "Pictures of Columbus," and last of all the brilliant "Rising Glory of America," that epic prelude, are but the scattered and distorted wreckage of this glorious vision. Thus did the poet serve his apprenticeship; thus singing did he go from college into the world.

So far Freneau had seen life only at a distance, through the medium of his books. His next period was one of disillusion. Unable at once to study a profession he became a private tutor, but after an experience of thirteen days he made his escape, and late in 1772 went to Somerset county, Maryland, to assist Brackenridge with his little academy. From this exile he writes Madison: "I have printed a poem in New York called 'The American Village,' containing about four hundred lines, also a few short pieces. . . . as to the main poem, it is damned by all good and judicious judges. My name is in the title-page." He is full of poetical plans; poetry is his real vocation. "I am now reading physic at my leisure hours, that is when I am neither sleeping, hearing classes or writing poetry, for these three take up all my time." Everything but poesy is distasteful; teaching he abominates. "It worries me to death and by no means suits my 'giddy wandering brain.' . . . We have about thirty students in this academy who prey upon me like leaches. When shall I leave this whimpering pack and hide my head in Acomack?"

The book "damned by all good and judicious judges" has been "lost," as Freneau expressed it, "in the lumber of forgotten things." But judging from the rest of his early poems it was the honest work of a true poet, one who was not ashamed to put his name on the title-page. Its freshness and originality were doubtless its doom. The age, as Wordsworth was to learn twenty years later, was unaccustomed to pictures of homely things made with the eye upon the object. Gradually the young poet awoke to a realization of his situation; America was unprepared for her prophet, she would not listen to him. The discovery shocked and embittered him. "Barbers cannot possibly exist as such," he writes, "among a people who have neither hair nor beards. How then can a poet hope for success in a city where there are not three persons possessed of elegant ideas?" Again in his clever tale of the sick author, who recounts in true Stocktonian manner the various transmigra-

tions of his soul during the centuries, he writes:

"I remember I wrote poetry as long ago as in the reign of Ezra-bel-haraden, one of the most ancient kings of Persia. . . . I have been a drayman's horse, a Jamaica field negro, a sailor in an English man-of-war and last of all, to complete my misery, am now doing penance as an American poet. What will become of me next I cannot yet tell. Certain I am, however, that be the change what it may, it cannot be very much for the worse."

He even dreamed of seeking more congenial regions:

"Long have I sat on this disastrous shore
And sighing, sought to gain a passage o'er
To Europe's towers, where, as our travellers say,
Poets may flourish, or, perhaps they may."

For a year and more Freneau's pen was dipped in vinegar. His intense hatred of oppression, his anger at the insolence of the British at Boston, his bitterness of soul, all combined to fill him with a kind of Berserke rage. During the autumn of 1775 sarcasm and satire fairly rolled from his pen. The patriots were delighted; here was something that they could appreciate. To this day Freneau is remembered chiefly on account of this work. In August and September he wrote no less than six long poems, four or five of which were issued at short intervals as pamphlets. It is worthy of note, however, that to none of these hasty outpourings did the poet affix his name.

This first period of satire was cut short late in 1775 by a business venture which took the poet to the West Indies. "Mac Swiggen," his valedictory to the public and to his critics, is worthy of the pen that produced "English Bards." There is real pathos in its closing lines:

"I to the sea with weary steps descend,
Quit the mean conquest that such swine must yield
And leave Mac Swiggen to enjoy the field.
In distant isles some happier scene I'll choose
And court in softer shades the unwilling Muse."

The change was a salutary one. Amid the novel scenery and dreamy beauty of the tropics, Freneau forgot his rage, forgot the narrow carping of his critics, and the bitterness within his soul. During the next year and more he did his strongest and most enduring work. "The Beauties of Santa Cruz," "The House of Night," and "The Jamaica Funeral," all written during this auspicious interval, give us the true measure of Freneau's power.

In "Santa Cruz" he pours out his first rapture over the tropic isles. The teeming vegetation, the novel plant forms, — the mangrove, the palmetto, the tamarind, — the luscious fruits and brilliant flowers, the sudden and fierce hurricanes, the sensuous beauty of the southern night when

"The drowsy pelican wings home his way
And misty eve sits heavy on the sea,"

all thrilled him and stirred within him all that was poetic. "Surely," he cries, "such were the isles that happy Flaccus sung," and again,

"O grant me gods, if yet condemned to stray,
At least to spend life's sober evening here."

The summer isles "betwixt old Cancer and the midway line" have never had a more inspired laureate; to this day "Santa Cruz" is the noblest song ever called forth by the West Indies.

Freneau now entered the region of pure invention. With his "House of Night" he became one of the earliest pioneers in that dimly-lighted region which was soon to be exploited by Coleridge and Poe. The poem is the first distinctly romantic note heard in America. Moreover one may search in vain in the English poetry of the early romantic movement for anything that can equal it in strength of conception and in sustained mastery over the vaguely terrible. It is a "vision of the midnight hour," in which the poet is led to a mysterious "dome" where he becomes despite himself a witness of the death of the grim monster Death himself. The atmosphere of the poem is throughout vague and awful. The page that recounts the poet's departure from the house of night quaking with fear, —

"Beneath my feet substantial darkness lay
And screams were heard from the distempered ground,"

his timid look behind him to find the windows of the infernal dome a "flaming hell-red," the fearful shrieks of the dying monster within the walls, the "hell-red wandering light" that led him to the graves, the sudden boom of the sexton's bell above him, and then the troop of specters galloping fiercely on death's horses, while "their busy eyes shot terror to my soul," — all this is worthy of Poe. As a product of pure imagination the poem is most remarkable, especially when we view it in connection with the English literature of its day. In its weird supernaturalism it anticipated Scott and in its atmosphere of unrelieved horror it clearly anticipated Coleridge.

In "The Jamaica Funeral" Freneau outlines his early philosophy of life. The poet is growing in power and is fast breaking from the influence of Gray, his early master. It is a Gallic philosophy that he outlines; he is becoming infected with Deism; he is a true bacchanalian. Is there not a ring of the Rubaiyat in a stanza like this:

"Count all the trees that crown Jamaica's hills,
Count all the stars that through the heavens you see
Count every drop that the wide ocean fills—
Then count the pleasures Bacchus yields to me."

Freneau's second period of satire began after his confinement in the British prison ships during the summer of 1780. The experience aroused within him a fury of indignation which he poured out with hot pen. In a bitter, passionate fury he bade farewell to the muse of his choice and turned to the sterner muse of satire who alone could "suit the taste." During the next three years he wrote the greater number of those satires and songs which have earned for him the title of "the poet of the Revolution." Every movement of "the insolent foe" called out a scathing criticism; every heroic deed of the struggling patriots called out a lyric. His poems of this period are in themselves a history of the last years of the war. His heart was in his work; the prison ship had blotted for a time all memories of the old bitterness, his early dreams, everything save the one thought of his "injured country's woe." He lampooned without mercy Cornwallis, Clinton, Carleton, and the royalist printers, Rivington and Gaine. He sang tender lyrics of the patriot dead at Eutaw Springs who

"saw their injured Country's woe;
The flaming town, the wasted field;
Then rushed to meet the insulting foe;
They took the spear,--but left the shield."

He celebrated the naval victories of Barney and of Jones, and he called down maledictions on the ship that bore the "worthless Arnold" from American shores.

These are more than the fleeting voices of a newspaper muse. Scott declared that "Eutaw Springs" was "as fine a thing as there is of the kind in the language." "The Memorable Victory of Paul Jones," written when America was full of the first news of the battle, is one of the glories of American literature. Longfellow or Whittier never wrote a more stirring ballad. It moves with leaps and bounds; it is full of the very spirit of battle.

"She felt the fury of her ball,
Down, prostrate down, the Britons fall
The decks are strew'd with slain,
Jones to the foe his vessel lashed
And while the black artillery flashed
Loud thunders shook the main."

It is not impertinent to observe that Thomas Campbell was but four years of age when this appeared.

This stirring lyric, with half a dozen more equally as spirited, makes Freneau not only the earliest but in many respects the strongest of American naval lyrists. In dash and fire, in ability to catch and reproduce the odors and the atmosphere of the ocean, in enthusiasm and excitement that is contagious and that plunges the reader at once into the heart of the action, and in glowing patriotism that makes the poems national hymns, no American poet has excelled this earliest singer of the American ocean. Campbell in later years excelled Freneau as a poet of battle on the sea, but it was the elder singer who furnished him his inspiration and taught him the possibilities of the ocean as domain for poetry. Freneau was the pioneer. That Campbell read many of his poems we know, and that he even took from them whole lines, without acknowledging the theft, is all too evident.

It is to be regretted that these stirring naval lyrics have been so long lost and forgotten. No true American can read without a thrill of pride and of patriotism such songs as "Captain Jones' Invitation" and "The Death of Captain Biddle," the intrepid seaman who from the *Randolph* poured death into the British ship,

"Tremendous flash! and hark, the ball
Drives through old Yarmouth, flames and all,"

and then at the moment of victory was blown up by his own magazine; and "Stanzas on the New Frigate *Alliance*," the gallant ship "who walks the ocean like its queen" and "guards her native shore," and "Barney's Victory over the *General Monk*," that rollicking song of battle and of triumph, and best of all, perhaps, "The Sailor's Invitation," which is full of the very salt and vigor of the western seas. It was not Scott or Cooper that added the domain of the ocean to literature; it was Freneau. His books are full of the roar and the sweep of the ocean which he knew as the farmer knows his ancestral acres. There is no more true and vigorous picture of an ocean voyage and a naval combat than that contained in Canto I. of "The British Prison Ship." The

episode of the boatswain's fiery prayer just before the conflict is unique in literature.

The Revolution over, Freneau, after following with stinging invective the departing foe and after showering with ridicule and scorn Rivington and Gaine and the discomfited royalists, found his occupation gone. The impetuous tide of his hate and his outraged sense of justice and of freedom had made him for a time forget his early dreams. He had realized keenly that no poet can build a permanent fame upon satire, and yet to serve his injured country he would wield no other pen. The enemy vanquished, there was no more need for satire. But his countrymen, delighting in the biting sarcasm and the hard blows which they could fully appreciate and enjoy, demanded more. Freneau turned upon them with bitterness: "For men I keep a pen," he cried, "for dogs a cane"; he would use the cane no more. But who would listen to anything that was not rant and ridicule; who had ears to appreciate anything else? Fate had thrown him into "a bard-baiting clime." A wave of the old bitterness swept over him:

"Expect not in these times of rude renown
That verse like yours will have the chance to please:
No taste for plaintive elegy is known
Nor lyric ode,—none care for things like these."

He would leave, even as he left in 1776, so cheerless an environment. Business again called him from his country; he became the captain of a coasting vessel plying between New York and southern ports. There is in his second farewell to the muse a note of real pathos:

"Then Sylvius come,—let you and I
On Ocean's aid once more rely,
Perhaps the Muse may still impart
Her balm to ease the aching heart.
Though cold may chill and storms dismay
Yet Zoilus will be far away."

Here was a man equipped by nature for a true poet, a man with a message, yet dwarfed and silenced by his environment. America was not ready for her singer. It took half a century more to make way in the wilderness for the new message that had been whispered to Freneau in his young manhood. Had he been a great world poet he would have been heard despite all difficulties; he would have trampled down the barriers about him and have compelled his age to listen, but the task was beyond him. America to this day has produced no poet who single-handed and alone could have performed such a labor of Hercules. Freneau turned deliberately to the world of affairs and suffered his early dream to fade gradually away

In June, 1786, the very year that witnessed the Kilmarnock edition of Burns, there appeared from the press of Francis Bailey of Philadelphia the first collected edition of Freneau's poems. It was published with hesitation; its author was at sea; for more than a year the manuscript had been in the hands of the printer. From his advertisement it appears that his only hope for the success of the volume lay in its satires and songs of the Revolution, which, as they had appeared "in newspapers and other periodicals in the different states of America during the late war," had been read with "avidity and pleasure."

This volume has never to this day received the consideration which it deserves. It was the first collection of poems deserving of the name ever made by an American poet. But it is far more than the mere number one in collections of American poetry, it contained the first germs of many forces that were destined to work a revolution in English literature. It was the work of a man who was not content merely to follow, but who left his contemporaries behind and pushed vigorously into untrodden regions and blazed pathways in the wilderness.

Had this early volume been an English book, it long ago would have figured largely in the histories of the great romantic and naturalistic movement which resulted in the outburst of song that has marked our present century. That Freneau was the most conspicuous pioneer in the dim, romantic world that was to be thoroughly explored by Coleridge and Poe we have already shown; that he was a pioneer in the movement that succeeded in throwing off the chain forged by Pope is evident to any one who will examine his early work. "The Wild Honey Suckle," for instance, which was written in 1786, twelve years before the appearance of the "Lyrical Ballads," is as spontaneous and as free from Pope as anything by Wordsworth. It is a nature lyric written with the eye upon the object, without recollection of other poetry, and it draws from the humble flower a lesson for humanity in the true Wordsworthian manner. Before Freneau, American poetry had been full of the eglantine, the yew, and the Babylonian willow; the nightingale, the lark,—the flora and fauna of the Hebrew and British bards. The classic English poetry had looked away from the actual landscape and had been about as British in background as the Eclogues of Vergil. In Freneau we find for the first time the actual life of the American forest,—the

wild pink, the elm, the wild honeysuckle, the pumpkin, the blackbird, the squirrel, "the loquacious whippoorwill," and in addition to this the varied life of the American tropic islands. We find for the first time examples of that true poetic spirit that could find poetry in humble and even vulgar things; that, furthermore, like Burns could draw from the phenomena of lowly nature deep lessons for human life. He sees the reflection of the stars in the bosom of the river,

> "But when the tide had ebbed away
> The scene fantastic with it fled
> A bank of mud around me lay,
> And sea-weed on the river's bed."

And from this he draws the obvious moral. Consider what Pope would have said of mud. Indeed, to appreciate Freneau, one must habituate himself to the atmosphere of the classic age and view all things from the classic standpoint. Just how much Freneau influenced the school of poets who in England broke away from the eighteenth-century methods we shall never know, yet no one can read long in the American poet and not be convinced that his influence was very considerable. Freneau's poems were known and read freely in England at the very dawn of the critical period in British poetry, and there could have been but one result.

In his use of his native land and his familiar surroundings as a background for art Freneau discovered the poetical side of the Indian, and thus became the literary father of Brockden Brown, Cooper, and the little school of poets which in the early years of the century fondly believed that the aboriginal American was to be the central figure in the poetry of the new world. To the little real poetry that there is in the Indian, Freneau did full justice. He went to no such absurd lengths as did Cooper and Eastburn and Whittier. His "Indian Death Song," which is full of the wild, stoical heroism of the brave who is dying beneath the torture of his enemies, makes all that is possible of the theme. To this day there has never been a more true and poetic rendering of this distinctly American phase of human character. In "The Indian Student" he has done full justice to the Indian's love for the pathless forest and to the untamable wildness of his nature. "The Dying Indian" and "The Indian Burying-Ground" sum up all that is poetic in Indian legend and all that is pathetic in the fate of the vanishing race. Poetry, if it is to confine itself to the truth, can do no more for the Indian.

Such was Philip Freneau, a man in every respect worthy to bear the title, "the father of American poetry." He was the first true poet born upon our continent; he realized in his early youth his true vocation; he gave himself with vigor and enthusiasm to his calling; he fitted himself by wide reading and classic culture; he received the full inspiration of a great movement in human society; he lifted up his voice to sing, but he was smothered and silenced by his contemporaries. He was all alone; he had about him no circle of "Pleiades" to encourage and assist; he had no traditions behind him that would compel silence. He was out of step with the theology of his generation; he was out of tune with the music of the day; he was beating time a half century ahead of the chorus about him. The people have to be educated to revolution, and America had not yet learned to take the initiative in things intellectual and esthetic. She must follow the literary fashions beyond the sea. Freneau was for breaking violently away from England and for setting up a new standard of culture and literary art on this side of the water.

> "Can we never be thought
> To have learning or grace,
> Unless it be brought
> From that damnable place?"

he cried. But he reckoned without his countrymen. Not until Emerson's day did it dawn upon America that it was possible for her to think for herself and make poetry that did not echo the bards of England. Thus did America reject her earliest prophet; thus did she stop her ears and compel him to lay aside his seven-stringed lyre for the horn and the bagpipes.

Freneau lived to see his discarded harp in full tune in other hands, first in England and then in his own land. There is something truly pathetic in the figure of the old minstrel who had realized almost nothing of his early dream and yet who had been told by the great Jeffries that the time would surely come when his poems would command a commentator like Gray, who had been extravagantly praised by such masters as Scott and Campbell, who had written to Madison as late as 1815, "my publisher tells me the town will have them [his verses] and of course have them they will," it is pathetic to see this poet in his hoary old age, for he lived until 1832, realizing that he had been utterly forgotten, witnessing the triumph of the very songs that had haunted his youth, and seeing those who had not half his own native ability

crowned by those who had rejected and forgotten him.

The present age has been unjust to Freneau. It has left his poems in their first editions which are now rare and costly; it has scattered his letters and papers to the winds; it has garbled and distorted his life in every book of reference; it has left untold the true story of his career; it has judged him from generalizations that have floated from no one knows where. The present generation know him only as "the poet of the Revolution," and they dismiss him unread with the flippant criticism that he was a hasty and slipshod maker of newspaper verse nearly all of which has reached a deserved oblivion. That this is unjust and unfounded every one who has read Freneau can bear witness. He was a scholar of rare attainments; he was a critic of keen discernment; he was a conscientious workman. That he labored upon his lines with extreme care can be quickly proved by following the thoughtful changes in his different editions; that he followed poetry with all the passion of a Poe there is abundant proof; that he regarded his satires and jingles as a poetic avocation is written all over his literary remains; and that he was forced to abandon the muse of his choice we have attempted to show. There are few sadder spectacles in our literary history than the old poet deliberately abandoning the dream of his youth, and cutting from his later volumes the greater part of such lyrics as "The House of Night" and "The Jamaica Funeral" because a crude public would not understand and tolerate. But Time works slowly with her verdicts; true merit in the end is sure to receive its deserts, and Freneau may even yet be given the place that is his.

THE PRESENT STATUS OF HONORARY DEGREES.

BY CALVIN DILL WILSON.

IT is true that the honorary degrees no longer carry the immense dignity that belonged to them in the middle ages, when they were as distinctive as titles of nobility; nor do they now have as much weight as in the early part of the nineteenth century. The degrees have been abused; in Germany, there are twenty-one universities with the right to confer these; in Great Britain there are not so many; while in the United States there are more than three hundred institutions with this legal privilege. It is evident that a great deal of judgment must needs be exercised that honors of this kind may be given only to the worthiest, and that their value may be maintained.

The desire for an honorary degree differs greatly among various persons according to the personality, profession and tastes of the individual. William Anderson, a noted Scottish preacher in the first decades of this century, declined the title of doctor of divinity from the University of Edinburgh on the ground that "its senatus was not in a position to judge of his divinity." In August, 1812, Karl Bretschneider was made a doctor of theology at Wittenberg, and read a thesis; this was the last public doctorate of the kind at that university, and cost its recipient two hundred and twenty-five dollars, "an expense," he remarked later, "which he often regretted, as the title was shortly after made common." Carlyle satirized Americans in particular as having an anxiety "to hobble down to posterity on the crutches of Capital Letters." Herbert Spencer has repeatedly refused this form of honor when offered him. Henry Ward Beecher wrote a refusal to the trustees of Amherst, when they wished to decorate him with the title of doctor of divinity, saying that he preferred to continue to bear only the name that had been given him when he was baptized in his mother's arms. Spurgeon also chose to live and die without an academic appendage. We do not know if Peter Cartwright was ignored by the colleges, but he remarked that "divinity must be very sick, since it has so many doctors." Yet on the other hand a large number of the leading men in this age, and in past generations for six hundred years, have accepted the honors of the doctorate in one or another of its faculties. In our day, for example, Chauncey Depew, Grover Cleveland, William McKinley, General Grant, Henry Irving, John Ruskin, and Benjamin Harrison have been made doctors of laws; and Rudyard Kipling is a doctor of letters. George Washington was made a doctor of laws by Washington College, Maryland, July 11, 1789, and the long Latin preamble to his diploma, still in existence, suitably sets forth his merits.

Dr. Samuel Johnson was at one time refused the mastership of arts by Dublin University, but when he was ready to publish his dictionary Oxford granted him the coveted dignity. Later he received a higher order, and Boswell wrote, "Trinity College, Dublin, at this time (when the famous man was fifty-six years of age), surprised Johnson with a spontaneous compliment by the highest academical honors, by creating him a doctor of laws, LL. D. This unsolicited mark of distinction conferred on so great a literary character did much credit to the judgment and liberal spirit of that learned body. Johnson acknowledged the favor in a letter to Dr. Leland, one of their number." Ten years afterward he was given his diploma as doctor of laws, D. C. L., by the University of Oxford. "He did not vaunt of his new dignity," says Boswell, "but I understand he was highly pleased with it"; yet his biographer states that Johnson never assumed the doctor, but used mister on his cards.

Phillips Brooks wrote jocosely from England, June 18, 1885, to his niece, "I have just come back from Oxford. You should have seen me yesterday walking about the streets in my doctor's gown. It was a red gown with black sleeves, and is awfully pretty. It was only hired for the occasion, for it costs ever so much money and I did not care to buy one. So you will never see how splendid I looked in it, for I shall never have it on again."

The academic degrees, as we have them, are an offspring of the medieval universities; and there were no exact parallels to them in the ancient world. The designation rabbi, among the Jews, can be traced in general use no farther back than the time of Herod the Great, and probably had its rise about the time of the disputes between the rival schools of Hillel and Shammai. Previously, the prophets and the men of the great synagogue were called only by their proper names. The first Hebrew who had a title of this character is said to have been Simeon the son of Hillel, who was called rabban. Rabbi was considered a higher distinction than rab, and rabban higher than rabbi; these were conferred by the "nasi," chief of the Sanhedrim, accompanied by the laying on of hands. The instructor of youths or men in the Roman world was spoken of as doctor or magister, synonymously with our use of the word teacher, but this was not an academic title.

The universities, which originated in the twelfth and thirteenth centuries, grew out of endeavors to provide a wider range of instruction than that found in the cathedral and monastic academies. In the sixth century the Roman schools had disappeared before the influence of foreign invasion; and their place was taken to some extent by those attached to cathedrals and monasteries, which, while they used some of the pagan books, were chiefly for the training of monks and priests. In the ninth century the first European university was founded in Salerno, Italy, as a school of medicine. It was not until about 1113 that Irnerius, who is something of a university myth, is said to have begun his lectures on civil law at Bologna; and until the thirteenth century that institution was generally recognized as the chief center for the teaching of law. About 1200 the faculties of medicine and philosophy were added; the Dominicans continued to be the teachers of theology for a long time; and it was not until 1360 that Innocent VI. recognized this school as a place of theological education for all students, with power of conferring degrees.

The University of Paris came into existence between 1150 and 1170, having its origin in the schools attached to the Notre Dame cathedral and the one that had been opened by William of Champeaux for advanced study of dialectic as an art. These, Bologna and Paris, were far and away the most famous universities of the middle ages; others soon developed, as those at Reggio, Modena, Vicenza, Padua, Naples, Pavia, Rome, Florence; but none achieved so great prestige in that period as the first two. In the twelfth century Oxford and Cambridge arose, and began their great careers. In 1340 in the University of Paris the four faculties of law, medicine, theology, and the art of letters were organized as they now exist.

The word "doctor," whose original significance was simply teacher, and which afterward was to bear a special titular significance, was from an early period employed as a general term for an instructor in Christian doctrine. In the course of its development, and before the period of universities, it was applied to eminently skilful and learned teachers of theology. As a superlative honor the title "doctors of the church," was given by general consent to four of the Greek fathers — Athanasius, Basil, Gregory Nazianzen, and Chrysostom; to three of the Latin fathers — Jerome, Augustine and Gregory the Great. To a few of the greatest of the scholastics "doctor" was given with an

additional epithet to indicate a special quality; in the twelfth and thirteenth centuries a dozen theologians were thus honored; Thomas Aquinas was called "Doctor Angelicus"; Johannes Bonaventura, "Doctor Seraphicus"; and others were designated as subtle, brilliant, universal, most resolute, most Christian, and the like.

The first academic "doctor" is credited to Bologna in the twelfth century, and according to tradition he was the great Bulgarus, doctor of canon and civil law. The historians are not agreed as to the reliableness of the story, but the tradition is that Irnerius, who revived the teaching of the Roman law, composed the formulary for investiture in the doctorate of laws, and that his ceremonial is that which is still followed and which gives great solemnity to the reception of the degrees. The University of Paris immediately adopted this idea, and about 1150 created the first academically constituted doctors of divinity in the persons of Peter Lombard and Gilbert de la Poree, the greatest theologians of their day; giants who opened well the career of the doctors of divinity, made the title notable, and set a difficult pace for their multitudinous successors to follow.

This mode of honoring celebrated teachers having been instituted by the universities, the emperors claimed the right to limit the degree-giving power to schools upon which they conferred it; and these titles were thereafter granted in the name and by the authority of the rulers of the state. The popes soon followed this example by bestowing similar rights as to the canon law. According to Spelman, the degree of doctor was not given in England until the time of King John, A. D. 1207.

The academical degrees, that in our day are rivaled or outranked by other honors, assumed colossal importance in the middle ages for the reason that the learned few stood far above the ignorant many; they have correspondingly less significance now, as knowledge has been widely spread abroad. Nevertheless, the degrees have yet force and distinction. In the medieval period relatively few men bore the decorations of scholarship; now there are many who have these titles, and this fact may be interpreted to signify an increased number of deserving persons, as readily as a cheapening of academic honors. But it may be taken for granted that some wear scholarly adornments who do not in any respect stand appreciably above their professional fellows.

The honorary degrees are those academic titles that are bestowed without examination, on account of general cultivation or distinction *(causa honoris);* and they are given exclusively by universities, colleges, and the See of Rome. The universities, as we have stated, originally received authority to grant these from emperors, kings and popes; while in the United States this power is derived from the state by regularly chartered universities and colleges. There are, however, others which give degrees without legal authority. Kings and queens can bestow titles of nobility, and memberships in certain orders; scientific and art societies can grant memberships and fellowships in their organizations; but the decorations of scholarship are the monopoly of institutions of learning, with the exception that the pope, who is head of all universities in Catholic countries and claims world-wide academic authority, confers degrees at his pleasure.

The medieval degrees were: (1) that of the determinant or bachelor of arts, without a diploma; (2) the license; (3) that of master of arts; (4) that of master or doctor of theology; (5) that of master or doctor of medicine; (6) that of doctor of laws. Those now generally bestowed are bachelor, master and doctor. Bachelor is given upon graduation; master, after a further course of study; and doctor, which is the highest of the degrees, after still further research, or as an honorary title.

Certain of the degrees may be called earned ones; and these are given with diplomas after courses of work in educational institutions. Such are bachelor of arts, master of arts, bachelor of science, master of science, bachelor of laws, bachelor of divinity, doctor of medicine, and doctor of philosophy. President Gilman, of Johns Hopkins University, mentions the following among the degrees awarded to women, the titles of bachelor and master being deemed inappropriate: laureate of science, proficient in music, maid of philosophy, mistress of polite literature, mistress of music. Technical and scientific schools have also their own style of degrees, according to the special branches that have been studied.

There are others that are purely honorary, or are granted either as honorary or earned titles. Such are doctor of laws, (LL. D.); doctor of civil law, (D. C. L.); doctor of divinity, (D. D.) (or theology; D. D. and D. T. and S. T. D. being interchangeable terms); doctor of letters, (D. Lit. or L. H. D.); doctor of philosophy, (Ph. D.). Doctor of

philosophy may be either an honorary or an earned degree. In Germany an applicant for this title submits a thesis after a course at a university, and if by original investigation he has gotten at something new he receives the desired honor. Professor W. H. Sherzer, M. S., says in regard to this title in America: "There is no reputable institution in this country in which this degree can be secured without from one to three years' residence after the bachelor's degree has been obtained. In the University of Michigan the two semesters preceding the taking of the degree must be spent in residence, and they have a rule (which may be waived), that no one can become a candidate for the degree until one year has been spent in graduate work. Essentially similar regulations prevail elsewhere in all the better institutions." In all our colleges that have postgraduate courses, this degree may be obtained by successfully pursuing the prescribed studies; the postgraduate student must choose a "major" and two "minors." There are institutions of lower standing that bestow it upon non-residents who undergo examinations. Under certain circumstances it may also be honorary. At all the German universities, which are national, the degree of doctor of philosophy is conferered as an honorary title on distinguished men, as the highest scientific degree. Forty per cent of the professors of chemistry in America go to Germany to receive the degree of doctor of philosophy; and doctor of medicine is usually given as an honorary degree to professors of chemistry in medical schools in this and other countries.

The title "doctor of divinity" is generally honorary in Germany, England and America; yet it may be earned in all European universities, after examination, in the regular course, as may also other doctorates. In Oxford and Cambridge, (England), the degree of doctor is given upon examination, (formal or real); in Oxford to masters of arts of eleven years' standing; in Cambridge to masters of twelve years' standing or to bachelors of divinity of five. In France the doctorate of divinity is granted after examination to any ecclesiastic who has taken the degree of doctor in a faculty of theology or in some university. In the faculty of theology in Paris the required period of study is seven years; two of philosophy, after which the cap of master of arts is bestowed; three of theology, after which the bachelor in theology is received; and two of licentiate; after final examination the doctorate in full is conferred. In the Roman Catholic Church generally this title is very difficult to win; the applicant has, among other trials, to prepare a thesis consisting of fifty points, and this when printed is put into the hands of certain scholars who have the privilege of attacking the points in any manner, and after a set time the applicant must appear and defend his thesis from all these criticisms. But the degree is given to bishops and other distinguished men without examination.

The title of doctor has occasionally been bestowed upon women. In 1787 the University of Göttingen gave the degree of doctor of philosophy to Dorothea Schlözer; in 1817 the University of Giessen granted the degree of doctor of medicine to Mariane Charlotte von Siebold; in 1827 the University of Marburg conferred the degree of doctor of philosophy on Johanna Wyttenbach. More recently women have received the degree of doctor of medicine from foreign and American schools. Berlin, Göttingen, Freiburg, Heidelberg, and Tübingen have given the degree of doctor of philosophy to women, but they are not allowed to matriculate. Very few American women have received the degree of doctor of philosophy from a German university; but there are several of our countrywomen just now striving for that honor in the land of the kaiser. "Carmen Sylva," the queen of Roumania, was the only woman in Hungary who had received the degree of doctor of philosophy, until the title was granted some time ago to Sophie Forma, the famous archæologist, recently deceased.

Doctor of music is given at Cambridge and Oxford five years after the degree of bachelor of music. At Oxford the applicant must prepare a vocal composition in eight-part harmony and good eight-part fugal counterpoint with accompaniment for full orchestra. The length of the performance must be from forty to sixty minutes; if approved, a written examination in great detail is necessary; then "he must have his exercise publicly performed at Oxford, with complete band and chorus at his own expense"; fees for this degree are one hundred dollars. The requirements are nearly the same at Cambridge and Dublin. The Archbishop of Canterbury has the right to confer "doctor of music" by diploma, without special examination, the principal condition being the payment of sixty-three pounds in fees. Germany has recently begun to confer the same degree. In the United States many colleges grant this title without examination, so that it possesses but little significance.

Originally, the doctorate was purely honorary; but later it was established as a third degree in regular course. But it was limited for a considerable time to the faculties of law and divinity, and it was not until the fourteenth century that it was conferred in medicine. So our doctors of medicine, who are now most generally called "doctors," were the last to be so entitled academically.

A still further discrimination in the titles came with time; "master" became restricted to the liberal arts, and "doctor" to divinity, law and medicine. These designations then ceased to be honorary, and were used to indicate the right to teach, when it became necessary to prevent unqualified persons from teaching; thus these terms came to signify certain abilities and rank. The title of master of arts originally carried with it the right and even the duty to teach some of the branches of arts; this custom is still in vogue in Germany, but in other countries it no longer obtains.

A reason for the changes that made the doctorate, which was at first honorary and later professional, again become almost purely honorary, may be found in the fact that after the Reformation the universities ceased to teach the systematic theology of the schools, and the systematic jurisprudence of the decretals. As the universities still continued to have the power to confer degrees outside their curricula, they made the doctorate a matter of favor.

The European doctors of divinity very commonly wear the doctor's hood in the pulpit; "Ian Maclaren" uses one lined with white silk; certain clergymen in America also observe this striking custom. Degrees are sometimes repeated by several universities or colleges; a prominent clergyman in America has received the title of doctor of divinity from Yale, Harvard, and Princeton, and wears the colors of these three schools in his hood.

The degrees vary much in value and in the manner of conferring them at the different European universities. They are sometimes bestowed with elaborate ceremonies, and at other times without any form except the issue of a diploma and the notification to the individual that he has been thus honored. In America the worth of these titles is estimated largely by the standing of the schools conferring them; this, however, does not depend upon the size or endowment of a college, but rather upon its character, as some of our smaller institutions have a standard of scholarship as high as any of the larger ones.

In Europe certain of the degrees carry with them a fixed social rank; in Germany, during the middle ages, a doctor of law enjoyed the same privilege as knights and prelates, and in that country still the doctor is before the untitled nobility, and next to the knight. Among themselves, doctors take the grade of the faculties to which they belong, the first being theology, the second law, and the third medicine.

There are a few institutions that have the right to confer degrees on examination, and that yet give no instruction; the University of London is such a body; the University of the State of New York is, we believe, the only similar organization in America. The various degrees are differently ranked, according to the point of view, the doctorate being, however, always considered highest; the Regents of the University of the State of New York confer L. H. D. (doctor of the more humane letters) as their greatest distinction.

It is assumed sometimes, albeit superficially, that the once proud academic degrees have become in this commercial period practically useless; but while these may be given at times an overestimated and fictitious merit there still belongs to them a real and active force. Mr. Bryce has written these words: "There are (in America) institutions that grant degrees without legal authority, (that is, they do not have a state charter), but as the value of a degree *per se* is slight the mischief done by these interlopers can hardly be serious." Yet he goes on to say, that "in certain states applicants for admission to the bar find their way easier if they can point to a degree, and certain churches require that their clergy have graduated." If men can enter the bar more readily when they have a degree, it, in such cases, has real worth; if certain churches demand a degree of their clergy, again it has real worth. Furthermore, to cite an example, the title, "doctor of philosophy," possesses a distinct value when the one who owns it applies for the headship of certain schools; such an applicant, especially if he has won his honor in a German university, stands a far better chance of appointment than he whose name is not suffixed by the capital letters. Thus things actually are, even if the capitals be esteemed by some minds as medieval frippery. And all the degrees may be broadly asserted to carry some weight; although what Bryce further says is undoubtedly true, that "honorary degrees are in some institutions, and not usually those of the highest standing,

conferred with a profuseness which seems to argue an exaggerated appreciation of inconspicuous merit." This must be granted; and after this manner the degrees have been cheapened.

But the end has been reached, and there is just now a strong tendency to endeavor to restore the degrees to something more of their former dignity and distinction. There are at least a few of the colleges that have become so dissatisfied with the too liberal distribution of masterships and doctorates that they have gone to the other extreme of not granting the honorary ones at all. There are still others that have grown so scant of favors that they do not give an honorary degree oftener than once in ten years; and most of the degree-giving institutions, great and small, are becoming more and more careful in the granting of these honors; only by such method can they regain their prestige and rightful influence.

A serious effort is being made at present, prominently by the Federation of Graduate Clubs, to persuade educational authorities to cease giving the same degrees as both honorary and earned ones. The federation claims that the degrees of doctor of philosophy, doctor of science, and doctor of medicine never should be conferred *honoris causa*, nor *in absentia;* and that the degrees of doctor of the more humane letters, doctor of theology, doctor of divinity, doctor of law, doctor of civil law, and doctor of music should be universally recognized as entirely honorary degrees.

In spite of manifold and widespread abuses, we have not arrived at a time when the granting of degrees need be dispensed with; for they are a means of distinction; they have a certain social worth; and some of them have practical value, especially in the teaching profession. And the powers that be in the shades of universities and colleges still have honors to confer that men in the great world of business, statesmanship and literature daily find are something more than, in the phrase of Montaigne, "airy, honorary, titular favors, without substance."

WHAT IS BEING DONE IN TEXTILE EDUCATION.

BY JANE A. STEWART.

AMONG recent developments in educational institutions in the United States there is none more significant and important than the effort looking to the establishment of textile schools. The movement receives its impetus from several directions: from the practical educator who believes that mental training should go on side by side with the discipline needed for the bread-winning arts; from the intelligent and ambitious workman who is bent on his own higher education; and from the textile manufacturer who has seen that educated workmanship is essential to the production of goods that will compete in the markets of the world.

It is repeated as a common statement abroad that American manufacturers cannot produce goods which can compare with the products of foreign looms in quality or tastefulness of weave and finish, until such time as greatly increased facilities are afforded in this country for the acquisition of special technical knowledge in these lines. The fact is significant that the best workmen in textile industries have learned their trades in other countries. European nations have long offered systematic instruction in textile pursuits. The manufacturers of the leading foreign countries, and notably the German and English manufacturing communities, have seen in the trade school a very valuable auxiliary, if not a supreme necessity in their business. For years past in European countries where the textile industry has been made a study and schools have been established, the trained workmanship resulting has so tended to uplift the status of such countries in commercial affairs as to give them world-wide reputation. These influences have naturally conduced to the advancement of textile education in the United States.

The textile instruction idea is a very ancient one. The mere teaching of spinning and weaving in some form or other has been in existence for thousands of years, as attested by Hindoo and Egyptian records. There are many instances recorded in the sixteenth and seventeenth centuries of spinners and weavers having been brought from one country to another to teach their arts. With the introduction of modern labor-saving machinery and the factory and the decay of the apprentice system, the necessity of

special trade schools was made evident. There is small provision in shops, mills or factories for boys to learn their trade; and no opportunity at all for the acquisition of the general knowledge of their industry which would make them more valuable as workmen. It is fast being recognized that "learning a trade" involves learning the science that is in it. In the same ratio that machinery has become perfected, the need for perfecting the human machine has become increasingly apparent. The best workman, it is readily acknowledged, must have general mental cultivation with trained capacity for reasoning; and a strong love of truth for its own sake. The textile manufacturers especially have seen that the system of training their workmen in the mill was inefficient and unsatisfactory; that the textile mill was an institution for the purpose of producing goods and not for training captains of industry, and consequently they have been the means of establishing textile schools in many manufacturing centers.

The movement for textile education first took definite shape in France. The French artisans are famous the world over for their productions. The German government, seizing, adapting and improving the French idea, has founded textile schools that are model institutions. The government weaving school at Crefeld is rated as one of the best of its kind anywhere. So highly are these schools valued that manufacturers would support them, if the government did not. In 1880, as a result of the parliamentary commission sent to the continent, textile schools were inaugurated in England. So popular has the movement become, that there are now in England one hundred institutions for textile education. The number of European institutions of first rank — that is, those giving courses of day instruction, and in such a manner as to qualify young men to become manufacturers — probably does not exceed thirty. Those schools in which instruction is given in the evening classes for the benefit of operatives, or in which Sunday lectures or intermittent courses are given probably number one hundred. In addition there are now textile schools in Belgium, Switzerland, Italy and Russia. Outside of Europe and the United States there are very few schools: one is at Tokio, Japan; another at Bombay, India. Every year sees new schools opened or the old ones enlarged. Year by year graduates of the textile schools abroad are imported into the factories. More and more departmental outfits are being filled by educated draftsmen.

Such has been the effect of trained workmanship on the production of beautiful and artistic fabrics abroad that the tariff in this country has been quite ineffectual against the superior skill of the old-world workman. It has been demonstrated that no matter how high the price has been made by the tariff, the consumer will pay it to secure the more desirable and artistic fabric. It is significant that in 1895 the American people imported one hundred and fifty million dollars worth of cotton, wool and silk goods. Apropos of this condition, it has been well said, "We must have a tariff not only in dollars and cents to cover our labor, but we must have also that protection which springs from the cultivation of our powers and which leads to happy and elegant expression of our thought in line and color." It is consequently quite easy to comprehend the statement that the real competitor is not the cheap laborer of Europe; he is the educated laborer whose product is more beautiful, not because of the employment of better machinery or more economical methods of production, but because its character is determined by a finer taste.

Greater or less cognizance of the need for special textile education has, it appears, existed in this country from Puritan times. The germ of the idea of textile schools in the United States is found in the records of the general court of Massachusetts, which issued an order in May, 1640, requiring the magistrates and deputies of the several towns, among other investigations in the line of textile industries, "to see what course may be taken for teaching the boys and girls in all towns the spinning of the yarn." In June, 1642, was passed the act for public education in "training up children in learning and labor," which provided for textile education and is undoubtedly the pioneer law for manual training in the United States. At a town-meeting held in Boston, December, 1720, a committee reported in favor of the establishment of a textile school with twenty spinning wheels. In 1754 a town-meeting voted to appropriate fifty pounds for the improvement of the old town-hall, built in 1656 on the site of the old state-house, as a spinning school. The earlier New England legislation and its enforcement furnish numerous precedents for state action in providing public instruction to meet the needs of the times. The forefathers showed their appreciation of the importance of training young people to a knowledge of the textile art.

Realizing that, if our textile industries are to prosper and to meet foreign competition on its own ground, they must have organized instruction to provide skilled workmen, the first textile manufacturers' association in the interest of textile education was formed in Philadelphia in 1880. In 1884 it established the first important textile school in America in connection with the School of Industrial Art of the Pennsylvania Museum. Massachusetts textile manufacturers brought into effect the state law of 1895 which has provided for the establishment of four textile schools under state patronage in four cities of the commonwealth — Lowell, New Bedford, Fall River and Lawrence. The Georgia legislature and that of South Carolina have each provided state aid for textile schools. The first is in connection with the Georgia School of Technology at Atlanta, and the second is the textile department of Clemson Agricultural College.

There exist at this writing but five important textile schools in the United States: Philadelphia; Lowell and New Bedford, Massachusetts; Clemson, South Carolina; and Atlanta, Georgia. These schools, though few in number, are well located geographically to meet the needs of the people; two for New England manufacturing states, two for the growing industries of the south, and one midway between the two sections. But as compared with European educational provisions for textile students, the number seems quite inadequate.

It is significant and encouraging that the initial textile institution in America was inaugurated in conjunction with the cultivation of art. In view of the strong influence now exerted by science and art on all industries, the wisdom of the plans of the Philadelphia textile school are readily apprehended. It was wisely started as an integral part of the Pennsylvania Museum and School of Industrial Art, which was one of the direct results of the Centennial Exhibition contributing to the development and extension of art training in America. The infusion of the element of beauty into our textile products, which is to make them more salable, presupposes a broad training in art for the workmen. Art studies are essential to shape the minds of future designers so that they may be able to originate designs that are artistic in the highest sense. The combination of the textile school and the art school makes the latter of practical use in enhancing the tastefulness of American woven goods. [illegible]ropos of this important feature, Principal E. W. France, of the Philadelphia textile school, says: "It is in matters of taste that we need training the most; it is the artistic element that constitutes the charm of textile productions and enables the good goods to hold the market. No amount of cheapening processes can compensate for the absence of this quality, and no amount of merely technical education or mechanical skill can supply this want."

The chief promoter and leader in the establishment of the Philadelphia school was Mr. Theodore C. Search, president of the textile association, as well as vice-president and chairman of the committee on instruction of the Pennsylvania Museum and School of Industrial Art. The staff includes a score of able men and women, among whom are L. W. Miller, principal of the schools of industrial art, and E. W. France, director of the textile school. The department of chemistry and dyeing was added in 1887; that of wool carding and spinning and cloth finishing in 1894; and that of cotton carding and spinning in 1896. The school has received highest commendation in reports of the United States government, of the Secretary of Internal Affairs of Pennsylvania, of textile associations and of manufacturers who liberally support it. Its graduates go at once into commanding positions in industrial establishments. United States Consul Monaghan, formerly stationed at Chemnitz, who is thoroughly conversant with European schools, characterizes the Philadelphia school as the best of its kind in the world. However that may be, in its combination of the scientific, artistic, and the mechanical, it is a model for other institutions. Its curriculum is broad. The instruction in fabric and analysis includes the necessary and most approved methods of calculating, and covers all kinds and styles of fabrics, — cotton, woolen, silk and union fabrics in varied forms. The student learns the use of the different kinds of machinery, — from the light cotton-loom with its filling magazine and warp-stop motion, through the various looms for silk ribbons, cotton fabrics, worsteds and woolens, dress goods, and union fabrics to the large and cumbersome carpet loom.

Beginning with the raw material, the student is taught to cleanse, blend and thoroughly mix wools preparatory to carding; then to card and spin them to the various sizes required. Coupled with the active practice on these machines, learners are instructed as to the uses and abuses of various

kinds of card-clothing, the relation of one kind of cylinder to another, how to set and time the various parts, the calculation of the speeds, the different rubbing motions, etc. Each student through the chemistry is taught the chemical formation of the fiber itself and the action of various alkalies and cleansing materials upon it. The chemistry of dyeing and the actual dyeing of yarns, coupled with the study of color harmony, is naturally one of the most important departments of the school.

Instruction in the art of spinning is as complete as for the processes of carding and dyeing. And drawing and designing, as has been indicated, are an integral and essential part of the system of textile instruction. The Philadelphia school has taken more than six hundred pupils of American grammar and high schools and graduated them in the course of textile design.

Like the Philadelphia institution, the Lowell textile school is supported by the city and state, and further aided by the manufacturers of textile fabrics and of textile machinery. At Lowell the three years' course is also largely taken up with design and its applications. A general course in historic ornament precedes original work in textile design. The resulting creations which in a manual training school would be "projects," are then woven by their respective inventors at individual hand-looms. The effectiveness of the system, it is said, is seen in the output of the pupil's work, many examples of the latter vying in design and weave with the best product of the mills. Principal Wm. W. Crosby, of the Lowell school, is a graduate of the Massachusetts Institute of Technology, and thoroughly believes in the coördination of the intellectual and the muscular.

This school at the "Mother Textile City of America" was opened in January, 1897. Its inception is due entirely to the success of the Philadelphia textile school and the benefits derived by the textile industry from the Lowell School of Applied Design in Boston. The incorporators, with but two exceptions, are representatives either as president, director, treasurer, agent or superintendent of the great textile corporations of Lowell, Lawrence and the Merrimac valley, in accordance with the provisions of the by-laws of the textile school board requiring that three-quarters of its trustees shall be actively engaged in textile interests. The trustees were fortunate in securing as director of the school at the outset, Professor Christopher P. Brooks, a gentleman of large experience as an instructor and examiner of English schools and in the equipping of foreign and American mills. The ability of Mr. Brooks has led to his appointment as member of the Permanent Bureau of the International Congress of Technical Education, representing the United States. In engineering the equipment of the Lowell school, the director has borne in mind that the whole plant is intended for educational purposes. The school building is capacious and well equipped with elevators, electric light and steam heat; and while arranged especially for school purposes, the structure maintains many features of textile mill construction throughout. In its weave-room is a collection of sixty-eight looms for the manufacture of cotton, woolen and silk fabrics, including forty-five hand looms and twenty-three power looms, on which any fabric that it is possible to weave can be made. There are five courses so arranged that the needs of most of the branches of textile industry in Massachusetts are met: A cotton manufacturing course; a woolen manufacturing course; a designing course; a chemical, dyeing, bleaching and finishing course; and a decorative art course.

Much interest was taken by New Bedford manufacturers in the passage of the legislative act of 1895, and New Bedford is the second city in Massachusetts to take advantage of proffered state aid in establishing a textile school. The New Bedford school, opened last October, is a fine addition to the list of American textile institutions. In dignity and repose of architectural style ("old colonial"), and in general plan of construction, the building is a model of the best type. In a general way the New Bedford institution has been well characterized as a cotton-mill with a schoolhouse front. The front of the capacious structure is on three floors; a school completely designed. The rear is a miniature cotton-mill, small but comprehensive in equipment. Every type of machine, reduced in size, is found here, donated, as in all the other schools of this order, by the manufacturers who appreciate the advantage of having the trained mill men of the future familiar with the operation of their machinery. Everything that is wanted for a textile school by way of equipment is contributed, bringing the actual cost of founding such an institution to a comparatively low sum. The fine New Bedford building, including land, required an expenditure of only twenty-five thousand dollars. As this is entirely met by the state appropri-

ation, the school has an equal sum given by the city for future development. Inclusive of machinery donated the institution represents an investment of fifty thousand dollars. As in Lowell and Philadelphia, in order that the school may offer technical education to the operatives in the local mills, evening sessions are held. There are two terms and two sessions with low rates to day pupils. In addition to the ordinary courses which run two years there are a yarn mill and weaving mill superintendents' course and a course for dry-goods commission house men, of one year each.

Professor Brooks, previously of the Lowell textile school, now director of the New Bedford school, brought all his ripe experience to bear on the plans for the New Bedford institution, which, as in Lowell, he has directed from the beginning. In addition Professor Brooks conducts with great success the American Correspondence Textile School, which aims, on the now well-known lines of correspondence schools, to make the scientific principles of the textile industry more widely known.

There were over one hundred pupils enrolled last fall for the first term in the New Bedford textile school, showing the appreciation of the opportunity for practical education in handicraft. Two hundred and seventy-five students are this year entered for the various courses at Lowell.

The necessity for application of systematic methods, skill, precision and higher artistic design to the textile industrial arts has been recognized in the south as well as in the north. The growth of southern cotton manufacturing interests during the past decade has been synchronous with the development of the "new south." Southern industrial undertakings are well looked upon as enhancements of American industry, and as bringing the interests of the southern section into closer relationship with the manufacturing enterprises which comprise so large a portion of the life and prosperity of northern communities.

As has been stated, there are two textile schools in the south, at Clemson, South Carolina, and at Atlanta, Georgia. The latter, opened in 1898, is a department of the Georgia School of Technology, and is known from its beneficiary as the "Aaron French Textile School." The building, a substantial three-story brick, one hundred and fifty feet by seventy feet, was designed by a Boston firm and fulfills every purpose of a modern cotton-mill in its accommodation for machinery, classrooms, etc. A legislative gift of ten thousand dollars, cash donations of thirteen thousand dollars and of machinery valued at twenty thousand dollars, made possible the establishment of the school. In addition the legislature has appropriated ten thousand dollars per annum for the years 1899 and 1900 for the maintenance of the textile school. The two-year courses at the Atlanta school cover all the modern lines of fabric structure, fabric design, textile coloring, fabric analysis, Jacquard machinery, Jacquard designing, carding, spinning, weaving, dyeing, mill superintendence and textile engineering.

At Clemson Agricultural College the textile department is one of the three important divisions of the school. The textile building is a two-story brick structure of the ordinary cotton-mill design, with facilities for instruction in carding, spinning, weaving and dyeing of cotton fabrics. Looking to the coördinate education of the head and hand, the textile courses at Clemson are so arranged as to form part of the general course of four years. The aim is to impart the elements of a good general and scientific education and at the same time apply them to the textile industry. While the purpose of the department is at present to give attention to the processes of cotton manufacture only, the plans include a future expansion to cover a wider field in textile arts.

Like kindred institutions abroad, the American textile school has come to stay. It properly takes its place as supplementary to the manual training school. In the latter, constructive skill is developed in the common elements of various crafts. The manual training school serves as a developing school in which the student may discover innate capacity and aptitude. The textile school affords training in the various processes of a single occupation. It should therefore stand in relation to the manual school as a university or college to the high school. It aims to impart broad knowledge of a general character. The textile college graduate must not only grasp the mechanical information necessary in the craft, but he needs as well a general knowledge of economic uses of steam, mill equipment, fire prevention, electrical engineering, transmission of power, and many other similar matters. The textile training school, it must be remembered, does not at all attempt to impart that manipulative skill born only of constant practice in the mill and which is so essential to trade purposes.

The textile industry of the United States has reached large proportions and is still growing. This country boasts some of the largest and best mills in the world. It is inevitable that the development of textile and of trade education on popular lines will follow appropriately to sustain and augment the power of this nation in the commercial world. We are a great industrial democracy. The general development of a system of free trade schools is to be anticipated, whose substratum must be that of a higher as well as more intelligent citizenship. The extension of trade education in connection with our national educational system is educational expansion on the right basis, — building the sure foundation for the highest ideals of a coöperative commonwealth.

CHURCHES AND STUDENT AID.

BY EUGENE M. CAMP.

WHAT do the churches do for the young man and the young woman who seek an educational training above the common school grades? If this question be taken in its broadest sense, the answer is, Everything; for in those parts of the world where there are no churches there are no colleges. Almost all American institutions for higher education were directly founded by religious bodies, and the few that were not owe their existence to Christian sentiment. Stephen Girard was not the pronounced agnostic popular opinion makes him. He barred sectarianism, not Christianity, out of his college. Had there not been in his day so much of the former, he never would have given place in his will to an apparent prohibition of the latter.

Are twenty-five millions of our seventy-five millions of population church adherents? Possibly. Yet the fifty millions do comparatively little for higher education or for philanthropy. Analysis of contributions, even those to passing charities such as an India famine, or an Ohio river flood, shows that appeals for such objects touch chiefly Christian hearts. If those not allied with the churches gave proportionately of their accumulations, how many educational and other problems might be solved!

Let us take, however, a narrow construction of the question. Here is a young man, or perhaps a young woman, who possesses mental capacity and educational ambition. He or she has completed the local high school course and has been graduated. Some money is in sight for a college course. Where is the balance to come from? Will the churches help? Will those outside the churches help? And under what conditions, and how much?

I set out to make a table showing the number of free tuitions, scholarships and fellowships in educational institutions in the United States above the secondary grade. But I gave up the task, first, because the information about free tuitions is absolutely unobtainable, and second, because many scholarships cannot be said to be church aid. Free tuitions are not reported by colleges, and in some instances care is taken that the number granted may not become known. Scholarships in Princeton, Brown, Yale — are they or are they not to be included in what the churches do for education? Since I didn't know, I decided to give my data in detail, and for the most part according to religious bodies. There are three hundred and fifty thousand students in classical and professional schools above the secondary grade. I talked with half a dozen men in position to know at least something about the matter, and the consensus of opinion was that about one in seven — or fifty thousand — of these is receiving instruction without the payment of tuition fees. The number of scholarships and fellowships in all institutions is placed at not above five thousand, but it has been impossible to arrive at the annual total value of them. This much, however, is known: While American men and women are giving vast sums to endow colleges, far more than are men and women in England, the number of free tuitions, scholarships and fellowships here does not compare with the number offered by English institutions. Which is the better condition? Some English educators have been saying recently that the American plan is the better one.

In the first place it may be said that the young person who comes from a church family, or who himself belongs to some church, stands a better chance of getting educational assistance than does the young man who is in no way connected with any

religious body. This is not because churches help only their own, but because most of the colleges require beneficiaries to be members of some religious denomination. First putting enough thought into his plans to make them tolerably clear in his own mind, the young man possessed of an educational ambition should go to his pastor. In a rapidly increasing degree pastors of churches are coming to be administrators of trust funds. Members of their congregations, anxious to make the best use of their money, are placing it in the hands of their pastors. The plan is a good one. The pastors of churches are, as a rule, sufficiently in touch with educational institutions to give information concerning the opportunities they afford, and sufficiently conversant with the capabilities of their young parishioners carefully and intelligently to advise them upon the best course to follow.

Rectors of Protestant Episcopal parishes and pastors of Congregational churches, especially in the large cities, are coming to handle educational funds in increasing amounts. In rare cases they go outside their own congregations to find young persons who seem worthy of assistance. One New York rector whose ordained staff numbers seventeen, gets almost all of his recruits by educating them, including in some cases the college course. Generally, however, pastors who assist students confine their aid to members of their own congregations.

From available data it would appear that Methodists, of all the religious bodies, do most for students and are least restricted as to conditions. This showing may be apparent only, as no other body so concentrates its educational aid. Methodist data is therefore more readily obtainable than any other. The Methodist Board of Education makes loans, never gifts, to young men preparing for the ministry, to young men and women preparing for missionary service and to those aiming to do some form of Christian work. Loans are made only to members of the Methodist Church, who are actually in attendance at some Methodist school, who have the personal recommendation of their quarterly conference and who possess other necessary qualifications. The board also announces that as its funds are limited, the right is reserved to discriminate in favor of the most deserving, the most promising and those most probable to be prompt in repayment.

To students below the college grade the loan limit is fifty dollars; to those in college grades one hundred dollars per year, and the limit to one person is five hundred dollars. Since 1873 nearly ten thousand students have been aided. Very few receive as much as fifty dollars per year, and in not one case in fifty has the five hundred dollar limit been reached. Six per cent notes are taken, but under certain conditions the interest is remitted for two years after the borrower leaves school. About eight hundred new borrowers receive aid each year, and the total number now being assisted is a few under two thousand. No security or endorsement is required on the notes, and it has been found that practically all of the borrowers conscientiously keep their obligations. The board has losses in exceptional cases and by deaths, and expects so to have, but very rarely does it find borrowers seeking to escape repayment of loans.

Baptists have no general society for the aiding of students. They have instead, affiliated with their seminaries, local societies that raise money in the churches and give, not loan, the same to students for the ministry. There is a society affiliated with Newton Seminary, that reaches the churches of New England; one each with Rochester and Colgate, that reach the churches of the middle states, and one with the theological school of Chicago University, that reaches the churches of the west. Baptists of the south have a similar society that labors for students in the seminary at Louisville. In Rhode Island there is a society that assists students in Brown University. Little help has ever been afforded by Baptist organizations to men not studying for the ministry.

Churches governed by the Presbyterial system, viz: the four Presbyterian and the two Reformed, make provision through their boards of education to assist students who intend to enter the ministry, and if any of those aided do not enter that calling they are expected to pay back, with interest, the money that has been advanced to them. The aim is to supplement the resources of the student, under the obligation involved in a demand of the church that a certain scholarship standard shall be attained. The success attending this method is claimed to be remarkable. In four principal seminaries of the Presbyterian Church North the percentage of graduates last year was eighty-five to ninety-four. Apart from the regular boards there are not a few persons who interest themselves in individual students. So far as can be learned there is little loaning. Generally the amounts are given

without condition. Since 1891 no fewer than nine thousand students have been assisted. Colleges that can be classed as Presbyterian, though not under the control of the general assembly, offer many scholarships. Conditions attached to them vary, and can be learned by applying directly to the colleges. The Rev. Edward B. Hodge, D. D., corresponding secretary of the Presbyterian Board of Education, gives me in response to my inquiry what he calls another form of student aid, and mentions the college at Parkville, Missouri, as an illustration:

"Indigent students are there admitted to what is called the 'family.' They have not only free tuition, but also free board. They are expected, however, to assist for a specified number of hours each day at the farm work, shop work, in the quarry and at the lime-kilns. Contributions from friends of the unique institution make possible the success of the scheme."

Surely that is student aid which helps to bring colleges into existence, and to maintain them at a high standard, clearing them from debt and endowing them, to the end that tuition fees may be put at the lowest possible figure. The Presbyterian Board of Aid for Colleges, organized in 1883, has helped to locate and found, and is now helping to sustain and endow schools and colleges in twenty-six states, and has cleared from debt all of its aided institutions save two. Its receipts are nearly two hundred thousand dollars a year, all of which goes, in the form indicated, to student aid.

The Congregational Education Society exists for the double object of aiding students and planting, sustaining and endowing colleges and academies. Students must be candidates for the Congregational ministry, and the annual appropriation to any one student may not exceed seventy-five dollars. If graduates should not enter the ministry they are expected to repay the amounts received by them and practically all do so. The number of aided students has been as high as three hundred and twenty-one, but was last year only one hundred and sixty-two. To them nearly nine thousand dollars was granted last year. Seven colleges and fifteen academies were assisted during the year, the total given them having been eighty-eight thousand dollars in even figures.

Apart from aid afforded by rectors of parishes, Protestant Episcopal bishops find means of helping students, especially those whom they wish to have become priests in their dioceses. Instead of one general Episcopal society, there are several that aid students; some of them are interested in particular schools, and others are general in their benefactions. There is an Evangelical Education Society, and a Society for the Increase of the Ministry. There is also the Association for Promoting the Interest of Church Schools, Colleges and Seminaries. The two first aid individual students by direct gifts, and the beneficiaries must be candidates for holy orders. The last named helps all church schools possible, whether theological or secular in their instruction.

Universities affiliated with the Episcopal Church, and those where Episcopal traditions prevail, such as Columbia, Pennsylvania, Trinity and others, have several hundred scholarships. Pennsylvania has many remitted tuitions because of its state and city connections. Trinity College has forty-eight scholarships, the income from which varies from twenty dollars to six hundred dollars a year. The earlier established scholarships at Trinity are awarded to students for the ministry, but the later and more valuable ones are given without this condition. Hobart College has fifty scholarships and the University of the South, younger in foundation, about thirty, besides a number of free tuitions allowed to worthy students.

Disciples of Christ confine their aid to candidates for the ministry; and, apart from what individual churches do in a direct way, they only loan their funds. There is a Burnett fund, administered by the Ohio Christian Missionary Society. There is a Kentucky Educational Fund and a Christian Educational Board, which has in its plan the creation of a fund for the instruction of young people for religious work, not of necessity those preparing for the ministry. Rev. B. L. Smith, corresponding secretary of the Christian Missionary Society, in a letter to me, says that in his judgment "the loan element is an essential thing to maintain the standard of manhood necessary for the successful ministry."

Roman Catholic churches do much for student aid. Omitting the parochial schools, which number thirty-two hundred in the United States and in which millions of dollars have been invested, there are one hundred and thirty-three institutions calling themselves colleges and universities. I say calling themselves, because a proportion of them, notably some of those maintained by the Jesuits and the Christian Brothers, have been declared by Harvard and other university senates, to be not keeping their curricula up to collegiate standards. Almost all of these colleges are controlled by orders, communi-

ties or congregations, and student aid is distributed through them. Franciscans and some other orders educate lay as well as clerical students, but all are required to serve the church, if they receive aid in any form. The Catholic University at Washington, representing an outlay of two million dollars, is to be further endowed to the extent of two million dollars, provided Archbishop Keane succeeds in his undertaking to raise that sum. Monsignor Conaty, the university rector, showed me over the substantial buildings, and explained to me the nature of the Holy Cross, the Paulist and other affiliated houses of study. Returning to the rectory, recently built because the monsignor felt he could not endure dormitory life, he stopped in the walk, faced me and said:

"Speaking in the broadest sense and including all, the churches have made it possible for any person of grit and ability to secure, in this day, that amount of mental training which we rather vaguely call a college education, whether such person have or have not a dollar at command. The churches have made a condition which never before obtained in the history of the world, and perhaps not in any other country in so large a sense as in the United States."

Two paragraphs in the address made by President Hadley when he took up the burdens of Yale, have set college trustees and church student aid trustees to talking about methods as they never talked about them before. The former have been holding rather tenaciously to the tuition fees, save in a few cases, under the argument of necessity and of student self-reliance and independence; and the latter have been giving, rather promiscuously it must be confessed, the benevolences of the churches to those who professed to have a calling to the sacred ministry. The two paragraphs were:

"Tuition should be remitted with the utmost freedom to those who maintain a respectable standing in college. Such tuition should be either earned by service or regarded as a loan — a thing to be paid ultimately, unless death intervene. By establishing a system of such repayment, the college can give aid far more universally than it now does, could perhaps lower the tuition fees in general and could avoid a system of fraud which is at present practiced to some extent on our colleges.

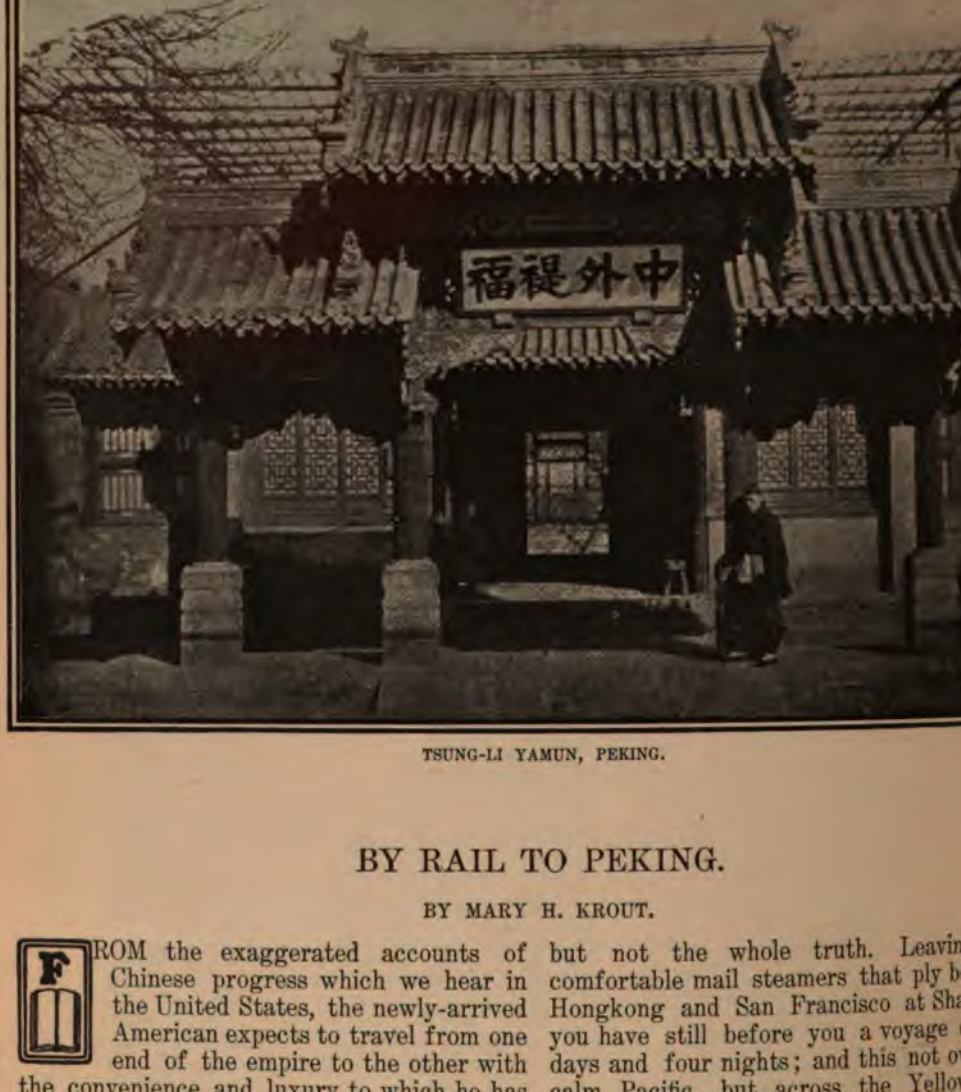
"All scholarship aid beyond the tuition fees should be distinctly in the nature of a prize, or a payment for services rendered. I am aware of the difficulties of putting such requirement into effect, but that it is a desirable goal there appears to be no doubt. Remuneration rather than pauperization should be the principle underlying student aid."

President Hadley discusses a possible system of employment, and his theory — he puts forward nothing specific — has been endorsed everywhere. Against it there have been brought, however, the action and experience of the national government in training students at West Point and Annapolis, and of the Roman Catholic Church, in its great number of diocesan seminaries, in educating men for the priesthood. In these instances men receive beneficiary educational aid without obligation to repay in money. The effect is assuredly not pauperization in any of these cases. Interviewed on this point, Secretary McDowell, of the Methodist Board of Education, said that Protestant churches have no such control over the subsequent life and actions of beneficiaries as has the national government over graduates of West Point and Annapolis, or as has the Roman Catholic Church. There is a sense in which the cases cited would seem to disprove President Hadley and the Protestant contention, but the difference in postgraduate control of the beneficiaries is sufficient, in his judgment, to make all of the difference.

Since it is impossible here to give a list of agencies for student aid, the young man and young woman who seek a college training should consider well the remarks of Monsignor Conaty and take courage. They should note that the largest of student aid organizations learns by experience that less than fifty dollars a year is a sufficient sum, on the average, to make the impossible possible. A sum so moderate ought to be within the power of almost any one to secure, either by earning and saving it, or through a loan secured by one's own efforts. Your pastor is the best person, outside your parents, to advise with. Whether you look to a church aid that is organized, or seek to arrange matters on your own account, remember that it is the church member, not the non-churchman, who is most inclined to use his money for up-lift purposes.

SONG OF THE LARK.

From the painting by Jules Breton.



TSUNG-LI YAMUN, PEKING.

BY RAIL TO PEKING.

BY MARY H. KROUT.

FROM the exaggerated accounts of Chinese progress which we hear in the United States, the newly-arrived American expects to travel from one end of the empire to the other with the convenience and luxury to which he has been accustomed at home. There are many new maps that make a creditable showing of railway lines, and it is something of a shock to learn that, for the most part, they have been merely surveyed, and, aside from this, upon most of them not a stroke of work has been done. In the whole great empire with its two thousand miles of coast-line, and its area of more than one million square miles there were in November, 1899, but 439 miles of completed railway. The most important — that from Tien-Tsin to the capital — has been in operation but two years.

When one inquires in San Francisco as to the most convenient route to Peking, it is well to know that the encouraging statement, "You can go by rail to the city gate," should be very freely interpreted. It is the truth, but not the whole truth. Leavin comfortable mail steamers that ply b Hongkong and San Francisco at Sha you have still before you a voyage days and four nights; and this not o calm Pacific, but across the Yello lashed with typhoons from July to Sept and as rough as five hundred miles o tinuous English channel, at intervals, the remainder of the year. From t of December until March, navigation is altogether, and the belated traveler w not left Peking before the coastwise st are laid off, finds himself a prisoner th able to reach the south only by cart o — a slow, expensive and painful m traveling, even in favorable weathe necessitates an enforced patronage of wayside inns, which are freezing col and badly ventilated, and swarmin every species of vermin that prey u human being. Therefore, when one Peking by rail, it really means that fi dred miles of the journey, taking Sh

for the starting point, are made by steamer; twenty miles by one short line from Tong-ku on the north bank of the Pei-ho river, and then by rail from Tien-Tsin to Peking. But here there is another disappointment in store for the unenlightened; the station at the terminus is not within but without the walls, and from here to the gate of the Chinese city — the outer circle of the four-fold capital — the distance is traversed either by electric cars or by jinrikisha — both innovations of very recent date. From the terminus of the electric line to the hotel, within the second wall, in the Tartar city, one may proceed by jinrikisha, on the back of a donkey, by mule litter, if one can be obtained, or, as a last resort, by a Peking cart. This vehicle is not recommended to the unseasoned, or to one who has not time subsequently to nurse his bruises and contusions. The vehicle is a sort of abbreviated dray, the tires of the heavy wheels five inches in width, the covered bed resting solidly on the heavy axle-trees with nothing to break the appalling jar when the wheels drop into ruts three feet deep, or go crunching over stones that would wrench an ordinary cart to pieces.

This is a somewhat lengthy preface, but it is offered frankly that there may be a clear understanding as to what constitutes so-called railway travel in China — the various expedients that must still be utilized to set one down safely at any desired destination — and this, too, over the more frequented routes of travel.

With only a glimpse of Shanghai, its pleasant Bund, fine streets and stately buildings, M———, my traveling companion, and I, were urged to waste no time, but to start north while the pleasant weather lasted. At that moment it was raining in torrents, but the suggestion referred not to Shanghai but to Peking. The change from the clean, comfortable ship, in which our long voyage had been made, to the cramped quarters in the uncleanly little coastwise steamer — one of an English line that plies between Shanghai and Tien-Tsin — taxed both our patience and our fortitude. The beds were as hard as a pavement, the vessel swarmed with dull, incompetent servants, but the food was fairly good, and the officers were the embodiment of kindness and courtesy.

After we had taken on our cargo of rice and crockery amidst the shrieking and howling of an army of coolies, we steamed down the Shanghai river to the Woosung bar where we lay at anchor until high tide, when we could cross without running aground. From Shanghai to the Woosung bar is a distance of fifteen miles, passengers from the large steamers being transferred in lighters — another fact known to few new arrivals, who have been deceived by maps which represent Shanghai as situated immediately upon the sea. Our passengers very fairly represented the cosmopolitan character of the foreigners who are now crowding into China. There was the fair-haired French wife of a Tien-Tsin mandarin with her four French-Chinese children, a party of government officials from Argentine Republic on a tour around the world, two Italian naval officers from an Italian man-of-war anchored off Wei-hai-wei, a German merchant looking after his interests in Ning-po, an American agent for a New York life insurance company; an English engineer and two Scotch residents of Tien-Tsin.

Flowing hundreds of miles through soft alluvial soil, the water of Chinese rivers is stained with mud, and, as in the case of the Yang-tse, the waters of the ocean are also darkly colored. The accumulation is carried out beyond the mouth of the large

HARBOR AT SHANGHAI.

streams, forming a bar which is a constant menace to traffic and a barrier to all but the smaller vessels. We were prepared, therefore, for the inevitable, upon reaching the Pei-ho, and were advised to be up early, in readiness for the launch which would be alongside at half-past five. The turmoil of discharging cargo began several hours earlier than this, and, as further sleep was impossible, we arose, dressed, and finished the left-over packing long before daylight.

Breakfast was served, fortunately, as we must otherwise have eaten native food, or fasted the remainder of the day, and as we sat at the disorderly table we were compensated by a sunrise that must remain long in our memories of China. The gulf of Pechili was as smooth as glass and of a pale sapphire hue; the sky was of the same faint blue, except along the eastern horizon which glowed like a clear flame. As it brightened momently the sun rose slowly, a crimson, brazen ball, between the dark sails of two junks lying at anchor, its splendor thrown into relief by the shadowy outlines on either hand.

The launch was nothing more than an ungainly barge, furnished with a small engine and steering apparatus. We scrambled over the side of the steamer, which we were only too glad to quit, and bestowed ourselves as best we might among our miscellaneous luggage. Just as we supposed we were off, a spirited altercation arose — if such a term could be applied to a furious scolding administered the Chinese *comprador* in charge, who was about to depart leaving behind him four out of fourteen sacks of mail for Peking and the northern provinces. That many of the documents were important letters to the various legations at the capital, was of no consequence to the oriental mind.

"You do this every time," shouted the angry officer. "You have been here two hours and more — time to have taken off forty mail-sacks, yet you leave these, as if they were of no consequence. I'm tired of it, and I shall report you. You shall *go*."

The only reply was an obsequious smile, the Chinese official wondering, no doubt, why "the foreigner" should excite himself in such a manner over so small a matter.

From the point where our vessel was anchored to the mouth of the turbid Pei-ho was a distance of seventeen miles — a delightful sail that calm and beautiful morning; but which, in the open launch, in rough weather, must have been attended with difficulties, of which being drenched to the skin was the least. Flocks of wild ducks flew overhead, their graceful flight pictured with delicate distinctness against the morning sky; and gulls circled round us uttering their sharp, half-articulate cry. At first no land was to be seen, but as we steamed rapidly toward the mouth of the river, which we were to ascend for several miles, the coast-

TIEN-TSIN.

line was revealed, gradually becoming more and more distinct. There appeared a stretch of yellow-green reeds, then the mud walls of the fortress which guards the entrance, and finally a clear view of official residences and all the surroundings of a military garrison. The Gulf of Pechili, in this region, was the scene of several naval encounters between the Chinese and Japanese in the late war. Two or three Chinese gunboats were lying at anchor with a number of well-equipped modern torpedo-boats farther up stream.

The Pei-ho, like the lower course of the Yang-tse, was yellow with mud. The shores were low and so fringed with giant reeds that no view could be obtained of the country beyond. Here and there were squalid villages which, when the wind blew from their direction, were literally a stench to the nostrils. The houses were of adobe, with rounded roofs made of thatch — mud and grass plastered thickly over a frame-work of reeds. From the chimneys of a few the smoke of coal fires ascended; and, in several, the windows were furnished with panes of glass instead of paper, a sign of prosperity and of progress in China, as great as the most advanced radicalism would be in the United States. The children were naked, and many men were unclad to the waist, while the women in their gorgeous coats and trousers of blue and scarlet seemed to have appropriated an undue portion of the village clothing.

The landing-stage at Tong-ku was as primitive as possible — two or three boards laid across one of many dismantled junks hauled up along the bank. There was another scramble, a rather risky jump, an uncertain tip-toeing across the planks, a climb up the steep bank and there you were! breathless, a little disheveled, but thankful for any sort of bridge that had carried you over. No sooner were the passengers landed than they were surrounded by coolies, shouting and gesticulating, and it was only the man of firm mind and a strong hand who could prevent the division of his bags and parcels amongst the importunate hordes. We chose those who seemed the most harmless and the least villainous, and followed them through the dusty street to the station, which, fortunately, was not far off.

We had been in a state of nervous apprehension since daybreak, fearing that the train — our only means of reaching Peking that morning — might have gone without waiting for the mails — a trifle not likely to disquiet the mind of the easy-going authorities. In the event of such a mishap, we would have been forced to remain on board the steamer until the following morning, as there was but one express train daily to and from Peking. However, we were cheered first by the smoke of the engine, then by a view of the train itself waiting the arrival of its passengers and the troublesome mail-sacks. M——— deposited me in the first-class carriage, and then ran across to the station to buy the tickets.

Whatever may have been their prejudices,

RAILWAY STATION, PEKING.

the Chinese had promptly availed themselves of the western mode of travel, the third- and second-class carriages of the long train being crowded. And what a motley assemblage! The scenes around us would have furnished material for an *opera bouffe* without compare — an opera of exaggerated orientalism — without its odor. The third-class carriages were open at the sides, much like American street-cars; the second-class were somewhat more enclosed — and every seat was occupied. Even what we call box cars were utilized by the passengers, for it was what, in railway parlance, is called a "mixed train." The people — men and women — did not represent the very poor who could not afford the cost of even a third-class ticket — but the well-to-do; merchants, farmers, and petty officials. There were few who were not well clad, and some who were resplendent in garments of rich brocade and silk and the fine woolens which are manufactured nowhere but in China. It is a matter of some wonder to the foreigner to see how commonly silk, heavily ornamented with the richest embroidery, is worn by men as

well as women. Trousers of pale blue silk which were protected by coverings of gray cotton seemed to be a favorite fashion. Many of the men were bare-headed and, strolling up and down the platform, shaded their eyes with wide-spread paper fans which they thrust in the collar of their coats, at the back, when the Chinese conductor shouted the Chinese equivalent of "all aboard." A mighty eating and drinking was going on; for, in this particular, the Chinese fairly rival our English kinsmen. Every one had supplied himself with food, rice and the accompanying salt-fish and meat with which it is always eaten, and tea which was sometimes drunk and sometimes poured over the rice mixture. The whole was shoved into the mouth with chop-sticks, the bowl held close to the lips.

Our first-class carriage resembled an American carriage in its general principles, but its exact counterpart we had never seen. In each compartment, two wooden seats, unfurnished with cushions, faced each other. We learned that when the road was first built cushioned seats had been furnished, but owing to the untidy habits of the Chinese they had to be abandoned. Into the compartment all but the large and heavier luggage was also carried, and our assortment included one large steamer trunk, a plethoric English "hold-all," one dress-suit case, two bags and various parcels and bundles. Each passenger is allowed three hundred pounds of luggage on the liberal Chinese railways — a liberality that will probably be curtailed later.

The hawkers going up and down, past the carriage windows, — windows of clumsy design and supplied with rough blinds — were vendors of strange wares which they urged upon you with noisy parleying. There were hideous toy pigs with pendulous ears and tail that moved, and which squeaked when they were squeezed; trays of watermelon, the meat red as blood, or deep yellow with a rind as thin as an orange; lucious grapes; small juicy Peking pears; richly colored but flavorless Chinese apples, with cakes and sweets that could have tempted none but the Chinese palate. There were to be had, however, chestnuts that were sweet and wholesome, evenly roasted after the Chinese fashion — not over a fire, but in a kettle filled with hot sand stirred constantly with a long ladle. The chestnuts appealed especially to the "foreigners," as they call all Europeans and Americans, and the chestnut trade throve.

My neighbors across the aisle were two dainty ladies — one attired in blue linen, the other in silk and black brocaded tissue. Their purple-black hair was elaborately dressed, and ornamented with jeweled pins and pink artificial flowers. One was a "bound-foot" woman; the other had escaped the cruel disfigurement. The Manchurians, to which the imperial family belong, do not bind the feet, and the fashion set by the empress has been followed by many Chinese in Peking and its vicinity. These little ladies smiled, and spoke in their own unintelligible language, with an effort to be amiable and polite. They even crossed the aisle and made me understand that they would like to look out of the window which, on my side of the carriage, was next to the station. I gladly made place for them, and, when their curiosity was gratified, they went back to their own seat. The servant who had accompanied them took his leave, and they then proceeded to bargain with the chestnut vendor. There was very soon a dispute over something, for they became greatly excited, and one of them brandished her English umbrella with astonishing vigor. They poured forth a stream of shrill, voluble Chinese, without the slightest expression of ill-temper on their placid countenances.

"It is a good thing that you do not understand Chinese," said M———, "their language is dreadful."

Bad language from such dainty, picturesque creatures! I would as soon have charged a pair of birds with profanity. It was, however, another evidence, so far as I was concerned, of the bliss of ignorance. When the train finally started, we trundled along over the badly ballasted line at the rate of about twenty miles an hour. Nothing could have been more monotonous and dreary than the country through which we were passing. It stretched away to the horizon an unbroken plain, with a few stunted willows here and there, the scanty crops scorching and withering in the fields from the drought that had continued unbroken for three months. And there were graves, graves, graves — everywhere, mounds and hillocks by the wayside and in the fields — the whole melancholy land was one vast burial-ground. No wonder that the Chinese have such a dread of ghosts; and no wonder, either, that European engineers have had such difficulty in securing right of way for the lines that have been surveyed, when the universal worship of ancestry is borne in mind, and the desecration of graves is considered a crime for which there is no atonement. Many of the graves gave a

ALONG THE WALL OF PEKING.

pathetic evidence of the ineffectual struggle against sacrilegious encroachment; a low parapet of earth had been constructed around some of these mounds on the side next to the railway line, and on others loose stones had been placed. This had been done by the advice of the priests to counteract the evil influence of the railway.

The railway employes were all Chinese — the engineer and stoker, and the conductor who presently collected the tickets. All wore their native dress; for, in this respect, the Chinese is very unlike the Japanese. The engineer wore a cloth cap which was only a compromise, since his queue was neatly wound around it. At Tien-Tsin many of the passengers left us, among them the French lady with her Franco-Chinese family. We had another contest with determined coolies, but tore away from them and presently found ourselves in the train bound direct for the capital. It was a vast improvement over the line from Tong-ku, which was originally a little railway to the coal mines at Taiking. Here again engineer and stoker were Chinese; but there was a postal car in charge of an Englishman, which was furnished with wicker chairs and utilized as a smoking-car. The other carriages were very much like those used on Italian and German railways, with separate compartments opening into a corridor, and one large space at the end of the carriage fitted up somewhat like a Pullman drawing-room car. There was a buffet, supplied with a large table at which tea was served, and fruit, cakes and tea could be ordered. We had taken the wise precaution to procure a supply of sandwiches before leaving the steamer. They had been prepared by the Chinese steward — tiny bits an inch square, but none the less appetizing, though one was not more than a good mouthful.

The postal carriage, as this species of first-class carriage was called, was pronouncedly of English pattern, the seats upholstered in English tapestry, the curtains supplied with hangings of an approved British pattern, and the floor covered with an English carpet of crimson tapestry. Moreover, the window-sill was on a level with the chin of a man of medium height, and nothing could be seen unless one chose to stand.

Our engine had a bad name; it had killed five men within a fortnight, or rather, five men, walking leisurely across the track in front of the moving train, had lost their lives. The most recent victim had been killed

only the day before, and the mangled corpse lay where it had fallen; no one dared touch it until the authorities had inquired into the cause of the man's death, and this they might do within twenty-four hours or two weeks. The English had succeeded in building the hated railway but they could not force the procrastinating Chinese to hold an inquest or bury the dead until it suited their own convenience.

Along the route I looked out and saw a small half-naked boy standing on tip-toe with his hands tightly pressed over the eyes of a camel, that the frightened beast might not see the smoking engine. 'It was a meeting of the extremes of occidental and oriental locomotion; but it was the camel that trembled.

At noon we saw the remote outlines of the hills that half-encircle Peking. As we approached them more closely their volcanic origin became apparent, and, from a distance their slopes appeared to be quite brown and barren, destitute of grass or trees. In this peculiarity and in their sharp, irregular outlines they bore a striking resemblance to the mountainous regions of the Hawaiian islands. The land everywhere had been well cultivated. The farmers lived in small villages, their mud huts crowded together, either for protection or in accordance with the gregarious instincts of the people. Many of the residents of these villages walked three or four miles to their land. The crops were maize, broom-corn and millet, and as we approached the city vegetable gardens became numerous, cultivated with the success that usually repays the industrious Chinese gardener. Many of the beds devoted to the queer, elongated cabbages and plethoric egg-plants were ornamented with rows of pink and purple asters. The Chinese do not cultivate flowers, as the Japanese cultivate them, nearly every square foot of the land being devoted to grain or vegetables.

Presently a prolonged whistle announced that we were approaching our destination. We had had fleeting glimpses of the outer walls of the city for some time, appearing and disappearing through the trees, which were more numerous than they had been elsewhere between Tong-ku and the terminus of the line. There was a final battle over our bags and parcels, and I walked into the station

THE CHIEN-MEN.— ENTRANCE TO THE CHINESE CITY.

until M——— could arrange for the transfer of the trunks to the hotel, for which he hired a Peking cart. While he was thus occupied I waited in the station, standing guard over the other luggage, and soon found myself surrounded by a crowd of nearly a hundred men, women and children. They regarded me, not in an unfriendly way, but with round unwinking eyes, noting every article of my attire, from my bonnet to my dusty boots. An old crone — the only person who forcibly thrust herself into notice, held out one skinny hand for alms and offered a few sticks of incense with the other. She refused to be shaken off until a Chinese, passing through the building, spoke to her sharply, evidently commanding her to desist. She obeyed at once. M——— joining me, we walked on through the building to the tram-car, waiting beyond the entrance. It was like an ordinary English railway station, with separate waiting-rooms for "foreigners" and Chinese. The electric cars were quite new and of the latest pattern. Both the motorman and the conductor were Chinese in native dress. Their pride in being able to cope with the complicated European invention was very evident and quite amusing. At first the line was operated on principles of their own. There were three cars and, although a switch had been constructed, the three cars were run, one after the other, to the end of the line. There they all waited, to return at the proper time in the same order. The luckless passenger, if he missed his car through this peculiar arrangement, was forced to wait an hour until the three cars returned. After a while the motormen learned the use of the switch, to the relief of his foreign patrons; it made very little difference to the Chinese, who are never in a hurry, and who are seldom harassed by any of the trivial accidents and delays that are so trying to European patience.

As we were whirled rapidly toward the city gate we had another evidence of foreign innovation, and this was the spectacle of three or four well-dressed Chinese spinning along the dusty road on bicycles; one of them, to be sure, was riding a lady's wheel, but of this he was supremely unconscious, and it did not in the least interfere with his very un-oriental "scorching." One or two of their countrymen — our fellow-passengers in the tram-car — looked after the cyclists very admiringly through their enormous glasses.

Peking, as every reader knows, is a series of cities within cities, each enclosed with walls and entered through gates which are closed at ten o'clock at night. The first, or outer wall, around what is called the Chinese City, is about twenty-three miles in circumference; the next, surrounding the Tartar City, has a circumference of about fifteen miles, and beyond this are the Imperial City and, last of all, the Prohibited City. In the Imperial City are palaces of princes and high officials, while the imperial residence is within the Prohibited City to which few or no foreigners have access, except those belonging to legations, or who may come, on rare occasions, as special envoys from other nations. The imperial palaces may be recognized by their yellow roofs, while those of princes and officials are green; foreigners and common folk being content with gray — either the ancient tile or modern corrugated iron. At the terminus of the electric line we took jinrikishas — a mode of travel which is very comfortable over the good roads of Japan, but which, in Peking is a choice of evils — or rather a means of escaping the terrible cart. It has been introduced into Peking within the past few months, the city of nearly one million three hundred thousand inhabitants having now several macadamized streets.

From the entrance of the imperial palace there is a succession of gates in a straight line through the four walls, and these are never opened except for the emperor. Ordinary humanity makes use of others to the right and left. All are surmounted by beautiful towers. Within the Chinese City the first view is of a wide, grassless space, like a vast, dusty brickyard, with footpaths along the walls and crowds of people passing to and fro. Here and there are flocks of goats and sheep offered for sale, or herds of shaggy ponies and donkeys. Through the center of this space is a causeway paved with great blocks of stone between which are deep ruts that the sweating jinrikisha man shows much skill in avoiding. On either side, much below the level of the paved highway, are roads along which rumble a procession of creaking carts, the driver sitting upon the shaft. When the front curtain is raised one may see Chinese families taking what would be the daily airing elsewhere, but which in Peking seems to be the daily dust bath. Evidently they do not fear it, though they are clad in silk and satin, their black hair decorated with silver pins, and a profusion of artificial flowers. At one point there is a bridge over a slimy stream; this is called the "Beggars' Bridge," and it is thronged

by the class that have given it its name.

At the entrance of the Chinese City are two fine structures — the Temple of Heaven and the Temple of Agriculture. Once a year the emperor goes up to the Temple of Heaven to pray to the Maker of the universe — a solemn ceremonial which has never been witnessed by any but the highest officials of the court. The old temple, with its balconies of marble terraced one above the other, burned a year ago, an omen of terrible calamity, but with more than usual Chinese expedition, it had been rebuilt.

The Temple of Agriculture has been set apart for special petitions for rain, for favorable weather and abundant crops. Here,

HA-TO-MEN, OR GATE OF SUBLIME LEARNING.

too, the emperor was accustomed to offer special prayers, and it was within the grounds that surround it that he broke the soil with the plough, a ceremony of great solemnity performed at the vernal equinox.

On such occasions the streets along which the imperial procession passed were thickly covered with fresh, yellow earth, and enclosed on both sides, the entire distance, with screens of matting. By this means the imperial person was spared profanation by the common eye. As he was at the time of my visit in November last, a prisoner in the palace, and, no matter how powerful she may be, the function may not be delegated to the empress dowager, the prayers had to be either omitted or said by nobles assigned to this duty. Prayers for rain had been offered in the Temple of Agriculture, and no doubt the superstitious Chinese mind attributed their futility to the fact that it was a subordinate representative and not the unfortunate emperor himself, by whom the petitions were voiced.

The chief retail street is within the Chinese City, and here the shops that line the way, their entire fronts open to view, are surrounded with customers. Three-fourths of them are devoted to the sale of food — to sausages of more than questionable integrity, tripe, portions of animals not consumed by Americans or Europeans, cakes of flour covered with sesame seeds — two of which constitute a child's breakfast, shrimps and fritters of many varieties, frying in cauldrons of bubbling oil over little furnaces of brick that hold a handful of coal balls. These are coal dust mixed with earth, and molded into balls that weigh probably a pound each — a cheap and satisfactory sort of fuel. At the butchers' stalls were tethered poor patient sheep and goats that were to be slaughtered, a little later, where they stood. Through the hum of voices came the chink, chink, of the coppersmith working at his little forge, making and mending tea-kettles; other shops were devoted to the sale of fabrics, to crockery and utensils of various sorts. Near the gate was a mound of sweet potatoes.

"That is most of it 'squeeze,'" M——— remarked, by which he meant that the gate-keeper, true to the universal system that prevails everywhere in the empire, had exacted personal tribute from the farmers as they passed through. The mound represented no inconsiderable sum, for the gate-keeper disposed of it at retail and at a very satisfactory profit.

Presently we passed several of the foreign legations, then the jinrikisha halted in front of a low arched door over which was inscribed the name of the hotel. It seemed a haven of refuge, after the rough voyage, the changes from train to train and jinrikisha. It had grave faults, as we were destined to discover very shortly, but it, at least, promised food, rest and shelter, and with this we were content.

It may be charged that my title is misleading, and that in the varied journey from Shanghai to the capital the railway plays apparently but a secondary part. It is the one important means, however, to a now attainable end, the first consideration of which was to overcome Chinese prejudice and opposition. The completion of the short line from Tong-ku to Tien-Tsin, and from Tien-Tsin to Peking is a firm assurance that the journey will be made, eventually the entire distance overland, and upon good roads of either American or English construction. But, when this is accomplished, a good deal of history will have been made, and the future of China will have been forecast by powers far removed from her own borders.

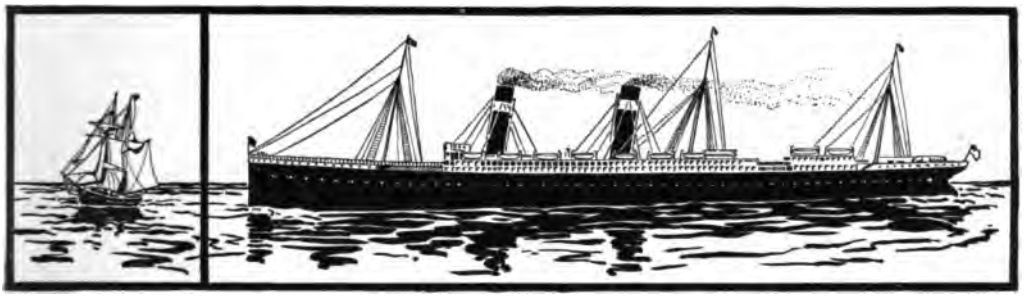
OUR NATION AND THE TRADE OF THE WORLD.

BY GEORGE B. WALDRON.

FOURTEENFOLD gain in a hundred years is our nation's record of foreign trade. In 1800 we were sending out and receiving an average of one hundred and sixty million dollars a year. Now our annual exports and imports aggregate two thousand two hundred and fifty millions. Enormous as this expansion is, our growth of population is more rapid. Then five and one-third million people had an average foreign trade of thirty dollars each. Now seventy-seven million trade but twenty-nine dollars each.

But how changed are the conditions! One hundred years ago we were a struggling nation, barren of manufactures, forced to call upon the old world to supply a large part of our very necessities. Today practically all our necessaries and most of our comforts and luxuries are of home production. The nations of the world vie with one another for our surplus products. In the hundred years our average wealth per inhabitant has nearly quadrupled and our aggregate wealth has multiplied fiftyfold. With our one hundred thousand millions of wealth, we stand today the richest nation on the face of the earth. Great Britain has but three-quarters our wealth, France three-fifths and Germany only one-half. Yet these are the richest nations of the old world. We rank first, too, in the value of our manufactures. Great Britain — a long second — produces less than half as much, Germany but a third, and France two-fifths as much. These three old countries together only slightly exceed us.

First rank in the foreign trade of the world is yet to be won. There Great Britain still stands supreme. The combined exports and imports of the world, according to the latest available figures, exceed nineteen thousand million dollars. Of this Great Britain has three thousand four hundred and ninety millions, or eighteen per cent. Next follows Germany with about twelve per cent. Our own share is less than ten per cent, and that of France eight per cent. Even that diminutive country, the Netherlands, with but one-fifteenth our population, falls little behind us, claiming seven per cent of the world's commerce. The facts as to world trade can best be shown perhaps by the table on the next page which, for comparative purposes, takes the figures of 1897 and 1898. First appear the summaries by continents and divisions and then in order of trade rank the world's leading nations. Since the imports of one country are the exports of another, the world total represents the values of goods twice reckoned. But for comparative purposes this duplication may be ignored.



1800, One Hundred and Sixty Millions.

1900, Two Thousand Two Hundred and Fifty Millions.

PLATE I. GROWTH IN FOREIGN TRADE IN ONE HUNDRED YEARS.

Some very striking facts appear from this summary. Europe, with approximately one-quarter of the world's population, has two-thirds of its foreign commerce. Asia, which contains more than half the people of the earth, does but one-thirteenth of the international trade. The foreign trade of Europe is far from being evenly distributed. The United Kingdom, Germany and France, which lead in volume, have together a population approximately equal to that of Russia, yet Russia's imports and exports are but a twelfth as much. The little kingdom of the Netherlands has more than twice the trade of Russia, though its population is exceeded twenty-fivefold.

Countries.	Population. (Millions.)	Imports. (Millions of dollars.)	Exports. (Millions of dollars.)	Total. (Millions of dollars.)	Percentage of total.	Per capita.
North America	102.1	979.1	1,675.0	2,654.1	13.7	$26.00
South America	35.5	322.2	402.1	724.3	3.7	29.40
Europe	397.8	7,481.9	5,495.9	12,977.8	66.9	32.62
Asia	839.5	753.8	729.3	1,483.1	7.7	1.77
Africa	146.1	395.3	345.8	741.1	3.8	5.07
Oceania	12.9	378.5	426.2	804.7	4.2	62.38
Total	1,533.9	10,310.8	9,074.3	19,385.1	100.0	$12.64
United Kingdom	39.8	2,353.0	1,136.9	3,489.9	18.0	87.94
Germany	52.3	1,359.9	1,002.7	2,362.6	12.2	45.17
United States	75.0	635.0	1,255.0	1,890.0	9.7	25.20
France	38.5	875.2	700.6	1,575.8	8.1	40.93
Netherlands	5.0	701.6	616.3	1,317.9	6.8	263.58
Belgium	6.6	408.9	357.4	766.3	4.0	116.11
British Australia	4.8	328.3	361.8	690.1	3.6	143.77
Austro-Hungary	43.5	337.3	347.4	684.7	3.5	15.74
Russia	129.2	280.0	363.1	643.1	3.3	4.98
Italy	31.5	283.4	244.6	528.0	2.7	16.76
British India and East Indies	287.2	179.8	259.8	439.6	2.3	1.53
Switzerland	2.9	211.2	144.7	355.9	1.8	122.73
Scandinavia	7.1	181.8	143.8	325.6	1.7	45.86
British North America	5.0	136.6	169.1	305.7	1.6	61.14

TABLE OF FOREIGN TRADE OF THE WORLD AND ITS LEADING COUNTRIES.

The Netherlands, indeed, lead the world in per capita trade, averaging two hundred and sixty-four dollars. With but five million people they stand fifth in commercial rank among the nations, and nearly equal the foreign trade of the entire continent of Asia. If our own nation traded as extensively in proportion to population, our commerce would equal the entire foreign trade of the world. British Australasia, including Australia, stands second with one hundred and forty-four dollars per capita; then come Switzerland with one hundred and twenty-three dollars and Belgium with one hundred and sixteen dollars. (Plate III.)

Measured in trade according to population Great Britain, which leads the world in volume, does three and a half times as much as we. When we learn to trade equally well, our foreign commerce will exceed seven thousand millions. And this makes no allowance for future increase in our population. In 1895 our exports and imports of merchandise were at the lowest point. In six years since then we have made a gain of fully one-third, and the figures are still piling up. But we are yet behind Germany in total trade, and that country exceeds us by two-thirds on the per capita basis. France also exceeds us by a half on the same basis.

In one respect our gains in foreign trade are noteworthy. Forty years ago our exports of goods of our own manufacture were valued at forty millions, or about one-eighth of our entire exports. Twenty years later exports of our domestic manufactures had increased to one hundred and three millions, still only an eighth of our total. Today our exports of manufactured goods approach three hundred and fifty millions of dollars, or about thirty per cent of all our exports. (Plate IV.) To state the facts in another way, our exports that represent the largest employment

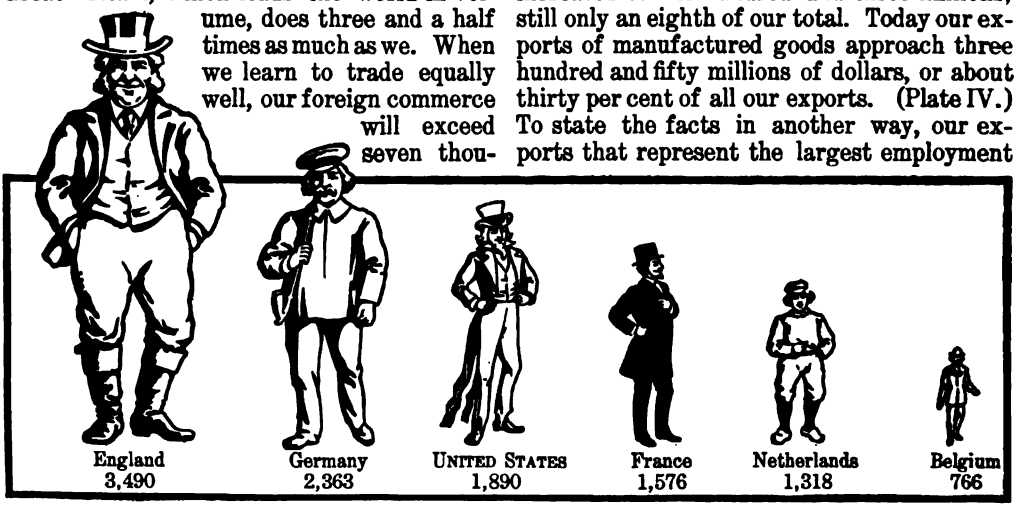


PLATE II. TOTAL FOREIGN TRADE OF LEADING COUNTRIES.
(Figures give millions of dollars.)

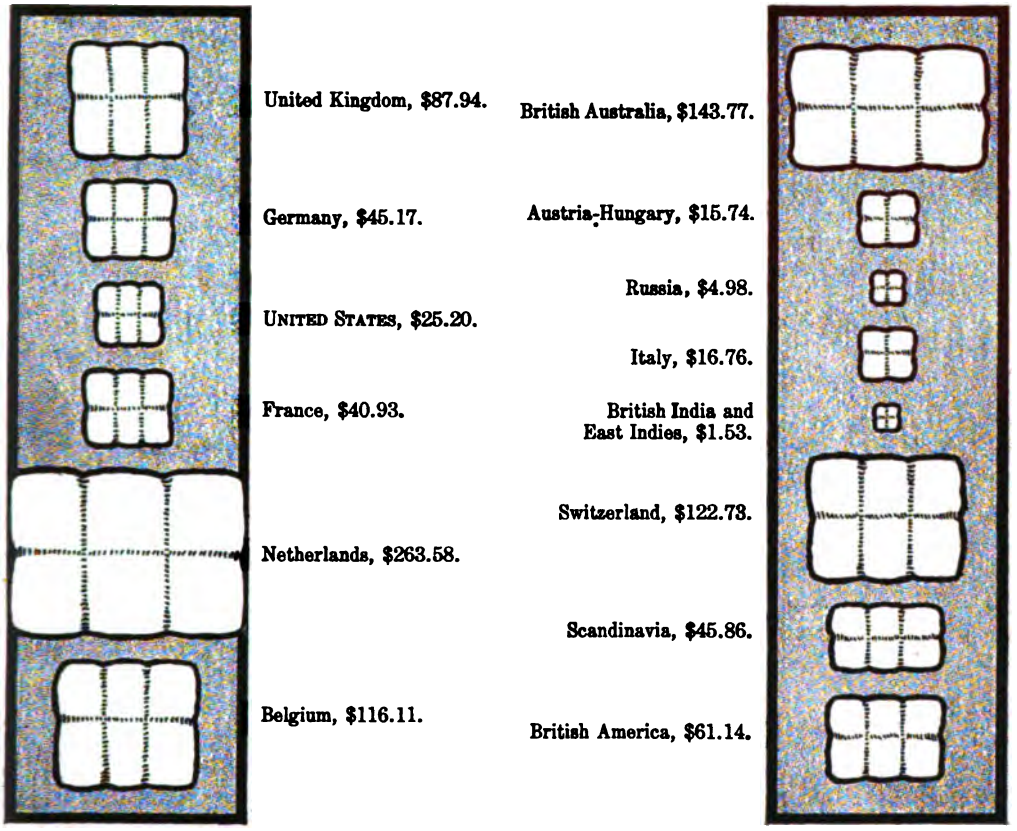


PLATE III. PER CAPITA TRADE.

of labor have increased nearly four times as fast as our population.

As in colonial days, Europe continues to be the principal field for our foreign commerce. Last year we received more goods from Europe than from all the rest of the world. And the like has been true, with rare exceptions, for many years. More than three-fourths of all our exports last year went to the European states, and in some recent years they have taken as high as eighty per cent.

Great Britain, of course, leads in this trade. Last year we imported from that country goods to the value of one hundred and eighteen millions, which was a third of all our European imports. Our exports to her reached five hundred and twelve millions, or about fifty-five per cent of the goods sent by us to Europe. The previous year we sent England five hundred and forty-one millions, the high water-mark of our exports to that country. We are taking eighty-five millions a year from Germany, and sending her one hundred and fifty-five millions. France sends us sixty millions and receives in return about an equal value. Last year we sent more goods to the Netherlands than to all South America and Asia. Whatever our gains in trade in the south and on the Pacific, we cannot afford to make them at the expense of our European trade. That is by far the most profitable part of our commerce.

Next to Europe, our most important commerce is with the countries of our own hemisphere. Last year our total imports from these countries aggregated one hundred and ninety-nine millions, or a little over half those from Europe. But of these imports about a sixth came from our neighbor on the north, and of the exports nearly a half went to the same people. South America sends us from eighty-six millions to one hundred and fifty millions a year, and takes about thirty-five millions in exchange. Fifty years ago we were taking from fifteen to twenty millions a year from South America. Twenty years ago the imports had reached fifty-four millions. The highest point was reached in 1892 when they sent us one hundred and fifty millions. Since that date there has been a rapid falling off to the eighty-six millions of last year. Our exports to South America during the same

fifty years have risen from eight millions to thirty-five millions.

To British North America we supply 60 per cent of its total imports for consumption. To Mexico, equally near, we send but 50 per cent. As the nations recede to the south the percentage diminishes. We supply only 37 per cent of the imports of Central America, 33 per cent of those of Columbia, 27 per cent to Venezuela, 25 per cent to British Guiana, 17 per cent to Dutch Guiana, from 10 to 13 per cent to Brazil, Chili, Ecuador, and Peru, and from 5 to 6 per cent to Uruguay, Argentina and French Guiana. The difficulties of distance and nationality increase rapidly.

Brazil, the leading country of South America both in area and population, buys more than twice as much from England as from us, and a quarter more from France.

PLATE IV. GROWTH OF UNITED STATES EXPORTS OF MANUFACTURES.

Germany supplies but a fraction less than ourselves, and is gaining on us rapidly. The countries of Uruguay and Peru take seven times as much from Great Britain as from us; Chili four times as much; Argentina takes three times as much; Ecuador twice as much, and even Colombia a half more. Germany sends four times as much to Chili as we do, twice as much to Peru, and a half more to Uruguay.

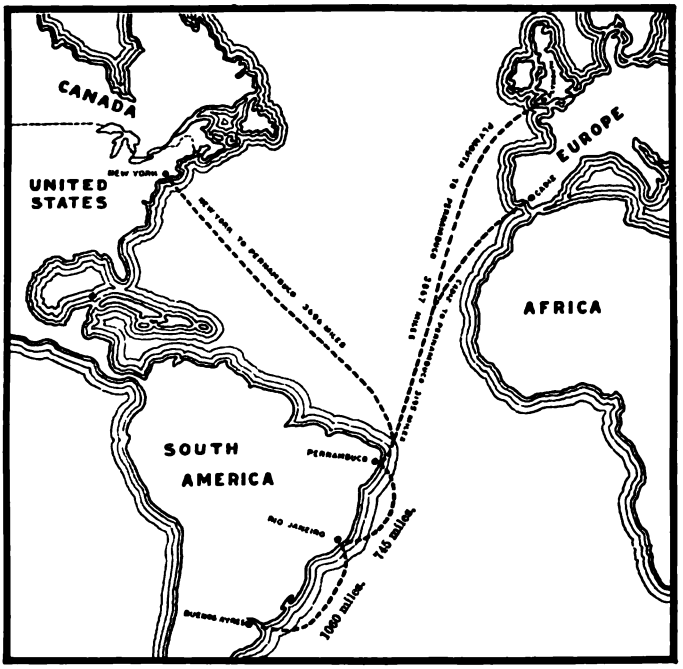
Of all the nearly fifteen hundred millions exports from the countries of North and South America, other than our own, we take 30 per cent. Mexico sends us 53 per cent, Dutch Guiana 50, Venezuela 47, British Guiana 42, Colombia 36, Chili 16, Ecuador 14, Uruguay 12 and Peru 8 per cent. Canada sends us 27 per cent of her exports.

We are fond of calling South America our own field, but the markets of Europe are practically as near Brazil and other countries to the south as are our own (map, page 503). Rio de Janeiro and Buenos Ayres are actually nearer to south European ports than to New York City. Add to this the fact that most of the carrying vessels are owned by European capital, and it is not strange that those countries get the lion's share of the South American trade.

Prior to the late war the islands of Cuba, Porto Rico and the Philippines, under Spanish ownership, had a consuming power of about ninety million dollars a year, while their exports averaged one hundred and twenty millions. Of the imports, Spain supplied forty millions and our own country twenty millions. Of their exports we took fully two-thirds. Cuba in her best years imported fifty millions, fully half of which was from Spain and only a third from the United States. She exported as high as eighty-three millions, of which only about a tenth went to Spain, while this country took fully four-fifths. Similar conditions of trade prevailed in Porto Rico. Of the sixteen million dollars imports, Spain supplied nearly a half and the United States but an eighth. Her sixteen millions of exports went, a third to Spain, and a quarter to this country.

The Philippines before the war were of small commercial importance to us. The consuming power of the islands was but ten millions a year, half of which was supplied by Spain. A fifth went from Great Britain. Our own share rarely exceeded one hundred and fifty thousand dollars. The islands sent out an average of twenty millions a year, of which a third went to Great Britain, a quarter to Spain, and a fifth to the United States.

Under American protection the trade conditions of these islands are, of course, radically changing. For the year ended June 30, 1899, we sent to Cuba and Porto Rico twenty-one million dollars value of goods, which was nearly equal to our best figures before the war, and double the figures of the war period. Exports of the United Kingdom to the two islands have fallen from fourteen millions in 1890, to less than three millions last year. The trade of Spain has practically dropped off altogether. During nine months ended March 31, 1900, we exported to Cuba and Porto Rico more than during the entire previous twelve months. Our exports to the Philippines for the same nine months were two millions, twenty times as much as before the Spanish war.



MAP OF COMPARATIVE TRADE DISTANCES TO SOUTH AMERICA.

Trade conditions in the Pacific are radically changing for this country. Twenty years ago Japan was importing twenty-five millions a year, of which the United Kingdom supplied fifty per cent and our own country but ten per cent. Today the imports of Japan reach one hundred and fifty millions, of which a quarter comes from Great Britain and a seventh from this country. Our exports to Japan have increased twentyfold in twenty years. Since 1894 the improvement has been extremely rapid. During the same period the export trade of Japan has increased from twenty-five million dollars to eighty millions, thirty per cent of which now comes to this country and only five per cent to Great Britain. We are taking about twenty-five millions a year, three-fifths of which is silk.

Twenty years ago China's imports averaged one hundred and fifteen millions a year, nine-tenths of which were supplied by the British empire. Today her imports are one hundred and fifty millions of which three-fourths are

1880. Two Millions.

1900, Fourteen Millions.

PLATE V. GROWTH OF UNITED STATES EXPORT TRADE TO CHINA

supplied by the British empire. Our share has risen from about two millions in 1880 to fourteen millions today. (Plate V.) While the British empire has scarcely increased its exports to China, ours have multiplied sevenfold. Japan sends nearly twice as much as we, and has been advancing with even greater rapidity. In 1880 China was sending out an average of ninety-five millions a year. Now she exports one hundred and fifteen millions. Then the British empire took five-eighths, now about one-half. Our imports from China have risen from ten millions a year in 1880 to twenty millions in 1900.

A survey of the broad field of foreign trade makes it clear that the fighting ground is the southern half of our hemisphere and the awakening empires of the Pacific. Three years ago the trade expansion of the United States seemed confined chiefly to this hemisphere. In the drama of world sovereignty playing on Chinese soil we were only spectators. But suddenly the scene changed. Hawaii and the Philippines fell to us, and now we hold a vantage ground that forces us also to become actors in that drama. A cable under the Pacific and a canal connecting the two oceans are necessary to protect our empire and to foster our trade. And to both of these are pledged the credit and support of a hundred thousand millions of wealth and nearly eighty million people.

Next our ships must do their share of the carrying trade of the world. Fifty years ago we led there. One war destroyed our prestige, another promises to make the needed arousing to restore our sea glory. Not simply a navy that shall insure ample protection the world over to every American citizen. That much we must have. But also mighty fleets of merchant vessels, twentyfold our present strength, to carry American goods under the American flag to the markets of the world.

TUSKEGEE NEGRO CONFERENCE.

BY MAX BENNETT THRASHER.

THERE are few persons in the United States today who have not heard of Tuskegee and Booker T. Washington. Nearly every one knows that Tuskegee is the name of a town in Alabama where there is a great school for colored young men and women, and that Booker T. Washington, the founder and principal of the school, is a colored man who was born a slave in Virginia. By his energy and perseverance he has not only built up a great educational institution, but by his ability and good judgment has come to be a recognized authority upon matters pertaining to his race. I once heard a colored preacher in a prayer with which he opened a great meeting in the opera house at Charleston, West Virginia, at which Booker Washington was to speak, thank the Lord "for having given the race a leader with such a consecrated character and *so much practical common sense.*"

Not every one, though, is familiar with the most unique and one of the most important features of Tuskegee Institute, the great negro conference which assembles there each year, to which come hundreds of negro men and women from all over the south. I have attended the last four sessions of these conferences, and although in the course of my newspaper work I have been present at a great many public gatherings, I think these Tuskegee meetings are the most remarkable of any I have ever seen. The men and women who come to the Tuskegee conference belong to what may be called the older generation. Many of them were slaves. Few of them, even now, can read and write. They are the fathers and mothers of the pupils at Tuskegee, Hampton, Snow Hill and similar schools. They see their children learning many things which were denied to them, and they ask, "Is there no chance for us?" The conference is Tuskegee's attempt to answer this cry. I heard a grizzled old country negro preacher say in a prayer at one of the conference sessions, "Oh Lord we want to thank Thee for this, our one day of schoolin' in the whole year."

Tuskegee is the county-seat of Macon county. It is in the southeastern part of the state of Alabama, forty miles from Montgomery and one hundred and forty from Atlanta. It is on the direct line of the Southern railroad from New York to New Orleans, and is easily accessible. In 1880 the legislature of Alabama appropriated two thousand dollars a year to establish a normal school for colored students at Tuskegee. By

the advice of General Armstrong, of Hampton, Booker T. Washington, a young colored graduate of Hampton Institute, was hired as the principal of the new school.

Mr. Washington found no conveniences provided for the school. On the 4th of July, 1881, he gathered thirty untaught pupils into an abandoned negro church, and began his work. One of the pupils was a man fifty years of age, the pastor of one of the Tuskegee negro churches. From that small beginning Mr. Washington has built up a great school where now each year a thousand pupils are in attendance, taught by a faculty of nearly one hundred persons. The school owns twenty-five hundred acres of land, six hundred of which are tilled by student labor. There are nearly fifty buildings on the school grounds, many of them substantial brick structures of three or four stories, and all but three erected by the students themselves as a part of their education. They even made the bricks of which the walls are built. In addition to a thorough English academic education thirty practical industries — including farming — are taught by actual work, work so thoroughly undertaken that in the cases of quite half the students they earn money enough to keep themselves at the school.

Nine years ago Mr. Washington, influenced by a desire to do something for the older people, established the negro conference. Recently I asked him how he happened to think to do this. He said:

"I think that any one who takes the trouble to investigate the matter will find that the uneducated black man in the south, especially the one living in the country districts, has more natural common sense than the uneducated ignorant man of almost any other race.

"I made up my mind that people who could see so clearly into their own condition, and could describe it so vividly as can the common farming class of colored people in the south, could be led to do a good deal towards their own betterment. This led me to call the first session of the Tuskegee negro conference, a movement through which I hoped to interest the older generation of colored people to the extent of putting them to work for their own elevation in some way which had not already been tried.

"At first I sent invitations to about seventy-five farmers, mechanics, school-teachers and ministers to come and spend a day at Tuskegee talking over their conditions and needs. I was careful to explain that I did not want any one with cut and dried speeches, because I have noticed that when a man spends a great deal of time on the rhetoric of an address he has often very little time for the thought. To my surprise there came to this first meeting four hundred men and women of all conditions. That was the way the conference began. That was nine years ago."

There are often two thousand or more delegates in attendance now. At first the sessions were held in a rough temporary building, because there was no one room at the school large enough to accommodate the audiences. Since the beautiful new institute church was completed the sessions are held in that. This building, which will seat twenty-four hundred persons, is a handsome structure of dark brick and granite. It is finished in beautiful native woods. The students did all the work, even to making the one million six hundred thousand bricks in the walls. One of the school's instructors drew the plans. The substantial and artistic pews were made in the school's wood-working shop after a pattern designed by one of the students. The electric-lighting and steam-heating appliances were put in by classes of young men learning those trades. It was in this church that President McKinley spoke when he visited Tuskegee.

There is no red tape at these conferences, and no time is lost in election of officers. The only officers are a committee of three who formulate a set of declarations which shall incorporate the spirit of the conference towards the subjects for discussion. Booker Washington presides, and keeps the meetings down to business. The men and women themselves are the speakers. Many make individual reports, but there are over two hundred and fifty local conferences scattered over the south, chiefly in the state of Alabama, which report to this central organization. The speakers report the condition of affairs in their own localities. They tell what has been done and what needs to be done. There is no glossing over of unpleasant facts. A spade is called a spade every time; but whenever there is cause for encouragement care is taken to bring this out also. At the last conference there was a very animated discussion as to whether negro women in the south were inclined to waste time loafing around the stores and court-house of the towns when they should be at home, and if so, the reasons for this. Some of the speakers claimed that the women were obliged to come to town with their husbands to see that the latter did not spend for rum and tobacco the proceeds of the little crop they brought to market. Some one retorted that some of the women dipped snuff and smoked. A colored brother poured oil on the waters on the feminine side of the house, where there had been angry eyes snapping under turbans and tightly twisted white head-cloths, by saying, "I tell what it is, brothers. If you furnish your wives good homes, and enough to eat and wear in them, they'll stay to home."

A man from Tallapoosa county said that when he began work for himself he was so poor his wife had to buy the marriage license. Now he has property worth five thousand dollars. A woman reported that she was a widow who had worked out as a cook for twenty years. In this time she had saved money enough so that she now had a comfortable home of her own, and capital enough so that she "farmed" three men each year. This meant that she furnished them money in the spring to rent land, buy fertilizers, supplies, and food for their families until the crop was harvested in the fall, taking a mortgage on the crop. This is the method in common use by the great number of small farmers of both races in the south who do not own their land. In reply to questions this woman said that she received fifteen per cent for the money invested. A discussion which followed showed that this was not a high rate at all, since many present were paying as high as twenty-five per cent. As a general thing it is safe to depend on the truth of the reports, because if they are not correctly made the person has only too good reason to fear that some one of his neighbors will rise and say, "Dat ain't so," and then go on and prove it. The women are just as interested listeners as the men, and quite as entertaining speakers. In many localities the women have formed associations the members of which pledge themselves not to wear any mortgaged clothing or eat any mortgaged food, in this way helping their husbands to get out of debt and to begin owning land.

Unless one has attended several successive sessions of these conferences, as I have done, he cannot begin to understand how much cause for encouragement there is — how much improvement there has been. Out of the mass of strangely dressed, often untidy individuals, most of whom reported poverty and suffering, ignorance and discouragement, more or less incoherently — usually more — there is being evolved an earnest company of neatly clothed, respectable and self-respecting men and women who have a definite idea of what they want and how to obtain it. More and more men each year are being able to report that they are clear of debt and beginning to own land. The number — once to be counted on the fingers of one hand — of men who own more than one hundred acres of land may now be counted by dozens. J. C. Leftwich, a colored man of Montgomery county, who was of the most earnest speakers at the conference of 1900, owns over a thousand acres of land, on which he is building a negro town. He has even had a negro appointed as postmaster. The conference urges, first of all, that the colored people own land, since only in that way can they escape the evils of the mortgage system, the great drawback to the success of the small farmer in the south. Each year homes are being improved, and the school year lengthened.

One of the most successful local adjuncts to the conference is the "hog union." Most of the negro farmers in the south, if they raise any hogs at all, let them run wild in the woods to hunt their own feed. As a result they are thin as a paper-knife, and wild enough to need shooting when they are wanted. The conference teaches how much better it is to keep hogs shut up in a pen of rails and have the children gather acorns on which to feed them. A great many settlements have "hog unions." To join one of these a man must own at least one hog which he keeps shut up and fed, and then fattens and kills for home use. One great trouble with the farmers is that they will plant only cotton and then buy bacon and meal at ruinous prices. The conference argues against this. As one delegate put it: "Don't put all your ground into cotton. Raise your own vittles. That will help kill off the mortgage bug. Raise your own corn and bacon and 'taters."

The practical nature of the topics discussed may be seen from the following circular, a copy of which, printed in the school's printing-office, was given to each man and woman on entering the building:

THINGS TO REMEMBER AND PRACTICE DURING THE YEAR.

1. Do not stand still and complain, but go forward — mere fault-finders accomplish little.
2. If you have an immoral minister or teacher, get rid of him.
3. It is wrong to keep your family in a house with but one room; have at least two rooms — three are better.
4. Do not plant too much cotton, but more corn, peas, sugar cane, sweet-potatoes, etc.; raise hogs, cows, chickens, etc.
5. Do not mortgage your crop: if you have done so, go in debt just as little as possible.
6. Pay off the old debt as soon as possible, and do not make another one.
7. Keep out of law-suits. Do not lie around town on Saturdays.
8. Don't waste money on excursions, whiskey, cheap jewelry and other things that can be done without.
9. Own a home just as soon as possible. Begin buying one this year.
10. A three-months school amounts to but little; extend the term to at least six months, by each one taxing himself.

11. See that you treat your wife better than you did last year.
12. Do not be deceived by emigrant agents.
13. Give the lessons learned in these conferences to your neighbor.

The last sentence gives the keynote of the conferences. They serve to carry out to thousands who cannot attend them the teachings of Tuskegee. Mr. Washington said at the last session:

"We have come together to compare notes. Before the war only three could come together without the presence of a white man. Now we can have all the benefit which we can get from each other. We can get encouragement and inspiration, but the conference will not be much to us except as we get something which we can carry back to our homes. What are you going to carry back home is the question I want to ask each one of you."

I think the most impressive testimony which I heard was that of Eli Jackson, a stalwart colored man who said: "I own over a hundred acres of land which I have paid for after hard struggles. Now when I walk out of my home and over my plantation as far up as I can look is mine and as far down as I can dig is mine. Even the birds that fly over me are mine, and I intend that this land shall be mine as long as I live."

THE TEST.

Would you be a great artist? Pause, and think:—
From your own eye's light can you paint a pink,
Or rose, and make it vital with the breath
You draw? Or, from the pulsing of your soul,
Can you indite a verse whose kingly whole
Shall have a meaning, lo! to outlive death?

Or, can you with a keen-edged blade, dipped in
Your own life's story, carve a statue fair,
Breathing with joy and grief, and beauty rare,—
A work of wonderment, such as shall win,
As time rolls on, the wide world's loud acclaim,
And bring you — while you hear — immortal fame?

Or, from your heartstrings, yea, your very own,
Say, can you make a lyre, splendid and grand,
And sweep it so that a most wondrous tone
Shall speak from out its mystic portals, and
All men shall listen, yea, in smiles and tears,
Unto your music down through all the years?

If so, be a great artist, with an aim
Devoid of striving for mere gain, or fame.
And work with might to pay the wondrous price.
Yea, with fond reverence do your highest, best,
And leave to God — while you toil on — the rest,
Counting naught, naught too great for sacrifice.

— George Newell Lovejoy

OUT OF MUHLQUEEN'S ALLEY.

BY AGNES LOUISE PROVOST.

DOWN in the narrow alley there was the noise of quarreling children, the heavy voices of men in various stages of humor, the sharp gossiping of women, and foul words sprinkled in all with hideous frequency. The hot air reeked with odors of decaying vegetables and unbathed humanity, but Muhlqueen's Alley was used to noises and smells, and would undoubtedly have missed them. The ugly fire escapes crawled like angular snakes up the dingy walls, and were hung throughout their length with a motley collection of rags, the platforms serving as refrigerators, garbage heaps and conservatories. Many of the windows behind them framed inquisitively protruding heads, staring idly into the hive below. This was the Alley's Sunday afternoon.

In one window two heads appeared close together, one a mop of bronze hair whose kinky curls straggled into shining eyes and half concealed the bloom of a little cheek bearing more than one of the hall-marks of the Alley. The other face had been scrubbed with commendable vigor, if not with skill. It was bright and shrewd and homely, and alert with interest in some absorbing topic.

"I've had this job a month, Mamie, and the boss says in another, if I behave, I c'n have a raise. He says I oughter go to night school and learn things. Maybe if I do he'll let me learn to be an arch-i-tec' like him. I ain't goin' to be no office boy all my life, I ain't."

"You'll be rich, won't you?" suggested Mamie confidently, lifting her pretty baby face to his as he squared his shoulders with an important swagger.

"You bet I will. I'll run fer guv'nor, too. I'm goin' to have big offices like the boss, and lots of clerks to do all my drawin' an' things fer me, an' I'll make big money. The boss heard me sayin' that the other day, an' he laughed an' said I'd have to study like a terror, an' he hoped I wouldn't cut him out. He's kinder fun when he ain't too busy. Say, Mamie, you oughter see the carriage he's got! He's one of the nobs, you bet!"

"Like our landlord?" queried Mamie doubtfully, racking her bit of a brain for a sufficiently awesome comparison. The boy hesitated, and frowned.

"Naw," he said finally. "He ain't a nob, Mamie. He's just rich."

Already his young philosophy had digested this class distinction. He looked down at Mamie with an air of contented proprietorship.

"Soon's I make a pile of money we're goin' to be married, ain't we?"

"M'm," she assented sweetly, too young to be embarrassed by personalities, and edged a trifle closer to her lordly protector. "'N'en we'll go 'way, 'way off from here, won't we, Davy?"

"You bet we will. Say, the boss's wife an' kid came to the office the other day. You're heaps prettier than the kid, Mamie, but her face was so awful clean. Lemme wash yours."

It is venturing on a delicate subject to suggest washing a lady's face, but Mamie assented dubiously, and the critical Davy was not quibbling over niceties of etiquette. With a tin pan of water and a doubtful rag fished from chaos, the embryo architect and future governor proceeded to scrub the pretty face with a well-meant energy that caused his sweetheart of six to wince visibly, although she shut her mouth with Spartan fortitude until the objectionable hall-marks were all removed and the proper polish put on.

"There's Mom," whispered Mamie apprehensively, drawing closer to the boy, and he put a protecting arm over her shoulder.

"She shan't hurt you. But I guess she's pretty straight this time."

A big, florid woman with very black eyes entered the room and glanced impatiently at the boy and girl standing there staring at her with childhood's judicial solemnity. A man whom Davy had never seen pushed in after her, and as he saw Mamie's rose-leaf face glowing behind the bronze curls after the painstaking ablutions he laughed, and pinched her cheek several times. As she shrank back against him Davy clenched his free hand and scowled a threatening resentment at the familiarity.

"That's a beauty, Mame," the stranger said lightly, snapping his fingers under the future governor's nose.

"You let 'er alone!" growled Davy fiercely, and drew her with him as he stalked wrathfully out of the room.

* * * * * *

It was Thursday afternoon, but it was the third time that week that David Johnstone had slipped away from his office to walk past the new hospital. It was just finished, on the latest and most hygienic plan, and was ready for nurses and patients. It was not a large building, but it was a little gem — his first contract in his own name — the whim of a wealthy man who chose to put his philanthropy into this fine setting.

He felt a bit foolish, to be sure, mooning around the place like that, but then — it was his first, you know, an exceptional chance for a man of his age, and he had worked so hard to attain his present height.

It was the bitterest of March days and growing more raw as the twilight came on, but he slackened his brisk walk to a stroll as he came near the new hospital, and let his eyes gloat over the costly simplicity of every perfect detail. And it was his work, well done.

Some one else was looking at it also, apparently as oblivious to the cold as he, a woman in carelessly draggled skirts and a straw hat which was a wilted heap of finery. Johnstone noticed that she wore only a thin summer jacket, open at the front and sadly faded. He was none too warm in his thick suit and heavy overcoat, soft and fine and well fitting. He could not see her face, but the wave of her brown hair rather reminded him of some one else. It was his first impulse to tell her to buy a thicker coat, but the hand that went down into his pocket came out again shamefacedly, for he was an odd fellow, this self-made man. He had queer notions about the true democracy and the equality of God's human creatures, and it seemed to him a brutal thing to thrust cold money into the faces of the unfortunate, and trust that poverty and degradation have left them no feelings to writhe under the careless alms. And so an opportunity passed.

The curls clustering around this forlorn head set him to thinking of Mamie, as he mounted the stone steps. He had not seen her in ten years, nor heard from her in five. She had been a pretty thing of fourteen when she left the city, and they had then considered it only a matter of two years before they should marry. Davy was a clerk in "the boss's" office, studying desperately. He had even persuaded Mame the elder to let Mamie go to night school with him, that she might learn to read and write and speak correctly, as other people did, and to do things generally in a manner different from Muhlqueen's Alley, which looked upon such "airs" with a withering scorn.

It was Mame, he knew, who had taken her away and kept her, for Mame did not like him. He had seen Mamie one Sunday afternoon, and the next Friday had received a hasty note from her saying that they had gone, she knew not where nor for how long. He could remember how pretty she had looked that Sunday in the smart suit he had scrimped and saved to buy, since Mame bought nothing except for herself. It was a trifle too smart, perhaps, as he vaguely realized with the struggling perception of social distinctions which had previously taught him the difference between "the nobs" and such as Mamie's landlord, and had made him want Mamie to appear like a lady, like "the boss's" wife and little girl, but it was elegance unlimited for Muhlqueen's Alley.

For five years he had received carefully written letters; but the intervals between these had gradually lengthened, and then the messages had stopped. They came from different cities, some from places in the west that he did not like; but she would not allow him to write to her, nor would she give any address, since Mame the elder would find it out, and that meant trouble. Twice he had tried to find her in the city from which her latest letters had been mailed, but no one had either heard of her or known her name. In this way she had passed out of his life and become a memory.

It was a dismal way for their childish romance to end, after they had kept it up so diligently. He had found little time to think of womankind in his hard upward fight; and those he most appreciated, in odd contrast to his equality theory, were the high-bred, well-poised women, mentally and socially, with whose husbands and fathers he had occasional business, but deep in his heart there was a warm place for the memory of that kinky bronze head which had nestled so confidingly up to his. He always thought of her as the child, from six to fourteen. It seemed rather ridiculous that she should grow up.

"I think there is a probable patient for you out there, unless she gets a warmer coat soon," he said to the young doctor in charge as he went in with a half-sheepish excuse for an errand which was perfectly understood. "It's beastly cold, the kind of a wind that goes clear through you, and there's a woman

outside in a foolish little jacket not fit for September. Can't you folks give her a warm dinner?"

Johnstone liked Dr. Graham. They had both fought with poverty, the one with an education, the other without; and Johnstone had pulled a score of wires to get Graham this comfortable position.

"Humph, must be the same one," answered the young doctor cheerfully, taking a peep out from behind the pretty curtains of his private office. "She's been hanging around here these two days pretty nearly as much as the architect — mentioning no names. We are all horribly new, you know, just getting in this week, and we're easy marks, so the matron went out the very first night and invited her in, but she wouldn't come."

Johnstone overlooked the latter part of his remarks in resenting the first.

"If I had company, I wouldn't be personal," he laughed shamefacedly, and Graham patted his shoulder with a friendly hand.

"Never mind, Davy. If I'd just hatched out my first chicken, I'd be clucking around it, too."

When Johnstone left the cheery warmth of Graham's office and went out into the chilling dusk, he noticed the same woman slipping away from the shelter of the wall. The blaze of light from the open door shone full across her face, and Johnstone drew in his breath quickly. It was a pretty face, but faded and lined as it should not have been, and the carelessly combed hair strayed in kinky bronze curls over her temples. The doors closed and left only the dusk of the intermittent gleam of street lights, and he quickened his steps to overtake her as she hurried ahead. It was only a venture, to be sure.

"Mamie!"

She hesitated, and turned around.

"I didn't think you'd know me," she explained, laughing nervously and shivering as she drew her thin jacket closer with her hands in its trifling pockets.

"I didn't, at first. But, Mamie, this won't do! You'll freeze in that coat, child."

"Oh bother the coat, I didn't come here for help!" she retorted with the quick resentfulness of one who needs it sorely. "I ain't been back in New York long, or I could 've had work. Mame's dead, you know, and I came back east. I heard you was doin' well and had built this place, so I slipped up to see what it looked like. I shan't stay here long, I guess. I don't like it any more."

They stood there awkwardly, remembering what had been and what was, and the ugly gap between. He thought of Graham's words. She had been hovering around in the cold, looking at the place he had built. He was not vain, but he could see with what pride she had traced his upward course, so divergent from her own. It was pitiful, miserable.

Still her words jarred on him. Only yesterday he had met the young daughter of "the boss" of former days, and the pretty grace of her speech came to him in wonderful contrast to this. Sometimes his own grammar played him a scurvy trick, but he was quick to improve and to pick up new ideas.

"I wouldn't have had it this way for anything, Mamie," he said anxiously. "I tried to find you, but I couldn't, and you always said you were well and comfortable. I've done pretty well, though there's plenty of work ahead yet, but I'm not the cad to turn my back on old friends in trouble. I wanted to help you. You knew that."

"Yes, I knew it," she admitted sharply. "I wrote for a while, because it seemed nice to keep it up. But I could see how things would turn out, and if I couldn't, Mame kept tellin' me that you were gettin' on and seein' nice things and people, and you'd be ashamed enough of me when you saw me again. And you are."

"Mamie!" he expostulated.

"Oh you needn't let it bother you. I guess I knew I wasn't your kind any more. You've been goin' up, and I've been slippin' down, and if I did try to climb up any I always had somebody to pull me down again. Mame ain't very fine company, and the kind of folks we knew — they'd make you shiver now."

He did shiver, unconsciously. He was thinking of the chasm between them, and that this careless-mannered, faded girl of twenty-four had been, up to a few years back, his promised wife. For that matter, had it ever been broken off? He shrank from the idea with an involuntary frown, and stared hopelessly into the street.

What could he do? She must be helped, and yet, obviously, she wouldn't be helped, at least by him. He had odd ideas of duty, this pushing, progressive, hard-thinking, hard-working man, and just now they were giving him a desperate fight. What ought he to do? She was utterly alone and forlorn, and he was doubtless the only reliable friend she had. But could any one expect

him to spoil the rest of his life for a boy's foolishness? One by one, his fair castles dropped into the dust.

"Mamie," he began slowly, "I have never made many promises since I've been out in the world, but I've always kept them. You think that because I have had a chance to get above Muhlqueen's Alley, and your chances haven't been so good, I'd turn around and forget you and all the plans we made, but it isn't so. I've always remembered. I ought to have searched for you more and taken you away from Mame entirely, so it's a good bit my fault. I was selfish, and I wanted to do too much first. If I hadn't wanted you to wait so long, things wouldn't have been like this."

The set resolution of his tone would have been laughable, had it not been tragic, but as he spoke a wave of remorseful pity swept over him, and he laid his hand gently on the thinly-clad arm. After all, this was Mamie. The girl's eyes widened and softened, and then blazed as she nervously twitched her arm away. "Do you think I'd marry you?" she flashed out scornfully. "You've got some queer notion that you're bound to marry me now, and you're whippin' yourself up to it. Then you'd be ashamed of me all your life, and I'd be miserable. I don't want any of your charity! I guess I know I'm not your kind. You couldn't marry me now, Dave Johnstone, with all your friends! You know what the Muhlqueen Alley girls are. Do you want one of 'em for a wife?"

Yes, he knew, but he had not realized except in a vaguely impersonal way, and he winced at the brutal frankness of her speech. Still he put out a quick hand to detain her as she turned away, but she shook her head.

"Oh, no; it wouldn't do. It wouldn't do at all. You'll see it tomorrow. Good-bye, Davy."

She slipped away like a swift shadow, and left him there. Something cold and wet splashed on his cheek. It was raining.

* * * * * *

A week later, Johnstone lunched with his former employer and the unoccupied philanthropist for whom he had planned this dainty temple for the sick. These little steps in his upward career came more frequently now, and he valued them as evidences of what he had done. "The boss" liked his progressive ex-office boy, and only the day before, meeting him on the street, had carried him home with him, willy nilly, to dine, and to discuss a certain important transaction which they might work together. Johnstone liked it; it was a friendly household. And because she had said she liked them, he had spent half an hour at a florist's that morning, ordering great fluffy chrysanthemums for a young woman who was charmingly cordial to her father's protégé.

But even over the shaggy chrysanthemums, Johnstone thought of other things, nor was he in the humor for lunching with these two. He was preoccupied, for the memory of that wretched figure vanishing into the darkness was still with him, and made him uneasy. He had hesitated to make a systematic search for her, remembering her bitter resentment, but now he had resolved to find her and do something for her, in spite of opposition. Do what? He did not know.

Afterward the three men went down to the new hospital, and Dr. Graham showed them through with enthusiastic explanations and comments.

"We have sixty patients here now, most of them doing splendidly, and the general economy of the place is going like machinery. It is a little unfortunate, though, that our very first patient should be beyond hope."

He lowered his voice as he guided them down a wide corridor.

"She's in that room, poor soul, and she can't live the night out. It is pneumonia. They brought her here last Friday, after that bitter, rainy night. Found her lying unconscious in a corner of some horrible alley, Muhlqueen's, I think they called it, and she was soaked to the skin. We have tried to make her comfortable, but there wasn't the slightest hope of recovery. It's an old story — hard living, exposure, scant nutrition. It is ghastly, isn't it, to realize these things? Oh, you know, Johnstone, she's the woman you saw hanging around here a week ago. It happened that night."

The doctor paused awkwardly, for Johnstone was staring at him with honest horror growing in his eyes.

"You must let me go in there," he said quickly. "I know that girl, gentlemen. Years ago I was to have married her. I've known her all my life, and I might have prevented this."

They let him in, wondering, and Graham beckoned the nurse out. It was no one's business what his friend had to say to this unhappy patient.

As the door closed behind him Johnstone stepped softly over to the bed, sick at heart. Yes, there were the pretty kinky curls, scattered loosely over the pillow, but how frightful

she looked! Her cheeks were hollow and corpse-like, her closed eyes were sunken with the approach of death, and her breath came in painful gasps.

She opened her eyes as he bent pitifully over her and stroked the bronze hair.

"Oh, it's Davy," she whispered hoarsely, and he patted her cheek as he had done when they parted years ago, when she was fourteen and he but three years older.

"Yes, it's Davy. I've just found you here, Mamie, but I've come to stay now."

The few words she had spoken had started her to coughing, and she caught her breath and struggled, clutching futilely at the air in an effort to sit up. The nurse put her head in anxiously at the door, and saw Johnstone carefully put his arm under the thin shoulders and raise her until she rested on his own. The door closed again, very softly, and the racking cough was finished on Johnstone's strong shoulder, leaving the girl panting and weak. Something gurgled in her throat, and Johnstone whipped out his handkerchief in alarm as a thin red stream crept out between her parted lips. She looked up as he wiped it away, and smiled at him.

"When you've made a heap of money, Davy,— we'll — be married, won't we? But we won't — let Mame — know where we live."

Her mind had slipped back ten years, and lost that miserable interval. He shivered as he looked pitifully down at her.

"We won't wait for the money, dear. We'll be married right away. And Mame shan't know. She shan't hurt you, honey."

"I'm afraid — of —Mame," she whispered back, smiling weakly. "By and — by,— we'll be married. I'll — wait for you,— Davy."

So lying on his shoulder, she slipped gently away and passed into the eternal silence.

A little farther uptown, a girl with fair and gracious face, whom the hand of the world had never touched save with the gentlest courtesy, was smiling softly to herself as she arranged the flowers he had sent her. But he knelt by the bedside, until the quiet dusk.

A CHAUTAUQUAN OF LONG AGO.

BY MARY H. FIELD.

IT was about one hundred and thirty years ago in a little farmhouse in Connecticut that she was born. Her parents were plain farmer folk living in the simple, primitive fashion of that early day. The nearest village was a small cluster of houses where two roads crossed, and although it had a name of its own, it was always spoken of as "The Corners." Here were the meeting-house, the schoolhouse, store, tavern, blacksmith shop, and a few dwellings; the meeting-house, standing upon a hill seemingly for the purpose of catching every freezing blast that blew during the long cold winter Sunday services, but possibly, in still earlier times, to enable the churchgoers to keep a sharp watch over the surrounding country for the ever-lurking savage foe.

The little newcomer, who was born into an already well-filled house, was taken as a matter of course and without any unnecessary enthusiasm. The old red cradle was brought down from the loft, and she was properly tucked up in it and given, after a little discussion, the good old scriptural name of Hannah. The little brothers and sisters made room for her good-naturedly, as she in turn made room for the next new claimant. Only the needful attention was given to little Hannah, but all who glanced at her saw that she was "a goodly child," with fair complexion, large dark eyes, a broad, full forehead, and abundant dark brown hair.

It was a kindly, comfortable household, devout, patriotic and respected. Their fare and clothing would doubtless seem wretchedly poor and plain to modern eyes, and their home with its carpetless floors and rude furnishings would nowadays be thought the merest hovel. But the rye bread was sweet and wholesome, the home-raised beef and pork and vegetables good and abundant. All were hardworking, healthy and hungry. The father and sons carried on the little, hilly, stony farm; the mother and daughters spun and wove and knitted and sewed. Every boy had his "chores," every girl her daily "stent." In the winter the children went to school at 'The Corners," trudging through sleet and snow in their stout cow-hide shoes and rough, warm home-made clothes; and

there all learned to read and spell and write. The boys were taught to cipher, but it was thought that this accomplishment was of no use for girls. Many a good game of snow-ball they had. Many a winter palace they made in the mighty snow-drifts. Many a good slide they had down the long hill on their home-made sleds. Sturdy little Yankees they were, and little Hannah was one of the sturdiest and most valiant of them all. Strange to say, too, although she was shut out from the schoolmaster's class in "sums" she took it all in, and could add and subtract, multiply and divide with the smartest of her brothers. She was born with that immortal thirst for knowledge which is as sure of being "filled" as is the spiritual yearning for righteousness. Their school-books consisted of the New England Primer, the Catechism, a spelling-book and the Bible. These, except the Bible, Hannah soon committed to memory, and could recite them verbatim in her old age, — questions and answers, long rows of disconnected words, quaint fables and proverbs, dolorous verses and sage "morals" — the whole contents of these famous text-books. The Bible, too, was learned with a completeness that was simply wonderful.

At the time of the Revolutionary war the father of this household, like every good citizen, went into the army and became one of those "embattled farmers" of whom Emerson has sung. The eldest brother, Godfrey, could also handle a gun, though he was but sixteen, and kept by his father's side till he laid down his young life, a victim to "camp fever." It was years before the father could be much at home and his absence meant hardship of every sort to the family. The mother and younger children redoubled their labors, and amid this toil and privation little Hannah grew into young womanhood. There were but three books beside the Bible carefully preserved in the old cherry desk of this humble home: Bunyan's "Pilgrim's Progress," Fox's "Book of Martyrs," and Watts's Poems. These Hannah read and reread till they too became an enduring heritage. In Watts's poems were not only his immortal hymns but a certain long poem called "The Indian Philosopher." This had a special fascination for the young girl, as it was a romantic paraphrase of the Hindoo idea that matches are made in heaven while yet the embryo beings have not appeared upon earth, and that souls are launched earthward in pairs, with the unhappy result of frequently getting lost on the way and never being reunited. Of course this enchanting bit of verse was laid away with special care in Hannah's plastic memory, to be brought forth for the benefit of delighted audiences around a western fireside half a century later.

In the little meeting-house on the hilltop there was an intermission of an hour between the Sunday services, when occasionally other things than the sermon were discussed. Here one Sunday Hannah was told of a book — a "big, bound" book — owned by a neighbor only ten miles or so away. It was a "thick book like a Bible with no end of delightful reading in it." Oh, ravishing description! Hannah could scarcely sleep that night, and early in the morning she rose and hurried through her "chores." Then she laid her scheme before her mother and won a reluctant consent. It was a plan to walk the whole long distance and borrow the coveted book!

One can see the pretty girl setting forth "in the happy morning of life and May," tripping lightly along in her home-spun gown of checked blue and white linen, "petticoat and short-gown" in fashion; home-plaited straw hat, and snowy home-knit stockings. She takes short cuts through meadows and across fields, with eye and ear alert to all the sweet sights and sounds of the spring morning, and doubtless is crooning to herself lines from "The Indian Philosopher" and the hymns she loved so well. She trudges on more soberly, still with a rapt and happy look as the day grows warmer; by and by she finds the house and the book — it is Addison's "Spectator," and its loan is cheerfully granted. She may not stay long for rest and the hospitable refreshment which is pressed upon her — her own frugal lunch was eaten by a brookside two hours before.

Oh, the happy home-going! The young heart forgot all weariness, for every now and then was there not a peep into the wrappings to see the soft leather cover of the blessed volume? And once in a shady place she leaned against a tree and took a taste of its sweets. She did not dare to sit down lest she should forget and night might overtake her far from home. As it was, the long twilight had almost vanished when her sisters who had come to meet her saw her afar off holding her trophy high in the air as she caught sight of them, while her joyful, "I've got it! I've got it!" rang out triumphantly.

For weeks every leisure moment was given to the new treasure. She set it up on her wheel when spinning and sipped it like honey;

propped it open on a shelf in the "spring-house" while she churned, and during the hours devoted to knitting held it in her lap and fairly devoured the pages.

There were words in it she had never heard and could not pronounce. Many of the subjects she was profoundly ignorant of, but she had a lively imagination and, Yankee-like, where she did not know she could guess.

Long, long afterwards to her children's children she used to recite the "Vision of Mirza," and the charming description of Sir Roger de Coverley, with many other of the essays which have made Addison immortal.

A few more such books, during her youth, fell in her way, notably Milton's "Paradise Lost," Young's "Night Thoughts," and Thompson's "Seasons," but they were few and far between. This very dearth, however, gave her opportunity to make these classics all her own. Later, Shakespeare was hers.

And now the common lot befell her. An elder sister had married and moved to the wilds of eastern New York. The younger sister went to visit her and soon became engaged to a neighboring farmer. They were married and the young people set up housekeeping about 1790. As usual they began with nothing and worked their way together — a good old way. As the farm was cleared, cows and sheep multiplied and work increased. Within doors spinning and weaving and butter-making went on as in the New England home. Little children came, too, as in that home, and there was no end to the mother's cares and anxieties, but she was of vigorous and dauntless heart and brain. No matter how duties piled up before her, still her dark eye brightened and her heart warmed at sight of print, and she found a chance, or made one, to read all that fell in her way. Fancy her delight over "Thaddeus of Warsaw" and the "Scottish Chiefs." Not an incident of these fine old stories was ever forgotten.

By 1810 there were six young folks going to school from this pleasant book-loving household.

And now our heroine became a Chautauquan, although Chautauqua lake was then known only to the Indian's canoe. She bade the children bring their school-books home every night, for she was going to study, too! They had the famous grammar of Lindley Murray; a delightful geography by Rev. Jedediah Morse; a history of Greece and Rome, and a reading-book called "The English Reader," compiled by Lindley Murray, in which the mother was overjoyed to find the very extracts from Milton and Young and Thompson already so dear to her heart. From this time on she kept pace with her children.

The years ran by; the boys and girls, with their mother's eager coöperation, went to colleges and academies, and the home bookshelves filled and overflowed, but they were never enjoyed by any of them so much as by that omnivorous home student. Nor did this true Chautauquan ever fail to be generous with her knowledge. "Gladly wode she lerne and gladly teche." Far and wide in the little frontier town her friendly rush-light shone. Many a good and helpful bit of information did she give to young folks not her own.

She was a valiant champion of all good causes in church and community, and if her husband and sons were always on the right side of the great questions, there was a power behind the masculine contingent that should always be reckoned in. Nor did they fail to recognize this: "Mother's" word and "Mother's" ideas tipped the balance, if it ever wavered in that household. As to her housewifery and her achievements in the way of butter and cheese, and spinning and weaving, tradition is not silent. On the contrary they are celebrated in the family annals and have pointed many a moral and adorned many a tale. Indeed, every line of Solomon's famous description of a virtuous (oh marvelous word!) woman applied to this old-time heroine.

Our Chautauquan lived to a beautiful old age. Her children's children reaped the fruits of this long life of continuous receptivity and development. Never was there such a delightful, such an entertaining grandmother. By whatever fireside she stayed she was a most welcome guest. Around her easy chair the children clustered like bees, and the older folks loved to linger while from her memory's storehouse she brought forth things new and old. Winter evenings became nights better than those of which Kit North has told, and the insatiable children would have made them equally long but for the wise interference of parental authority.

As long as the keen eyes lasted there was the unchanged enjoyment of good books, but at last waning vision left little power to read anything but the big coarse-print Bible. It lay on the little stand beside her, frequently open all day, and turned to often, as one looks at the face of the dearest and most

familiar friend. She was in the Land of Beulah, as she said, and there was but little dimming of the mental vision, as became one who had kept all her powers alert with wholesome exercise. She was fourscore and six years old when a brief illness brought the earthly end, and she entered upon the immortal youth and progression for which she longed and for which her whole life had been a preparation.

Sweet and blessed is her memory even after the lapse of half a century, and pleasant indeed has it been for her granddaughter, now silver-haired herself, to recall the story of her foremother's ardent youth with its noble aspiration and the golden harvest of her serene old age.

THE CONCLUSION OF A ROMANCE.

BY EDWIN L. SABIN.

THE little village of Viola was asleep in the lap of Indian summer. At this season, when nature sings her swan-song ere she yields to winter, the old settlement seems to merge with the surrounding landscape, and bask in the visions of the times that were. For Viola, insignificant as it now appears, has much to look back upon.

There are traditions that in the long ago a Frenchman — one in the hundreds who formed the first connections between the savage and a frontier civilization in the Upper Mississippi Valley — spied this site, and impressed by its beauty cried: "Voilà!"

With a curious insistence, but one not infrequently met in history, the *voyageur's* exclamation became a proper name, which, corrupted to "Viola," attached itself to the trading-post that in due time was established on the spot. Then came the stage route, passing through the point. Viola, with a tavern, a general store and a score of cabins, was an important station.

The stage days were Viola's heyday. The settlement thrived and waxed vainglorious. After the stage, the railroad — and with it Viola's ruin. For the residents, so confident were they that the line must cross the river here, refused to give the bonus asked by the company, and as a consequence the bridge was thrown athwart the stream six miles to the north. Having spanned the current, as though in spite the road laid out extensive shops on the hither bank, and made detour enough to enable it to pass contemptuously a mile and a half west of the hamlet.

Thus today six miles above Viola is a brisk city; but Viola itself never has grown sufficiently to be within hailing distance of the little station bearing its name, and reminding it of its folly.

The limited trains do not stop at this station, but the express trains and the accommodations do. Oftentimes the travelers who alight therefrom are at a loss how best to overcome the hiatus stretching between the platform and the village. If the town hack is on hand, all right. Otherwise those persons who are not favored with a private conveyance are obliged to pick their way along the dusty or muddy road which enters Viola, is christened Main street, and emerges on the farther side to again assume its characteristics of a country highway.

This afternoon it happened that when the 4:15 express drew up at the station there were present the hack, and a deep, old-fashioned phaeton. To the phaeton the solitary passenger hurriedly dropped by the train was attracted by the signals of the occupant, a small boy under a very large straw hat.

"I dassent leave the horse," he explained. "You're Mrs. Porter, ain't you?"

"Yes; and this is Johnnie?"

"Yes'm. If that's yours the hack'll take it up," indicating an immense zinc-covered, brass-studded trunk which a wrathful baggage-car had disgorged.

An amicable division of labor resulted in the hack bearing off the trunk, and the phaeton the woman.

Along the flat road and into Main street rolled the phaeton, drawn by a shuffling white horse which seemed to derive a melancholy satisfaction from the amount of dust he was raising.

Enveloped in its sluggish nebula the equipage drifted past the Ruthers "place," where, on the porch, were seated Captain Abner Ruthers and Uncle John Bartholomew, enjoying their customary afternoon chat.

"There's the Jackson rig," commented the captain, puffing at his pipe. "Reckon it's been to the train."

"Mattie Porter must hev come, then, for I see a woman in there beside Johnnie," responded Uncle John.

"'Squire said he was looking for her

today," continued the captain. "That must hev been her trunk in Luke's hack."

"Likely," reasoned his companion. "I see it turn down Maple street, towards Jackson's."

Silence ensued for a few minutes, and both men smoked reflectively.

"Mattie was a mighty pretty girl," spoke Uncle John, as though a portion of his thoughts had come too near the surface.

"You bet she was, John," returned the captain. Then, more heartily, clapping his knee, "Yes, siree! Girls today can't tech her."

"I kinder recollect you were sort of sweet on her, warn't you, Abe?" observed Uncle John, slyly.

"No more'n you were yourself," stoutly asserted the captain. "But she wouldn't hev us, would she?" and he chuckled.

Uncle John uneasily shifted in his chair, and recrossed his legs, extended and resting on the rail of the porch, so that now the left was uppermost, whereas the right had been.

"Wa — a — all, she wouldn't hev *me*, and from the *looks* of things she wouldn't hev *you*, either," he said. "But I reckon she might hev done wuss than to take one of us. Fact is I ra — a — ather guess she *did* do wuss, Abe."

"And she knows it," added Captain Abner.

"I vow!" assented the other, a trace of satisfaction perceptible in his tones.

"I remember that huskin' you took her to, Abe," he continued, "and you didn't find a durned red ear, while I found three and smacked her right under your nose — and hers too, by golly," and his feet came to the floor of the porch with a thump as he doubled over in a fit of laughter — such an odd, cackling laugh old Uncle John Bartholomew had! "My, but you were huffy that night," he went on, recovering. "Can't say as I blame you."

"Kisses were kisses, comin' from Mattie Humphrey," said the captain, undisturbed. "Lips and cheeks like hers don't grow on girls nowadays, John. But I dunno as you had any cinch over me, all in all. Recollec' that dance at Jones's, Christmas eve?"

"Of course. I took Sadie Blossom — she's dead now. Married Jim Simmons, you know. And that hayrack ride to Jebson's weddin' — 'member that?"

"Yes, and our barn raisin'."

"And camp meetin' in Miller's Holler."

"And the time we took Mattie and Allie Brackett to the circus in Newport."

"And when we all got snowed in at spellin' school —"

"And the donation party when the horse run away and spilled Mattie's pies all to Jericho —"

"And the picnic in the grove when Schmidt's bull got after us — didn't the girls leg it, though!"

In their exchange of reminiscences that were coming thicker and faster the two old men had straightened up until their feet, and the four legs of each chair, were planted squarely on the porch, and the pipes were forgotten. They were facing one another, half turned in their seats.

"Wall, 'spec' you'll be goin' over to the 'Squire's to rake over some of these doin's with Mattie," hazarded Uncle John, seizing on a momentary break in the conversation.

The captain again assumed the defensive.

"I dunno — as I'll get there — much before — you do — 'less you — give me — a head start," he drawled, between words stuffing tobacco into his pipe. The operation and the speech finished, he lighted his pipe and readjusted himself in a comfortable position, his chair tilted and his feet elevated.

Uncle John craftily evaded the covert challenge.

"'Pears to me it's a pity Mattie didn't marry one of us — we warn't bad young fellows, as boys go," he said. "'Twould hev made a big difference in our lives, and in hers too, I reckon."

"Yep," responded the captain, cheerily, as Uncle John in his turn settled himself with a view to ease. "One of us wouldn't be a bachelor, and she wouldn't be a widder."

Having in vain attempted to rouse the captain's sentiment, Uncle John boldly came to the point.

"Abe, you're as good now as you ever was — why don't you make up to her while she's here, and see if she hasn't changed her mind sence — sence that other time?" he said. "I bet you she'd have you quicker'n scat."

"Seein' as you mention it," replied the captain, coolly, "I might as well tell you that I *hev* had some serious thoughts in jes' that direction. Seems as though Providence was willin' it that way, too, doesn't it? I ain't so old as I might be, and I've got enough for two, and before I die I'd sorter like to finish the job that I began back on the farm. You don't think I'm crazy as a loon, do you, John?"

The captain felt that the mental vibrations

coming from Uncle John's way were not responsive; and conscious of a lack of sympathy he eyed his crony with astonishment. This individual was sitting motionless, staring straight across the river.

"Hang it, why don't *you* go after her, John?" exclaimed Captain Abner, with sudden understanding. "You're as good as I am, and a durn sight better, and I don't want to stand in your way."

"That's why I spoke as I did," observed Uncle John. "I don't want to stand in *your* way, either. You go ahead."

"As far as I'm concerned in this matter there's plenty of room for two," rejoined Captain Abner, briskly, noting the tacit admission of his companion. "I guess there's no danger of pistols for breakfast, with us, eh, John? We're both too old to hev any tomfoolery. If I've done without Mattie Humphrey for fifty year I reckon I can manage to scramble along the rest of my life the same way — 'specially if I know *you* got her. That's how *I* look at it."

"I feel jes' that way, Abe," said Uncle John, his voice quivering. "'Taint life or death like 'tis to a young man. 'Spec' neither of us was goin' to survive the mitten when she give it to us — but here we are, ready for another. I'm not goin' to run counter to you, like in those days, Abe. I've got more sense than I had then."

"No use in either runnin' counter to the other — of *course* not," replied the captain. "I sha'n't do much beatin' round the bush to find out my bearin's — she's not a woman to want that now, I take it. I like to say what I hev to say, and be done with it."

"So do I," said the other. "You know it."

"We can fix it easy enough," continued the captain, interested in his plans of campaign. "You drop round there tomorrow night, and see how the ground lays, and next night I'll go. Then we'll each hev her alone — seems to me I'm a reg'lar old fool!"

"Go first yourself, Abe," urged Uncle John. "Mebbe you can hitch to her right away. She alluz favored you over me."

"She didn't either," retorted Captain Abner, indignantly. "I had to take your wash every time," referring not to a Monday, but to a steamboating term.

Now followed a spirited and dogged dispute, to see which should be the more generous. The argument ended, as usual, in the captain having his own way. Uncle John reluctantly agreed to make the first call.

"Jes' as you said, John," assured the captain, as his visitor paused, in descending the steps, to tap his pipe against a post of the porch, "'taint a question of life or death. Whichever gets there the other will be found in the amen corner, won't he?"

"Shake on it, Abe," said Uncle John. And they shook.

"'Spose she's changed much?" asked Uncle John, as Captain Abner walked with him to the gate.

"We all change, John," answered the captain. "At least, outside. But I'll bet a hat Mattie Humphrey ain't lost those red cheeks — nor some of the other pints, either. Remember how plump she was? Her kind of woman don't fade, like most."

Uncle John nodded understandingly.

The arrival in Viola of Mrs. Mattie Porter caused quite a flurry of excitement. All the world, so far as Viola was involved, knew how over twoscore years back Mattie Humphrey, then the belle of the country in this vicinity, had given the mitten, almost with a single movement, to Abe Ruthers and John Bartholomew, and had accepted William Porter, a "city feller." No one but Mattie and the successful suitor had doubted that Abe, whose father's farm extended along the north of the Humphrey acres, or John, whose home adjoined them on the south, would secure this fair maiden. Consequently surprise at the outcome was great.

Viola's population contained an unusually large proportion of "retired" personages. This class was composed of two ingredients: the old farmers, who had determined to enjoy in quiet a competence wrested from the soil around about the village; and the old rivermen, whom decline in the profession of piloting had landed high and dry on shore, with title of captain, and comfortable bank accounts.

So when Captain Abner Ruthers and Uncle John Bartholomew united with the colony, they found themselves in the midst of boyhood friends. The two bought cottages, the Bartholomew purchase being on the west side of Main street, the Ruthers purchase on the east side. Summer mornings Uncle John sought the shade of Captain Abner's porch, and summer afternoons the captain returned the visit. When sun was grateful the order was reversed. Therefore at present, when the rays of the sun were necessary to overcome a slight chill in the atmosphere, the Ruthers porch was the afternoon resort.

Uncle John was white-haired, stooped from hoe and scythe and plow, and wore a full white beard. Captain Abner also was white-

haired, also was stooped (but from standing at the wheel), and wore a short white moustache.

Such were the Damon and Pythias of Viola. In consideration of the fact that Mrs. Porter had arrived Tuesday afternoon, people had had all that evening and all day Wednesday to discuss certain matters, and it is no wonder that, when at 7:30 o'clock Wednesday evening Uncle John, carefully arrayed in broadcloth, with tie arranged by the deft fingers of his niece, passed down Main street and turned up Maple, his progress was the cause of numerous remarks.

"No fool like an old fool," quoth the widow Moore, spitefully. "Courtin' at his time o' life!"

Widow Moore was not without animus.

"There goes Uncle John, bound for Jackson's. Don't wait long, does he?" said one of the loungers at Bixby's store.

"He hain't forgotten that he waited a leetle *too* long, before," added Bixby himself.

"Uncle John's all spruced up, headed for Jackson's," called Joe Roberts, from the porch, to Mrs. Roberts, rocking the baby in the sitting-room.

"Renewing his youth," responded his spouse, with a giggle.

Pressed close by these and similar observations, Uncle John entered the gate at 'Squire Jackson's, and ascending the porch steps bowed over the hand of his never-forgotten sweetheart.

If Uncle John and Captain Abner and everybody else in Viola had discussed the coming of Mattie Porter, in her mind that lady herself had revolved, over and over again, prospective as well as later in consummation, this visit to the village.

Her union with William Porter had not been a happy one; she saw that she might have done much better had she accepted either of her two neighbors; and now, far on the shady side of fifty, her regret had grown so poignant that it had emboldened her to endeavor to make up for lost time. In what her glad response to Mrs. Jackson's invitation would result she could not foresee, but she had hopes.

The problem: Mattie Porter — William Porter + Abner Ruthers + John Bartholomew was alluring.

Hence the rustle of her China silk as she rose to greet Uncle John but typified the flutter of her lorn, foolish old heart.

Thursday evening it was Captain Abner, self-conscious in his Sunday black, and proced "good" by the tongue of his sister, who proceeded down *his* side of the street, in the same direction as that pursued previously by Uncle John. His course was noted by an attentive acquaintanceship, and made the subject of a variety of "smart" remarks.

Viola scented a rivalry, and reveled in wit and wisdom.

Friday morning, apparently oblivious of the fact that Doc Staeder, a Ruthers partisan, had bet a hat on the issue with Lou Roberts, the barber, Uncle John and Captain Abner sat as usual on the sunny Bartholomew porch, smoking. Since their recent avowal of an open campaign, relations between them had been rather awkward. But now, for the first time within the period, the subject was broached.

Uncle John led up to it, circuitously.

"Gettin' toward winter, ain't it, Abe?" he said, caressing his knee.

"Look for it any day now," replied the captain.

"Rheumatiz ketches me a leetle," continued Uncle John. "We ain't so young as we used to be, Abe."

"That's so," responded Captain Abner.

"How did Mattie look to you — if you don't mind my askin'? Seems — seems to me she's changed more'n we reckoned. Of course, I dunno how you felt about it. Mebbe I expected too much. Anyway, I don't think I'd a known her if I'd met her on the street."

"Me either," assented the captain, without hesitation. "But she's had a lot of trouble. Trouble shows on a woman, John."

"She ain't the girl she *was*," persisted Uncle John. "She ain't so plump. Kinder more peaked, I'd call her."

"Wall, I should jedge she has her share of angles," agreed the captain. "Not much of those cheeks left, either, John."

"I was thinkin'," said Uncle John, as if voicing a great resolve, "that at my time, with the rheumatiz, and interest goin' down, and my niece and me used to each other, I hev no business marryin' even Mattie Porter. So I've concluded to jes' stand back. But if I can help *you*, why, I will. Don't believe she'd hev me, anyhow," he added, with a sniff of resignation.

"Fiddlesticks, Uncle John Bartholomew!" exclaimed the captain, with a snort. "Your rheumatiz is no wuss than mine, and you're two years younger. Ain't I got a sister, by hookey, to clothe and feed? And last night, walkin' hum, I decided I was pretty comfortable here, in a rut like, and

p'raps 'twould be better all round to hev *you* marry Mattie. Fact is, to let you hev clean sweep I told Cap'n Bob this mornin' I'd go up to Stillwater with him next trip, leavin' tomorrow. He wanted you to go, too, but I s'picioned you wouldn't care to."

"May be last trip of the season," mused Uncle John, cunningly. "I reckon I'd better go 'long."

Captain Abner's eyes began to twinkle knowingly.

"Tell you what, old boy," he said, reaching from his chair and laying a hand affectionately on the shoulder of his friend, "it doesn't pay for such chaps as us to plan for a paper weddin' when we ought 'er be hevin' our golden one."

"Better none," answered Uncle John.

And his cackle joined with the bass of the captain's hearty roar.

Ere the next noon all Viola knew that Cap'n Abe and Uncle John had left for a week's trip up the river with Cap'n Bob of the *Comet*.

Ere they returned all Viola knew that Mattie Porter had cut short her visit, and that the shuffling white horse had conveyed her, an abjured, disappointed widow, to the station.

TO TEZCATLIPUCA.

(An Aztec prayer for help in poverty. From the writings of Sahagun.)

O Thou whom we can neither see nor hear,
Maker of all, the Strong, the Lord of Battles,
Have pity on thy people!
Pilgrims along the hillway and along
The blistered valley where no river is,
Gleaning the barren pastures, Thou must see
Their sorrow. Thou whom we can never see,
Thou canst behold it; it cannot be told.
Thou hast to give of pity; succor them
Who turn this way and that, and cry aloud.
Open thine hand! then, if they know it not,
But turn away and scorn Thee and forget,
Take back thine hand, nor longer hold it out.
Yea, if, once knowing Thee, with mind and heart,
They lean away, then do Thou cast them off;
But, oh, not knowing Thee, and yet accursed
As they had known Thee and forgot thy face,
Shall this thy servant's prayer be as the wind?
O Thou, the Good, have pity on thy people;
Let them find joy of life, though short the time
As one may hold the flower before it wither.
Prove them! they cannot serve Thee till they know,
They cannot love Thee till they understand.

—*John Vance Cheney.*

THE MOST DRAMATIC INCIDENT IN AMERICAN HISTORY.

(PRIZE COMPETITION ARTICLES: SECOND INSTALMENT.)

[A second instalment of articles submitted by competitors for THE CHAUTAUQUAN prizes offered for the best answer to the question: "What is the most Dramatic Incident in American History, and Why?" is presented herewith. The prize-winning articles appeared in the June issue of this magazine. A playwright's review of "Historical American Plays" appeared in July.—EDITOR.]

THE TREASON OF ARNOLD.

BY ELIZABETH THOMPSON.

BEFORE attempting to name the most dramatic incident in American history, let us consider what characteristics render an incident dramatic. It is universally assumed that the drama naturally divides itself into tragedy and comedy; of these there can be no doubt that the loftier, more serious style will give better expression to the spirit of history. What, then, is tragedy? Aristotle tells us that it is the object of tragedy "to purify the passions by pity and indignation." This "pity" must be aroused by the portrayal of some signal weakness in the leading character; when the weakness becomes a positive sin, our feelings turn to "indignation." Moreover, the hero must have some qualities of greatness in order to be worthy of our interest, though it is through the fatal defect in his character that he brings upon himself the catastrophe of the tragedy. Such principles as these can never become obsolete, yet we may apply them in a more concrete form by asking ourselves what incident in American history Shakespeare would have chosen for the theme of his highest tragedy.

It is evident that a situation merely picturesque or romantic would not have appealed to the great dramatist. The rescue of Captain John Smith by Pocahontas is full of romance, but lacks the ideal element so essential to the true drama. Neither would he have selected an incident for the sake of the momentous issues which it involved. Lincoln's signing of the Emancipation Proclamation is one of the history-making deeds which stir the heart to its very depths, yet it is not so good a subject for a drama as if he had failed to perform the act which providence had placed in his hands. Such events as the landing of the Pilgrims and the signing of the Declaration of Independence may furnish material for a dozen tragedies; but in themselves they are not incidents of the highest dramatic value, because the interest is divided among a number of leading characters, instead of centering in one such character. In the hands of a skilful dramatist the events leading to the Declaration might be made to revolve around one hero, and thus be transformed into a drama somewhat like Shakespeare's "Julius Cæsar." It is generally admitted, however, that "Julius Cæsar" is not so great a drama as "Hamlet," and we must remember that it is not merely the dramatic, but the most dramatic, for which we are seeking.

Where, then, shall we find the hero of this most dramatic incident? As tragedy requires some fatal weakness or sin, we need not look for it in the life of a Washington or a Lincoln. But where in all the annals of American history do we find the fair promise of a man so utterly blighted by a cankerous defect as in the career of Benedict Arnold? By his bravery and military talents he at first wins our admiration as completely as he won the hearts of his soldiers. The fact that Washington loved and admired him is sufficient warrant for believing that his character was at least great enough to make its ruin a tragedy. Says Mr. Henry Cabot Lodge: "Had Arnold never been compelled to leave the field, he might have come down to us as one of the bravest and best of our Revolutionary soldiers." In his early military days we see his pride and ambition sorely tried by the repeated refusals of Congress to acknowledge his brilliant achievements. Once this injustice leads him to send in his resignation, but at the summons of a great emergency he leads a perilous expedition, declar-

ing that he will "do his duty faithfully in the rank he then holds, trusting to the justice of his claims for future reparation."

Arnold's quarrel with General Gates and his consequent removal from command start the long train of circumstances by which the weakness of his moral nature is finally disclosed. Though keenly sensitive to this dishonor, we see him, a few days later, rushing into battle without orders, and as a volunteer beating back the British lines until he is borne from the field severely wounded.

Throughout Arnold's career Washington appears as his good angel, again and again soothing his injured pride, and appealing to his noblest impulses; the calm self-poise of the one bringing out by strong contrast the impetuous lack of self-restraint and inordinate ambition of the other. So, now, after this humiliation of his friend, the great general tries to persuade congress to make amends for its former actions, and finally succeeds in securing for Arnold a commission as major-general and later an appointment to the command of Philadelphia. Here the heroine appears on the scene; but instead of supplementing with her own force of character the deficiencies of the hero, she seems only to hasten the catastrophe by entangling him in the toils of Tory society. A quarrel between Arnold and President Joseph Reed of Pennsylvania, subjects the haughty officer to a court-martial, by which, though acquitted of serious charges, he is sentenced to a reprimand from the commander-in-chief. Washington discharges this duty with generous delicacy; but, stung by the public disgrace, with the wounds of past grievances still smarting, and driven almost to desperation by poverty and the belief that the American revolution has proved a failure, Arnold now bends his whole energy to procuring a position which he can hand over to the British for his own profit. After much intriguing he is placed in command of West Point, and at last the bargain is completed for the exchange of a man's honor for some pounds sterling and a position of rank in the British army. The capture of André, the discovery of the conspiracy, the traitor's hasty farewell to his wife and child as he makes his ignominious escape; one dark scene after another forms the succession of gloomy shadows cast by the treason of Benedict Arnold — the awful drama of the ruin of a soul.

THE DEATH OF LINCOLN.

BY MRS. E. C. BROWN.

The wave of joy and thanksgiving that for several days had surged over the Union reached its height on the 14th of April, 1865. The war that had sapped the nation's life-blood for four tumultuous years was over. The booming of cannon now celebrated the arrival of peace, and demonstrations of gladness broke over all the land. Even those who mourned for dear ones slain, were lifted above their personal sorrow to exult that their dead had saved a nation and made a people free.

"It was for him to be glad exceedingly who had sorrowed immeasurably." In this hour of triumph the heart of the president was full of gratitude and happy anticipations for the future; magnanimous above all the people in a spirit of good-will toward the vanquished, triumphing over the vicious hate of his enemies even in the hour of martyrdom. He, too, from the mountain-top of hope saw the blessings of peace opening into a land rich with promise, but he might not pass over.

Though the manner of his death was not the most dramatic aspect of it, yet that also was highly dramatic. As long as the page of history records it — and when will that not be? — the sad story will bring tears to the eyes of all his countrymen. An audience assembled to enjoy a homely little comedy, quicker than thought can change, became the witnesses to a most awful tragedy. The murderer seemed to himself another Brutus taking part in a play. Moving onward with the relentlessness of fate, he carried out the shocking details with inborn theatrical instinct — all save one. How singular that the fact of his spur catching in the folds of the flag led to his capture, as if that mute emblem would flaunt its protest against a crime so base. "The flag and the traitor must ever be enemies." How significant the instrument that laid him low! He who had drunk the cup of vicarious pain and wept for his countrymen who fell in the shock of battle, was joined with them anew in a common death by the bullet of a common enemy.

The effect of this awful tragedy upon its witnesses was repeated wherever it was told. At first it stunned sensibility; as the horror of it all dawned upon men's minds "they

struggled to tear themselves from the nightmare which held them"; then, out of incredulity, they reeled into the anguish of certainty.

As the news spread from the theater, it encountered other news hardly less appalling. The lives of the most prominent officials had been attempted in the same hour. Ruin ran riot in a night of horrors, while the watchers at the bedside of the dying martyr waited as the pulse-beats grew fainter and fainter. In the stillness of death Stanton spoke that solemn prophecy, "Now he belongs to the ages."

The power of this event over the emotions of men was due partly to the times in which it occurred, when he that fell was the principal actor. Men's deepest affections had gathered about him who was the incarnation of the best motives and aspirations of the passing age, "God's gracious gift to a tormented and distracted time." For four years the popular heart had been stirred deeply. The call had thrilled through the land for volunteers to save the Union. Early disasters brought alarm to many patriotic hearts lest ruin was at hand. Scarcely a home was left unbroken. At length came the dawn of victory and the assurance of peace that aroused the nation to the wildest pitch of enthusiasm. But the country's inmost feelings were yet to be touched. Suddenly from the "uttermost of joy" it was plunged into the "uttermost of grief." When consciousness grasped the fact that the highest had fallen by the hands of an assassin all the feelings that had been gathering for four years in forms of excitement, grief, horror, and joy turned into "one wail of woe."

In its power of emotional appeal no death was ever like it. The scenes which followed befitted this most sublime and impressive drama. It was as if the first-born of every home were smitten. The noise of traffic hushed, the hum of factories ceased, the very wheels of progress refused to move, as men, women, and children with bated breath waited for some deliverance from that crushing weight of sorrow.

The mourning which accompanied the funeral car in its slow journey across the continent is without a parallel. At dawn, at noon, and at midnight thousands gathered to look upon his face. Men of all political parties and religious creeds united in paying homage. The theme inspired to the loftiest eloquence lips accustomed to utter only commonplaces. The sentiments of affection which his countrymen bore him found their echo in lovers of liberty everywhere. Expressions of regret for the national and world-wide loss, and tributes of praise to the character and services of this great leader came from every nation of the earth.

In the death of Lincoln the south lost its best friend. Had it not been for his tragic death, that genius of patience and pacification might have secured it from the years of anarchy and ruin of the reconstruction period. The crime seemed to the north the blow of the expiring rebellion.

The country received a new impulse of patriotism. As Cæsar's blood hastened and strengthened the imperialism his conspirators sought to prevent, so in the popular sympathy our hero left behind powers that worked for him. Men loved liberty more because he died in its cause.

> "Thou didst not fall for thyself,
> The assassin had no hate for thee."

The object of the crime was the national life. The president was killed, but the government was meant. Because he stood for the cause of just government he was singled out, and the world must never forget that he was part of the great price wherewith it has maintained its liberty.

THE SURRENDER OF LEE.

BY E. F. ANDREWS.

In treating this subject we must bear in mind that it is necessary to regard it from a purely artistic point of view. All personal, political, sectional, and even national prejudices must for the time be laid aside, and regard must be had only to the artistic possibilities of the situation we are contemplating. Viewed in this light, the most dramatic incident in our history, by far, it seems to me, is Lee surrendering his sword to Grant. I would say Grant returning Lee's sword to him, but for the fact that the moment we begin to dwell upon the magnanimity of the conqueror we diminish the tragedy of the situation, and as tragedy is the highest element of the drama,—or perhaps I should say the element of the highest drama,—it naturally follows that a very dramatic

situation must be a tragic one. And leaving out of account our personal sympathies with either side, we must admit that the situation at Appomattox was one of the most tragic in all history, for it was the tragedy of a whole people.

It is this magnitude of the interests involved, no less than the exceptional character of the two chief actors, that makes the situation of such tremendous import. Behind the fallen hero lie the shattered hopes of nine million people; behind the magnanimous conqueror stands the triumphant figure of the mightiest republic upon earth, rising redeemed and glorified from its baptism of fire; the young giant of modern democracy bearing aloft the scepter that is destined to rule the world. Could there possibly be a situation more replete with every element of grandeur, more utterly free from every suggestion of paltriness or meanness that could detract from its sublimity?

The "tragic fault," as the cause of suffering is technically named by the critics, is an entirely noble one. While it may excite varying degrees of sympathy according to our political bias, it is not such as necessarily to arouse feelings of moral condemnation. The worst with which the fallen hero can be charged, even by his most conscientious opponents, is an error of judgment that was altogether natural under the circumstances. There was a time — before the adoption of the constitution in 1789 — when no one, north or south, would have questioned that a man's first duty was to his state, and there would not have been the slightest doubt or hesitation as to which side he ought to take in any dispute between it and the general government. Since 1865 his duty has been made equally clear the other way; he is an American first, a New Yorker, a Pennsylvanian, a Virginian or a Georgian afterwards. During the first of these two periods a man could not honorably have gone against his state, as now he could not honorably go against the United States. His allegiance is fixed by common consent, and he can not violate it without incurring moral condemnation.

But there was a time between these two periods when the question was fairly debatable. A large part of the political literature of those times is taken up with discussing it, and good and honorable men held opposite opinions. While the correctness of Lee's decision may be questioned by those who occupy a different point of view, there can be no question as to his honesty, and hence, no feeling of moral condemnation is awakened to temper the purely tragic interest of the situation. He had everything to lose and nothing to gain by tendering his sword to the Confederacy. As a United States officer his future was assured, and not the least dramatic element in the scene we are contemplating is the reflection that had Lee's sense of duty been different, he might have stood there in the place of the conqueror, receiving instead of surrendering a vanquished sword.

The character and personality of the two principal actors contributes still further to ennoble the situation. It is a tragedy without a villain. You feel that whatever of blame there may be is the fault of circumstances and not of the spotless old hero whose humiliation, we may well believe, sends a pang to the soldierly heart of the conqueror scarcely less keen than pierced his own.

Then, too, the majesty of Lee's appearance is eminently befitting the hero of a great tragedy. It is a sad fact, but a true one nevertheless, that we are all much more ready to sympathize with suffering virtue in a beautiful form than in a plain one. With the exception of the author of "Cyrano de Bergerac," no artist has ventured to claim our tears for heroic ugliness. Abraham Lincoln, the only other man our country has produced worthy to stand with Lee and Washington in the first triumvirate of greatness, has never found the place he deserves in the hearts of the people as a national hero; and that unlucky wart on Oliver Cromwell's nose has probably done more to destroy his hold on the popular imagination than the butcheries of Drogheda. The hard features of men like these unfit them for artistic purposes. Extreme ugliness awakens a feeling of the grotesque that is incompatible with the higher dramatic sentiment. Lee had the good fortune to look the hero, and in the popular imagination that goes a long way toward making one.

When the memories of the war shall have been mellowed by time into a common possession of the whole American people, and its issues and animosities shall be as completely dead and forgotten as those of the Crusades or the Wars of the Roses, the artistic capabilities of the situation will appeal more and more to the mind of poets and painters. It has often been remarked that nearly all the war romances thus far written have drawn their inspiration from

the southern cause, but this will be no matter of surprise if we remember that a tragic situation always appeals more powerfully to the imagination than a fortunate one, and that a true hero is never so much a hero as in adversity.

PATRICK HENRY'S SPEECH.

BY LUCY L. TAGGART.

The sun of American liberty, upon whose radiance the Pilgrim Fathers gazed hopefully, was fast fading into night, and the gathering darkness cast an ominous gloom over the colonies. The muffled bells of Philadelphia and Boston rang a funeral peal, a solemn rhythm as of a life going out — it was "the death-knell of liberty," the people said.

For fifteen years the fathers had endured with patient self-restraint a series of aggressions and outrages which they knew to be utterly subversive of the liberties of Englishmen; and now, in March, 1765, parliament had passed measures, to take effect the following November, which were to shake Europe and America to their foundations. It had passed the infamous Stamp Act, an act which would extinguish the right of the colonial assemblies to levy taxes on their fellow-citizens, and thus reduce them completely to the condition of slaves.

Word of the unjust demand swept over the colonies like a thunder-cloud — and the 1st of November was set aside as a day of mourning; the hearts of the people were bursting with grief and rage — a people, noble and truly loyal, denied the parliamentary right of taxation. They reeled before this new calamity, and were paralyzed at the pending crisis; but a ray of light burst upon the blackened hour!

The legislature of the rich and most loyal commonwealth of Virginia had almost reached the close of its session without taking any decided measures upon the Stamp Act, when one day a tall, slender young man, unknown to many in that splendid assembly, arose to speak. It was the youngest member of the house, Patrick Henry.

The wealthy planters were amazed that so unpracticed a statesman should address the house upon this important subject. But Henry had something to say, and soon his splendid attitude, courteous manner, personal magnetism, and matchless voice held the attention of every member of that aristocratic body. He offered a brief set of resolutions setting forth that the burgesses and governor had the exclusive right and power to lay taxes and imposts on this colony, and that not only the Stamp Act but all acts of parliament affecting the rights of the colonies were not according to the constitution and therefore void. This raised a great storm, but Henry would not yield. The resolutions were at once laid before the house. A violent debate ensued; it was a moment of intense interest. The F. F. V.'s, the flower of southern chivalry, two future presidents of the United States, were in the audience; Washington occupied his seat as a delegate, Jefferson, a young collegian, stood just outside the railing. The eloquent and audacious Henry bore down all opposition and the old walls rang with the powerful enthusiasm and mighty force of his arguments. The tall, slender form swelled with indignation, the chest heaved high with a sense of injustice; liberty or death shone from the eyes now flashing like sunlight on steel. Liberty permeated the atmosphere around him. The stern face, colorless cheek and noble head were illuminated with a halo of glory as the daring orator, knowing treason and death were inseparable, thundered forth this storm of words: "Cæsar had his Brutus, Charles I. his Cromwell, and George III.—" "Treason! treason!" exclaimed the terrified speaker, "— may profit by their example," continued Henry, as the proud head went back in haughty defiance. "If this be treason, make the most of it."

The influence of this magnificent speech upon the opulent planters was marvelous. Liberty beamed from every eye, as they listened breathlessly to the fiery utterances of the fearless young orator. The resolutions were put to the house and carried. Henry's great *coup d'état* had won the convention; his masterly defense of the people turned the strong opposition to an impulse for liberty.

> "Then, of their session ended, they bid cry,
> With trumpet's regal sound, the grand result."

The effect of this thrilling and dramatic incident, hovering so near a tragedy, was stupendous and its magnitude cannot be overestimated.

This formal expression of the oldest and most loyal American commonwealth was received by the other colonies like the shock of a battery, and resolutions with similar sentiments were adopted by the assemblies of New York and Massachusetts, the news of which flew like lightning through the other states. Liberty! liberty! was taken up as a bugle-blast and wafted across the peacefully undulating plains and tree-fringed, murmuring rivers, on to the heights of the New England hills, giving hope and courage to the disheartened patriots, for,

"As liberty a courage doth impart,
So bondage doth disbend, else break, the heart."

The sword of freedom was unsheathed for the most heroic event of history — the struggle of our fathers for liberty. The time had come for men to fight and die. Their rifles, in words of flame, sang the sweet song of liberty until they closed the struggle, which suffers not by comparison with the grandest conflicts of ancient or modern times.

The cloud and storm have passed — the sun is sinking in a blaze of American splendor; as the bells again ring the anthem of the free, we trace this memorable scene and reverently, lovingly breathe the name of Patrick Henry.

THE SURPRISE AT TRENTON.

BY E. C. SHEDD.

There have doubtless been many dramatic incidents in the story of our country, but once only has a man saved the nation's life by a thrilling deed of skill and courage.

It was the fall of 1776. The Declaration of Independence had alarmed the timid, estranged the royalists, and aroused the British generals, who secured reinforcements from England. The changing personnel of the American army gave small chance for discipline. Supplies were running low and there was no prospect of help from abroad. The mutual jealousies of the colonies were a serious menace. Congress, unused to war, perhaps hampered as much as it helped the generals in the field.

The country had been staggered by a great disaster. The city of New York was lost. The army, it is true, had been saved, but retreat and defeat were the same to the colonials, and no new recruits appeared, while regiments melted away as the time of enlistment expired. "The outlook," in Washington's words, was "truly distressing." He believed that final success depended upon the continued existence of a national force around which the militia could rally. It was of this force that he wrote on October 4 to Congress, "Your army is on the eve of its political dissolution." Yet he clung doggedly to the Hudson, with his six thousand men holding twenty-five thousand at bay, until Arnold's dare-devil tactics checked the British advance from Canada.

In November British regiments crossed into New Jersey. This put Philadelphia in danger, and Washington followed with half of his little army. Then treachery raised its head, and the two forts upon the Hudson, with all their munitions and twenty-five hundred soldiers, were lost. This seemed a death-blow. But three thousand men, almost in rags, followed Washington as he started in swift and sullen retreat across New Jersey. For sixty miles he marched, with the British at his heels. He led them so hot a chase and they felt so sure of their prey that near Princeton they paused to rest. A trivial thing it seemed, yet during those few hours the Americans crossed the Delaware and destroyed the boats behind them. Only a river's width saved the band from destruction. There was a hasty mustering of militia in Philadelphia, Congress adjourned to Baltimore, the roads to the south were crowded.

But now the wind swept down from the north. Winter had come in earnest, as the tattered Continentals, huddled around their fires, found out. The advancing British halted. They did not relish hunting fugitives in a snow storm. Hundreds were crowding into their lines to seek pardon, effective resistance had ceased, a winter's campaign was not worth the cost.

Safe reasoning, perhaps, had Washington been in flight. In truth, however, he had hastened through New Jersey to secure and guard, if possible, the line of the Delaware. None saw more clearly than he to what a desperate pass affairs had come. "You can form no idea," so he wrote to his brother, "of the perplexity of my situation. No man, I believe, ever had a greater choice of difficulties and less means to extricate himself from them." Still he did not lose hope.

While he was pledging his all to retain the shivering soldiers around him his couriers galloped in all directions with grim statements of fact, with urgent requests, with commands. These were his solemn words to congress: "It may be that I am going a good deal out of the line of my duty to adopt these measures or to advise thus freely. A character to lose, an estate to forfeit, the inestimable blessings of liberty at stake, and a life devoted must be my excuse."

In the middle of December General Howe returned to New York, leaving bodies of troops quartered in New Jersey. A force of eleven hundred was stationed at Trenton. Then Washington knew that the time to strike had come. He must achieve a victory, or his force would melt entirely away. It was a desperate chance, but it was the only chance.

What he did has been told many times. As one looks of a May morning on the Delaware's willowed banks and placid waters there is little which reminds him of that wild night when the fishermen of Marblehead pulled back and forth for five hours through the crunching ice. The elements of a great drama are to be found in the lofty theme and general setting, in the strong contrasts, quick movement and triumphant close of the stirring events of that Christmastide. The subject might well be the invincible power of a heroic will.

In Trenton the fires blaze brightly and the tables in every dwelling are loaded, and men and officers unite in merry Christmas cheer as they were wont to do in their far-off Hessian homes. The carouse lasts far into the night. Though warned to be on guard, what is there to fear? Across the river an orderly is finding his way to General Gage's headquarters by the bloody foot-prints in the snow.

As the Americans march in two divisions to the attack, the sleet whipping into their faces, a messenger brings word from the force by the river that the powder is damp. "Tell your general," commands Washington, "to use the bayonet, for the town must be taken." So they march, until the gray light of another snowy day has come. The town is still sunk in slumber. Suddenly the crack of musket fire breaks upon the air, as the Hessian pickets are encountered. Their comrades, bewildered, half-dressed, come tumbling from the houses. With a rush their foes are upon them. There is a short, unequal struggle, two Americans are killed and six wounded, the British colonel falls with thirty of his men, and it is over. Nine hundred prisoners are marched through the streets of Philadelphia to convince the people that a victory has at last been won.

THE SURRENDER OF ANNAWAN.

BY RALPH DAVOL.

After King Philip's death the command of the remnant of his forces falls upon Annawan, his trusted chieftain, who lurks about the land of Pokanoket, terrorizing the community and preying upon stray cattle. Captain Church is sent out to strike the *coup de grâce* by capturing this prowling band. While reconnoitering with one other white man and five renegade Indians, he captures two scouts from Annawan's encampment, from whom he learns the lair of their commander. To attempt to capture him with this feeble force requires unflinching courage. But with a firm trust in Providence he is resolved to try, and asks if his comrades will follow. Not a man is dismayed. So after sundown they silently thread the forest till the sounds from the camp are heard. Then Church, eager, felt-footed, wary lest he betray himself by a crackling branch, creeps up to the crest of the overhanging ledge beneath which the Indians are bivouacked. Peering breathlessly over the edge he beholds the Indians' camp.

Gorged with the evening meal, forty or fifty redskins are folded in sleep around the gleaming fire — their arms stacked in a sheltered corner, while a squaw is pounding corn against the morrow's hunger. After carefully surveying the surroundings, measuring the distances, making his calculations, Church steals back to his party. Hastily they whisper; plans are laid; and now they advance under cover of the pounding corn. The captive squaw is placed ahead as a decoy. Close in her shadow follow Church and his lieutenant, the allies bringing up the rear. Calmly, silently, determinedly they glide around the edge of the precipice into the heart of the still encampment. Suspicion is lulled for a moment. Then at a bound Church, with uplifted hatchet, leaps over young Annawan and covers the stack of arms; the others take commanding positions.

Not a word is spoken, though several of the Indians start up, aroused by the commotion. Old Annawan, half-rising, discovers at a glance that he is captured, and crying "Howoh," shrinks back, covering his face with his blanket. Fortune favors the brave. The deed is crowned with success — for the entire band, paralyzed by the suddenness of the assault, is cowed in consternation and despair. Captain Church loses no time in conveying through his friendly Indians the impression that they are captured by the English army, adding that if they remain quiet until daybreak he will take them to Taunton and treat them kindly. Sullen and nerveless they offer no resistance; so the sentinels are posted and Captain Church lies down close to Annawan. For an hour they have lain open-eyed, glaring at each other in silence, when Annawan deliberately rising to his feet walks slowly away out into the night. Church follows him with eager eye. To shoot would surely signal an uprising. He must let him go in peace. In his suspense the thought comes to him, What if Annawan should have concealed somewhere a musket, and, in his treacherous manner, should fire on him from ambush? Apprehending such an emergency he crouches close under young Annawan so that the father will not fire without jeopardizing the life of his son. But how wide was his guess of the Indian's motive!

Presently his returning footfalls are heard above the hush of the forest. Anon he breaks full into the moonlight bearing strange accoutrements in his arms. But now let us turn to the original narrative:*

"'The moon was now shining bright. He saw him at a distance coming with something in his hands, and coming up to Captain Church he fell upon his knees before him and offered him what he had brought, and speaking in plain English, said:

"'Great captain, you have killed Philip and conquered his country, for I believe that I and my company are the last that war against the English. So suppose that the war is ended by your means, and therefore these things belong to you.'

"Then opening the pack he pulled out Philip's belt curiously wrought with wampum."

*Church's King Philip's War, ed. by H. M. Dexter, Boston, 1865, vol. I., page 172.

Here, in these few simple words, spoken in the language of the victorious invader, is the death-knell of a nation to whom from out of a limitless past this land had been a sacred birthright. What mind can measure the depth of passion suppressed beneath the stoic face, the unmoved bosom of this warrior of the woods bowed in humiliation and submission, offering up the royal insignia of his tribe to the preservation of his exulting foe? The kingdom and the power and the glory of the American nation are fallen in that single act. The redman, though noble and heroic, is heathen and ill-destined.

And how fitting is the *mise en scène* for this pathetic but irresistible crisis! All nature is in mourning for her fallen race. 'Tis the dead of night in the heart of the virgin forest. The stars are singing a silent requiem in the purple heavens. The harvest moon sifts down through the sighing branches of cedar and hemlock. From his watch in the tree-tops the funereal katydid tolls a sad farewell, the weird wail of the owl comes over the stillness, and gleaming fantastic against the sable precipice the campfire wafts its incense up to the God of nature.

The surrender of Cornwallis on the plains of Yorktown symbolizes the casting off of the yoke of oppression by the triumphant colonists; the signing of the unconditional surrender at Appomattox typifies the restoration of a divided union; but here, concentered in this midnight picture, is the conquest of the red man by the white; the triumph of civilization over barbarism; the overthrow of heathenism by Christianity.

CAPTAIN WALKE PASSING ISLAND NUMBER TEN.

BY ABBY WILLIS HOWES.

In turning the pages of American history, it is not the lack of dramatic incidents, but the profusion, that brings dismay to the searcher. In field and forest, on sea and land, we meet with heroism and daring. That history repeats itself is as evident in the realm of dramatic action as in any other realm.

In order to be the *most* dramatic, however, an incident must be highly dramatic in every respect. It must be dramatic in setting, dramatic in its relation to contemporary events, an uncommon deed, full of action which is compressed within a short space of time, and it must have great issues at stake. Moreover, it must be full of that tense feeling which takes the breath of a spectator, which holds a reader spellbound, and which produces that thing which literary critics call suspense.

In the days of the Civil war it was decided that the Mississippi river, which was controlled by the Confederates, must be opened by the Union forces. The Confederates held New Orleans; their batteries and troops were on both sides of the river from Louisiana to the Missouri line, but Commodore Foote had gained some successes, and dropping with his fleet from the Ohio, he laid siege to Island Number Ten. For three weeks he bombarded the forts and batteries, but without avail. General Pope was below the island, but on the wrong side of the river to coöperate effectively with him, and without the aid of a land force, Foote considered it useless to continue the siege. The trouble was that General Pope had no transports, and it looked as if he never would have any.

The night of the 4th of April came, dark and stormy, with bursting thunder and blinding lightning. It was ten o'clock, and silently, with no noise of talking men, and no lights visible, an ironclad left Foote's fleet, and with a coal barge lashed on one side and a boat filled with hay lashed on the other, steamed slowly down the river. It was the *Carondelet*, and to her commander, Captain Walke, had been assigned the task of passing the batteries of Island Number Ten and of giving aid to Pope. That almost certain destruction awaited both vessel and crew, was in the hearts of all who knew of the undertaking that night, for Walke must steam, head on, to a powerful battery, and then take the fire of forty-seven cannon. One moment the river was impenetrably dark, and the next it was lurid with an electric glare; one moment all was silent, and the next, a burning smokestack shot a comet-like blaze through the air, and Walke was discovered. Then came such a burst of angry-throated cannon that the thunder itself seemed appalled and listened. The air became thick with smoke; the pilot could not steer. With thunder above and thunder below, and screaming shot and shell falling here, falling there, but never on the vessel, the *Carondelet* pushed her way on, silently, steadily, and at length the batteries were passed. Then her own guns spoke, and Commodore Foote, miles up the river, wondered whether the boom was the roar of thunder, or a message of gladness from Walke. But General Pope's men understood, and rushing to the shore as the *Carondelet* swung to the wharf, they seized with rapture the gallant sailors, bore them in triumph on their shoulders, and jollity reigned.

There can be no more dramatic setting than a thunder storm. It calls forth the wierd and suggests the unutterable. It is dramatic in a grand and awful way; it is full of forebodings, and tightens the imagination with an irresistible force. Nature made for Captain Walke the best possible environment from a dramatic point of view.

In its relation to contemporary action his sailing, too, was dramatic. It was a breaking away from the ordinary course of events; it was a bold and heroic strike in the monotony of a long blockade; it was a daring deed, startling in its effects.

Then, too, the deed was unusual. The deeds with which we are familiar do not strike us as particularly dramatic even though in themselves they are dramatic. When man, in his evolution from an oyster, first got on his legs and walked, the scene must have been highly dramatic, but, now, having walked for countless ages, no matter how dramatic the action, we cease to be properly thrilled and excited by the spectacle. The sailing of Captain Walke occurred three weeks before Farragut passed the forts below New Orleans. His act, therefore deserves the credit of precedence, and it also has not been repeated sufficiently often to pall on the imagination. It, too, is more properly an *incident* than Farragut's passage of the forts.

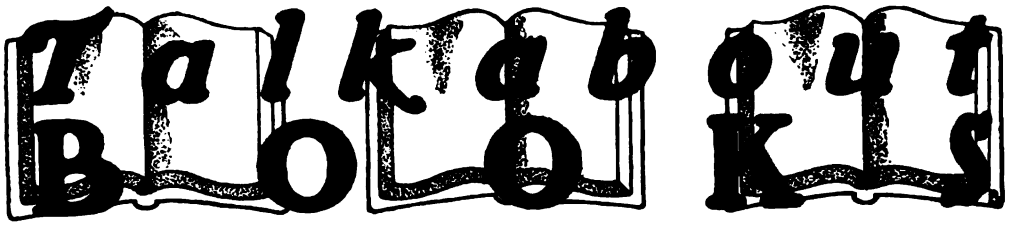
That this incident was full of action cannot be denied when both heaven and earth lent their artillery to the scene, and when General Pope's men fairly danced like demons at the closing act of the drama. As the action was not continued through a long period of time, its dramatic power is stronger; for every one knows that the long continuance of a startling scene deadens its effect.

The importance of the issues at stake certainly weigh down the balance of dramatic worth. They give dignity and depth to the proceeding, and add vital force.

That a high tension of expectancy was produced in all concerned on that night of April 4 is readily seen, and that the reader today, as he gathers the story word by word, is held by an irresistible suspense is undoubted. Imagine the scene on the stage of a theater: darkness, thunder and lightning, the blazing of cannon, the bursting of shells, the untried venture, the succor of a friend in need, naval honor, personal bravery, a nation's good at stake, and no more dramatic incident will be found to overshadow the passage of the batteries of Island Number Ten, by Captain Walke.

HARVESTING.

From the painting by Julien Dupré



The English novel is very much in evidence these days, amid the wares of publishers, in the hands of readers, and under the analysis of critics and philosophers. Such a work, therefore, as "The Development of the English Novel," by Professor Cross, on the processes by which the Arthurian romance may be linked in a far-reaching and flexible chain with the contemporary novel, is a volume of interest and profit to student and general reader alike. The foreign influences and the literary forms contributing to the shaping of the novel as the English-speaking race know it, sketched lightly but brightly; the realists of the eighteenth century, and the writers of the period leading up to the historical novel as introduced by Scott,— these subjects furnish the themes treated in the first four chapters. The other four are devoted to the novel of the nineteenth century, and contain acute observations on the type and value of the distinctive works of the leading novelists, romancers, realists, psychologists, impressionists, and some of our "esteemed contemporaries" who do not yet classify with exactness. A valuable appendix and a sequence of bibliographical notes add to the helpfulness of the volume. Every teacher of English literature will henceforth be under bonds of gratitude to Professor Cross, and a literary club having a serious purpose back of its reading or study in this particular field would do well to adopt this work as a text-book.

A. E. H.

[The Development of the English Novel. By Wilbur L. Cross. 5 x 7½. New York: The Macmillan Company.]

In the opening chapter of an exceedingly interesting volume, "Evolution of the English Novel," the author, who is a professor of English literature in New York University, disclaims a too rigid application of the word evolution as applied to his treatment of the theme. But he draws from many realms suggestive and satisfactory analogies to support his claim that, the same law of tendency may be traced in fiction as in speech, art, and the changes in religious, political, and educational methods: that is, from the physical to the intellectual, from the objective to the subjective, from the dominance of the external to the story of the soul. Professor Stoddard finds five specific kinds of expression in fiction: novels of personality, of history, of romance, of purpose, and of problem. His discussion of "The Vicar of Wakefield," "Pride and Prejudice," "Jane Eyre" and "The Scarlet Letter," as notable examples of the novel of personality, forms one of the most interesting chapters in the book. He holds that the historical novel is due to a sense of the worth of history and a recognition of the importance of the individual, when these convictions are touched by a dream of the ideal. The romantic novel has passed, he believes, through three stages depicting physical, mental, and spiritual adventure, Goethe's "Sorrows of Werther" and "Wilhelm Meister," and Hugo's "Notre Dame" being examples of the latter class. Hitherto the romantic has found a finer expression in art, in religious symbolism, and in poetry than in prose literature, but it may yet supply the noblest element in fiction. The chapters ing with "The Novel of Purpose," and "The Modern Novel and Its Mission" admirably round the author's conclusion and express his faith in the future of this "potent and permanent" form of literature.

A. E. H.

[The Evolution of the English Novel. By Francis Hovey Stoddard. 5 x 7½. $1.50. New York: The Macmillan Company.]

FICTION.

For the painting of life and love and the resistless sweep of human destiny in Wessex, Hardy; for Devon, Blackmore and Eden Phillpotts; for Kentucky, James Lane Allen. The dominant tone of his latest story, "The Reign of Law," strikes on the inner ear as if a strain of organ music, grave, majestic, uplifting, had detached itself from the multitudinous voicings of the day and summoned us to come away awhile from the din and feverish hurry of worldly ways into the grateful peace, the restful coolness of a sanctuary. The theme of the story is the subject that appeals alike to men and angels, the highest theme possible to human thought,— a soul's intense, vital, religious experience. It is the story of a youthful soul, shaped and educated by its search after the truth of the divine, blessed and perfected by its love of the human. The first part rehearses the opening of the drama of young David's soul with God, the second the drama of his heart with the lovely little lady, Gabriella. The book should greatly serve the present time by the tonic it offers for the timidity of those who fancy that the territory of religion is too small and already too well filled to receive with comfort subjects, envoys or even trophies from some vast outlying province they call science, and also by the object-lesson it gives on ecclesiastical intolerance. The story is told with so direct a simplicity that some of the details may seem homely to the reader who has not in youth drawn into the very depths of his sub-consciousness the breath of the fields. To others this quality will appeal as the true token of literature's life-giving, life-saving, order.

The prelude tells in lyric language the life-story of the hemp amid whose fields is wrought out the tale of inner vision and outward conflict, to which spiritual struggle and its part in the scheme of things the growth of the seed out of the darkness of earth into the sunshine of the upper air serves as a parable. The nine beautiful illustrations have the rare distinction of belonging to the text.

A. E. H.

[The Reign of Law. A Tale of the Kentucky Hemp Fields. By James Lane Allen. 5¼ x 7¾. $1.50. New York: The Macmillan Company.]

The story for midsummer reading is generally supposed to take a picturesque, joyous, or free-and-easy view of life, varying with the understanding of the author how he may best serve the taste of the hour. Least of all, according to popular expectation, should fiction for summer consumption impose upon the readers' consciousness the disturbing sense that the question of being one's brother's keeper may be awaiting answer somewhere in the immediate neighborhood. "The Burden of Christopher" is a novel not to be passed by in the reading of vacation days. It is a story woven

around the great problem of the present day—how one who has it in his heart to bear witness by deed to his faith in the brotherhood of man, may keep his purpose pure and his vision clear. Around an effort like this love and sorrow meet and blend for Christopher Kenyon, who inherited a factory; Agnes Gillespie, the college-bred young woman whose father is a professor of moral philosophy and a specialist, and Philip Starr, the young clergyman whose missionary zeal does not grow weary even in a New England town. Around these central figures gather the twelve hundred mill hands, the tragedy of whose starved lives becomes the burden of the man for whose prosperity they have toiled. Miss Converse does not give us the solution of the great problem, but she makes us see that a lie may not be spoken to insure the safety of a truth, and that injustice calling itself mercy is sevenfold unjust. It is a story to do good, which cannot be said of all midsummer reading. Love leads the way in the book and, though sorrow follows closely, hope speaks the closing words.

A. E. H.

[The Burden of Christopher. By Florence Converse. 5 x 7½. $1.50. Boston and New York: Houghton, Mifflin and Company.]

The dedicatory words, "Vida Scudder Her Book," in Miss Converse's story, "The Burden of Christopher," imply grateful recognition of a work to whose penetration of spirit, beauty of expression, and hopefulness of message all who care for the pain of present and the hope of future times must be indebted. "Social Ideals in English Letters" is a captivating title. Under its author's guidance we are brought to see more clearly than before how splendid is the witness of literature to the organic character of human experience, and to rejoice in the fact that, almost from the first, the voice from the heart of man speaking for the voiceless brother may be heard in English letters, sometimes faintly, it is true, but afterwards with clearer tone and more spirited appeal. In Part I., "The England of Our Fathers," the Christian socialism demanded by Langland's "Vision" and pictured in More's "Utopia," is discussed, as is the loss of spiritual outlook after the Restoration. Part II. treats of "The England of Our Fathers," and shows, past all doubting, a steady trend of Victorian thought in one direction, "the slow advance of a great idea." The contributions to the higher consciousness of the age made by Thackeray, Dickens, Carlyle, George Eliot, Ruskin, and Matthew Arnold are analyzed and compared. The concluding chapter, "Contemporary England," is one of great interest. The sympathetic student of the times who has not yet read this book has a privilege and a pleasure in store.

A. E. H.

[Social Ideals in English Letters. By Vida D. Scudder. 5 x 8. $1.75. Boston and New York: Houghton, Mifflin and Company.]

In "Voices in the Night," Mrs. Steel shows much dramatic power, and a knowledge of India hardly surpassed by Kipling. The book is scarcely the equal of its predecessor, "On the Face of the Waters," but neither did she have a second mutiny about which to write. "Voices in the Night" is essentially dramatic. The author has made the most of the plague, which is always threatening on the horizon, as well as the plots and outbreaks among the natives of Nushapore, to produce many startling situations. She has made so many chief actors among the natives, however, that the reader, at the beginning of the book, must be almost tiresomely on the alert to keep track of them all. After the dramatic personnel is once mastered the story is fascinating reading.

Through it all, and almost entirely separated from the life of the east, so grewsome in its details, is the transplanted western life of the lieutenant-governor and his charming wife. The bit of romance in the English household is like a refreshing breeze creeping over that land of pestilence and plague. Jerry, the boy of the family is much to our liking, as is also Captain Jack Raymond, who is always appearing at the critical moment, to keep matters righted. Jan-Ali Shan is decidedly after the manner of Kipling's heroes in the singing of his ballads as he recklessly dares death in his effort to save the trainful of English soldiers who are hastening to quell the outbreak of the natives. This is the climax, and well done; and the curtain falls on the happy ending of the little English love-story in

The Macmillan Co.

FROM "THE REIGN OF LAW."

the midst of India — which for a time, at least, is at peace with itself. S. D. N.

[Voices in the Night. By Flora Anna Steel. New York: Macmillan Company.]

The problem, old as the times of Job, is presented in Mr. Dix's story, "Deacon Bradbury," and its effect upon the New England temperament and will is shown with picturesque exactness. How shall the conscience, void of offense, accept what it honestly accounts merciless misfortune as the providential dispensation of a just and loving God? This question, repeated through the ages in varying intonations of resignation and despair, receives an answer in Deacon Bradbury's experience that should serve as an object-lesson to many whose reasonings on justice and mercy as measured by their individual standards have brought them to what may be called unfaith. The various members in the circle of young people, whose merriment and love-making go on heedless of the deacon's soul-drama, the more prominent of their older friends and the descriptions of village life, are realistic and natural. The underlying tone of sincerity and simplicity and the unqualified recognition that character is the one important possession in life make the book distinctive among the novels of the season. A. E. H.

[Deacon Bradbury. By Edwin Asa Dix. 5½x7¾. $1.50. New York: The Century Company.]

The sub-title of "Sea-Farers" is "A Romance of a New England Coast Town," but it is eminently a story of contrasts in the native temperaments of its characters and the scenes amid which the developments of its plot occur. From two families whose homes are in the coast town, so well described that the breath of its sea-charged air seems to cling to the page we turn in reading, a son and a daughter respectively go forth, bound in a faithful though stormy affection, to be the prominent figures in a pirates' harbor on a Mediterranean island. Another son and daughter remain to unite the two families through the bonds of a more conventional, if not less fervent, love-making. Scotch, French, African and Italian ethnic elements afford dramatic contrasts to the general sanity of the New England mood and the inflexible dominance of its inherited conscience. A sense of improbability attends our reading in several of the chapters, but in others, notably those dealing with the stay-at-home lovers, Barbara and Alden, the story is altogether charming. A. E. H.

[The Sea-Farers. By Mary Gray Morrison. 7½x4¾. $1.50. New York: Doubleday, Page & Company.]

Charles Scribner's Sons.

FROM "FISHERMAN'S LUCK."

"Enoch Willoughby" is a novel "with a difference" from the varieties much in vogue of late, the so-called historical and the romance pure and simple. It is told in a quaintly conversational tone as by one who had himself been a part of what he describes, but whose reminiscences of even exciting events have now a musing and judicial calmness. The story deals with a great family throng of Willoughbys, all of them sharing a quality of "queerness;" but especially with the life-history of Enoch, the oddest of them all, and with the older members of his immediate family, his wife, Hannah, and his pretty sister-in-law, Lyddie, whose love-story is well worthy of being termed an idyl. The problem of the story, if problem it may be called, is one of religious experience, and treats almost exclusively with the mystery of spirit influence among Quakers and Spiritualists. The author does not apparently seek to influence the judgment of his readers, nor are we made sure that he is committed to belief for or against the marvelous inspirational power manifested by Enoch and others of his kindred, though in more than one instance he speaks of the demonstration as a miracle. The story opens in Ohio, but moves westward by degrees and closes in Kansas.

A. E. H.

[Enoch Willoughby. A Novel. By James Wickersham. 5x8. $1.50. New York: Charles Scribner's Sons.]

From "Men with the Bark On." Published by Harper & Brothers. Copyright, 1901, by Frederic Remington.

"THE BUFFALO-HUNTERS KNEW BY THE 'SIGN' ON THE TRAIL."

While not a historical novel, "The Sword of the King," has as one of its chief actors William of Orange, and it is written into the time of James I. The heroine, Phillippa Drayton, is a daughter of a man who is the first to swear allegiance to William, and the book is made of her many adventures and her love affairs with another adherent of the prince, many years older than herself. The author seems to have two episodes about which he builds his story. One is the rescue of her lover by Phillippa, and in the other, disguised as a trooper, she saves the life of William of Orange. In the latter instance she is dressed in the clothes of a relative, who seems to have been created for the sole purpose of lending them to her — as he is not mentioned before or after this event. The first half of the rather long book is stilted and tiresome reading, but in the latter half the writer seems to get into the spirit of his story, and does good work. If this is his first effort, and if he fulfills the promise of the best of this book, we predict a success for him in the world of letters. Mr. MacDonald is a son of Sir George MacDonald, the poet and novelist. S. D. N.

[The Sword of the King. By Ronald MacDonald. $1.50. New York: The Century Company.]

"Men with the Bark On" is a new and interesting volume of short stories by Frederic Remington, illustrated by the author. These are soldier and sailor tales told in Mr. Remington's vigorous and refreshing style, and deal with the author's varied experiences on land and water. Mr. Remington presents the American fighting man in a manner which awakens in us a new pride in our army and navy. The reader is impressed with the devotion of these men to the terrible duties of battle: even "the man in the bowels of the battleship" would resent our sympathy, since he truly enjoys his work and worships each crank and pin of the machinery he controls. A more appropriate title for the book could not be imagined, but the cover should have been more attractive, and the illustrations, while excellent examples of the author's inimitable style, are unfortunately small. L. B., JR.

[Men with the Bark On. By Frederic Remington. Illustrated by the author. $1.25. New York and London: Harper & Brothers.]

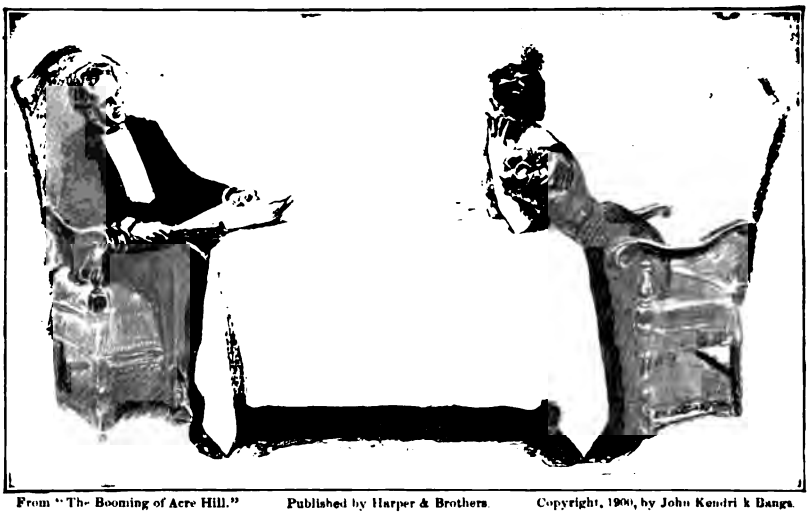
There are coon stories and Coon stories — but none "coonier" than those of "The Black Homer of Jimtown." Not only is the dialect that of the old-time darkey, but his fertile imagination runs riot in all sorts of impossible tales. Fish stories seem to be his favorites. The big fish Absolem, who forms the habit of strong drink and commits suicide when the beverage is not forthcoming, is as great a hero as any in the book. The collection is just the one to be recommended for pleasant summer reading. S. D. N.

[The Black Homer of Jimtown. By Ed. Mott. $1.25. New York: Grosset & Dunlap.]

The joys and sorrows of suburban life according to Mr. Converse, as presented to readers of the New York *Sun*, *Journal*, *World* and *Puck*, from time to time, now appear in the form of a single book named after the typical "Mr. Isolate of Lonelyville." That the author writes of what he knows from experience is worthy of mention in this day of romancing. If his major premise be that the true suburbanite ought to be considered a hero, if he is not, there will be little dissent from it. Mr. Isolate, Mr. Hermitage, Mr. Manhattan, Mr. Buildingloan, Deacon Obscurely, and the rest of the inhabitants of Lonelyville are easily recognized as old friends in the suburbs of any American town; while the problems of lawn-keeping, the servant girl, and other amenities of existence in an "easy-monthly-payment cottage," excite our sympathy as we smile. The sketches are clever and humorous, without straining after "smartness." F. C. B.

[Mr. Isolate of Lonelyville. By C. C. Converse. New York: R. H. Russell.]

Mr. John Kendrick Bangs has given us a new volume of stories in "The Booming of Acre Hilll." While these stories have not the spontaneous humor that has characterized some of the author's previous efforts, they are all amusing to a greater or less degree. The characters are "nice," interesting people, as Mr. Bangs's people always are. The story from which the title of the book is taken shows how a social position will attract people of the same class to a new country resort which apparently has nothing else to offer. A young man of high social standing but without funds is offered house rent free by the boomer of Acre Hill.



From "The Booming of Acre Hill." Published by Harper & Brothers. Copyright, 1901, by John Kendrick Bangs.

"I'LL NEVER, NEVER, NEVER SO LONG AS I LIVE."

Besides this, he is provided with funds for the entertainment of his friends, and immediately begins a social boom. This brings Acre Hill to the notice of the "smart set," and the lots which have heretofore been standing idle are disposed of at very profitable rates. After the place is settled, the boomer, having no further use for the social figurehead, dispenses with his services, and the social boom of Acre Hill is at an end. The book contains two illustrations by C. D. Gibson.

L. B., JR.

[The Booming of Acre Hill and Other Reminiscences of Urban and Suburban Life. By John Kendrick Bangs. $1.25. New York and London: Harper & Brothers.]

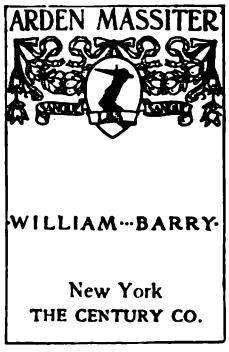
Readers who remember with what well-defined purpose the plot unfolded in Dr. Barry's "New Antigone" and "The Two Standards," may wonder just a little as to his special aim in his new Italian novel, "Arden Massiter." It is not chiefly a love-story, for from the first Donna Costanza, lovely daughter of the princely house entrenched in its hereditary mountain stronghold, floats too far above earthly feeling to be more than a saint for worship. It can hardly be intended for a phrase-book to introduce a new language compounded in equal parts of Italian and English, though the mixture of these elements on every page might be taken for confirmation of such theory. If it contain a truthful transcript of conditions existing in Italy even ten years ago, reforms can scarcely be established yet, though Tiberio Sforza, King of the Camorra, did go to his own place after the manner befitting an arch-villain; and the intending traveler who is not given to recklessness will do well to deliberate before taking his journey into a state so beset by banditti, secret societies, political intrigues and suppressed revolution. The hero is a high-bred young Englishman who is, contrary to the paternal taste, a Socialist, and going into Italy as correspondent for a London journal, straightway becomes involved in tragic complications through which he bears a charmed life. The story is of absorbing interest because its chapters are a sequence of exciting events over which a glowing color plays with splendid effects of light and shadow, but the reader has much of the time an uneasy suspicion of melodrama. The atmosphere is so sincerely medieval that the mention of telephone service in Rome intrudes like a daring anachronism. A. E. H.

[Arden Massiter. By Dr. William Barry. 5¼x7¾. $1.50. New York: The Century Company.]

"Stanford Stories," by Charles K. Field — a nephew of the late Eugene Field — and W. H. Irwin, are stories of college life in California and are told in an interesting way. They deal with all the subjects dear to a college boy's heart. "Frats," hazing, foot-ball, and the "co-eds," furnish material for well-told stories. The co-ed, according to these writers, is a very charming sort of a girl, and not a bad adjunct to a man's college.

"The Substituted Fullback" is perhaps the best of the series, being an account of the spirit of a deceased player taking possession of the man who acts as substitute in the final games of the college, and who saves the day for Stanford. The volume will doubtless prove to be a popular one and a welcome addition to college literature. S. D. N.

[Stanford Stories. By Chas. K. Field and W. H. Irwin. $1.25. New York: Doubleday Page & Company.]



No one has revealed to the western mind the spirit of Japan like Lafcadio Hearn. To follow him in a land still virtually unknown despite the tales of many travelers is to breathe a new atmosphere and to wonder how such things can really be. Under the title of "In Ghostly Japan," the writer has presented a series of sketches dealing with the social habits and religious superstitions which lend themselves to literary situations of startling power. The reader of Mr. Hearn's "Fragment," who finds a pilgrim climbing a mountain of skulls of his own being, all of which have been the nest of his dreams, illusions and desires in the billions of his former lives, will not easily forget so striking an oriental conception. The story of the revenge of the dying daimyo's wife upon one of her husband's concubines is impossible to conceive outside of orientalism, but it sticks in the memory as few short stories do.

F. C. B.

[In Ghostly Japan. By Lafcadio Hearn, Imperial University, Tokio. Boston: Little, Brown & Company.]

LETTERS AND ART.

Not often is a little book so noteworthy for the grace with which the great subject is treated in what might be called the exquisite-miniature-effect in literary art, as is Mr. Vincent's "Hôtel Rambouillet," a slender volume beguiling to the eye, winning to the touch, satisfying to the most fastidious taste for the happy turn in thought and word, those harmonies in subject and style that surprise because they surpass even confident anticipation. The cover of the book and its title-page also accord delightfully with both spirit and letter of its contents.

The story of the first salon in France and of the young marquise who was its inspirer and queen has a perennial interest, even if it stirs emotions somewhat akin to despair when we reflect on the likelihood of its renewal or restoration in our own time. The personality of the marquise is very daintily suggested in Mr. Vincent's pen-and-ink sketch of her, and echoes from her receptions sound through the pages like the softened music from a stately minuet at a distance. The more famous of the people whom she gathered about her pass before us, smiling as if they belonged to a particularly charming masque. Due honor is given to the genuine worth of their work, and adequate explanation for the need of such a satire as Molière's "Précieuses ridicules," when the real was succeeded by the imitation. The agreeable impression produced by this opening number in the author's "Brief Studies in French Society and Letters in the Seventeenth Century" is a pleasing prelude to the expectation with which we await the three volumes now in preparation. A. E. H.

[Hôtel de Rambouillet and the Précieuses. By Leon H. Vincent. 7½ x 7. $1.00. Boston: Houghton, Mifflin & Company.]

Many are the variations in these days on Bacon's pretty saying, "God Almighty first planted a garden, and, indeed, it is the purest of human pleasures." It may be necessary by and by to have alcoves in the library set apart for "Literary Use of Nature outside the Garden" and "The Prose and Poetry of Nature within a Garden." To the former compartment will belong all the books sealed after the order of White of Selbourne and Izaak Walton, including from our own time Lowell's "Garden Acquaintance" and the out-of-doors literature of Thoreau, John Burroughs and Dr. Van Dyke. In the latter will be found Warner's "Summer in a Garden" and many another of that quaintly humorous type down to Elizabeth's confidences concerning her German demesne, as also the well-nigh numberless volumes in which the quieter shades of human feeling are inseparably blended with the influences of summer weather. "A World in a Garden" is a story of a Scotch estate, shut away from toil and turmoil by a gray wall, comprising a world complete in itself for the two who dwell therein, the man with his memories, the child with his hopes. The delight in "green things growing," the sense of a happier living that goes with the wide freedom of the open air, the play of leaves in light and shade, the caressing presence of herb and flower odors, the life that joyously flits on wings or scampers about on four tiny feet in so safe an Eden, are all brought very near in the record of lessons spoken to the heart in this garden within the rounding of a year. A. E. H.

[A World in a Garden. By R. Neish. 5½x8. $1.75. London: J. M. Dent & Company.]

If one may be pardoned for saying so, it is rather difficult to frame, either by reasoning or by imagination, adequate explanation for an eighteen-hundred-and-ninety-nine edition of a prettily printed little book bearing the title, "Ralph Waldo Emerson." The reader is left to his own devices to find out when the address that furnishes the title was delivered by Dr.

From "Prophets of the Nineteenth Century." Little, Brown and Co.

THOMAS CARLYLE.

Hale before the Brooklyn Institute. By looking up the birth-date of Mr. Emerson — if this item of information happens to be temporarily inaccessible in said reader's memory — and by adding ninety to it after reading the first page, May 25, 1893, is finally determined upon as the time. The address is, of course, interesting as any tribute by Mr. Hale, made up of affectionate reminiscence and grateful appreciation, must necessarily be, and in the year of its delivery merited such broadcast publicity as inheres in the printed record of current events. To supply material for even a small book two prize dissertations of Emerson dating from 1820 and 1821 are included, papers setting forth the coming philosopher's views on "The Character of Socrates" and "The Present State of Ethical Philosophy," when their writer was at the mature age of seventeen and eighteen. If the author did not care to include these boyish efforts in his collected works, it seems hardly fair or kind to use them now to float another dissertation for which he was not personally responsible.

A. E. H.

[Ralph Waldo Emerson. By Edward Everett Hale. 4½ x 7. $1.00. Boston: Brown & Company.]

The little volume, "The Greek Drama," brings to the student and to the general reader much value in small compass, with the added grace of the attractive look that pertains to the popular "Temple" editions. In the author's prefatory note, dated at Trinity College, Cambridge, he anticipates possible unfavorable criticism on the charge of dogmatism, but it is manifestly impossible within the limits of a primer to give arguments or the steps in a process of reasoning. The eight chapters contain very readable instruction on the subject of the Greek drama; one appendix presents an outline-sketch on the Roman drama and one a note on the Parabasis. The elements of the classic Greek drama are

traced from the Doric choral lyric along one line to the satyr-play and to the masterpieces of tragedy, and along another to the old comedy of Athens. A clear and interesting estimate is given of the distinctive influence exercised by the great dramatic poets in shaping the drama, together with a brief but luminous analysis of the plays by each. The author believes that even unsightly transliteration is preferable to misleading Latinization of Greek names, hence we find on his pages word-forms that will to some readers appear unfamiliar, such as Mykenai, Aischylos, Klytaimestra, Sophokles, etc. Eleven illustrations add an effective value to the text. A. E. H.

[The Greek Drama. By Lionel D. Barnett, M. A. 4 x 6. 40c. New York: Macmillan Company.]

At a time such as the present, when the entire art world is mourning the loss of John Ruskin, perhaps its greatest teacher and historian, it is natural that there should be renewed interest in all that pertains to him and his life work. A most complete and satisfactory account of "The Life and Work of John Ruskin" has been given to us by W. G. Collingwood, the two volumes covering the subject in the same detailed but readable manner that distinguished "The Art and Teaching of John Ruskin," by this author. The illustrations are numerous, and of the highest quality. Among them are several excellent reproductions of Mr. Ruskin's own work, that the public has never before had the privilege of seeing. In short, these volumes must appeal to all who are interested in the life of Ruskin. L. B., Jr.

[The Life and Work of John Ruskin. In two volumes. By W. G. Collingwood, M. A. With portraits and other illustrations. 6 x 9. Boston: Houghton, Mifflin & Co.]

Many of the old familiar thoughts bearing on life considered as an art-product, a result in which all arts find their finest flowering and their richest fruitage, are pleasantly presented in the language of the new hour in Mr. Bowker's little book, "The Arts of Life." He finds the arts of life to be these: Education, Business, Politics, Religion. The discussion of each of these in a readable chapter is preceded by a Proem, a Foreword and an introduction called "Firsts and Lasts," and is followed by a conclusion in which he shows the end of the arts of life to be "the far-off, divine event" when good by evolutionary process shall have destroyed evil. A. H.

[The Arts of Life. By R. R. Bowker. 4¾ x 7. Boston and New York: Houghton, Mifflin & Company.]

HISTORICAL, POLITICAL, SOCIAL.

A recent issue of a literary journal contained notices of thirty-two current books on China with which publishers seek to meet the demand for information and entertainment at this juncture of international affairs, and THE CHAUTAUQUAN for May presented a special two-page bibliography on China and the Far-Eastern question. Of the newest books, combining information and entertainment, "China: The Long-Lived Empire," is conspicuous. This volume is by the author of "Jinrikisha Days in Japan," and "Java: The Garden of the East." The book had been scheduled for publication in the fall, but its appearance at this time will be welcome. Since Miss Scidmore has visited China seven times within the past fifteen years, the publishers are warranted in declaring that she is thoroughly conversant with the subject, and knows the work of the foreign missions and machinery of Chinese politics. The frontispiece is a portait of the Dowager Empress from a painting on silk, and her remarkable career constitutes not the least interesting chapter in the volume. The book is profusely illustrated, and its contents emphasize the writer's opinion that the mystery of China's people and the enigma of its future only increase with the attempts to investigate it. F. C. B.

[China: The Long-Lived Empire. By Eliza Ruhamah Scidmore. $2.50. New York: The Century Company.]

(*Continued on Page* 538.)

From "China, the Long-lived Empire." Copyright, 1900, by The Century Co.

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In the series of Temple Primers — a series of small volumes of condensed information, written by leading authorities — two volumes are of particular interest at this time. One on "South Africa," by W. Basil Worsfold, presents within two hundred pages the results of personal observations and historical research, in handy reference form. Another volume by Romesh C. Dutt treats of "The Civilization of India." These books are well bound and well printed, and so convenient for either the pocket or the library, and withal so cheap in price that the "International Primer-Encyclopedia," of which they form a part, will be deservedly popular. Thirteen volumes of the series have been issued. F. C. B.

[The Temple Primers. 40 cents. London: J. M. Dent & Co. New York: Macmillan Company.]

Part of the series of letters which Julian Ralph has written concerning the war in South Africa have been reprinted in book form. The letters follow a foreword presenting a sketch of the Dutch in South Africa and statements regarding the Boer ultimatum and armament. Mr. Ralph's powers of descriptive writing are acknowledged and widely praised. The account of the relations between Great Britain and the South African Republics is distinctly unfavorable to the Boer. Among other counts against them he declares that they "left their mining resources to be developed by foreigners; by taxing whom as no other people on earth they have made themselves temporarily wealthy with that most precarious of all forms of wealth — the sort that is ill-gotten." The volume contains a summary of events since the relief of Kimberley, official table of casualties, glossary of Boer terms and other appendices and a detailed map of the seat of war. F. C. B.

[Towards Pretoria: A Record of the War Between Briton and Boer to the Relief of Kimberley. By Julian Ralph. New York: Frederick A. Stokes Company.]

As a partisan of expansion Whitelaw Reid speaks with more than ordinary authority. He was one of the American negotiators of the treaty of peace between America and Spain, and has been held largely responsible for the new departure in American policy which that instrument entailed upon the United States. It is to be said that Mr. Reid has openly advocated an expansion policy to a degree not accepted by others among leaders of Republican party thought. But his views are well worth reading in view of the so-called "paramount issue" of the pending presidential campaign. Eleven of Mr. Reid's papers and addresses have been included in a single volume, which also contains appendices dealing with "Power to Acquire in Governed Territory," "The Tariff in United States Territory," and the text of the resolutions of congress as to Cuba, the protocol of Washington and the treaty of peace signed at Paris. F. C. B.

[Problems of Expansion. By Whitelaw Reid. $1.50. New York: The Century Company.]

The purpose of the volume, "France Since 1814," as stated in its author's prefatory note, is to bring to light the metaphysical thread really connecting the apparently distinct periods of French history since the Restoration of 1814, and also to correct certain misapprehensions found in the writings and currently expressed opinions of foreigners on French affairs. The book is characterized by independence of thought and vivacity of expression and will be a welcome addition to the library of students and readers who are interested in the political situation in France today, which can be more clearly understood by keeping in mind the complex forces at work since the French Revolution and making allowance for the direct and reflex influence of each. The range of the book covers the time between the return of the Bourbons to their high place of power and the time when the Dreyfus case was awaiting decision in the court and the verdict of a world jury. Events since 1870 are treated with much more comprehension than those before that time. Baron de Coubertin believes that the matters of greatest significance to the Third Republic are the diplomatic problem furnished by the Franco-Russian alliance and the more serious problem arising from the inability of a centralized administration to deal with the perils of Socialism. Nevertheless he has faith in the stability of the republic. A. E. H.

[France Since 1814. By Baron Pierre de Coubertin. 5¼ x 7¾. $1.50. New York: The Macmillan Company.]

The clearness of thought, vigor of expression, and charm of style that distinguish Mr. Fiske's notable series of historical works dealing with our country's earlier days, also characterize the contents of his recent volume, "The Mississippi Valley in the Civil War." It

R. H. Russell, New York.

FROM "ENGLAND," BY C. J. TAYLOR.

treats of events not yet remote in the memory of those who participated in them, or in the imagination of the generation that has grown up since their tragic chapter was closed. The present volume has grown out of material collected for a series of lectures delivered in 1886 in behalf of the Grant monument fund, though much which appears in the book was not in the lectures.

The author calls it "a purely military narrative," but it is of striking value for its luminous presentation of the essential relation of the campaigns in the west to the Civil war as a whole. The tremendous importance attaching to the influence cast by Missouri and Kentucky at the outbreak of that struggle and the valiant service rendered to the Union cause by Francis Preston Blair and Nathaniel Lyon are set forth in graphic and impressive fashion. All the strategetic movements and great battles by which the left flank of the Confederacy was turned and Sherman left free to coöperate with Grant are described in Mr. Fiske's accustomed manner — the manner that gives historical narration the air of fascinating story-telling. He does not hesitate to speak plainly his personal impressions concerning the quality and amount of service rendered in the war by its great captains. The voice of dissent from some of these opinions will doubtless be heard in various quarters, but nowhere will the interest and value of the book be denied. A. E. H.

[The Mississippi Valley in the Civil War. With 23 Maps and Plans. By John Fiske. 5x8. $2.00. Boston and New York: Houghton, Mifflin and Company.]

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Whether one agree with the thoughts presented or not, the essays which John Jay Chapman has been giving to the public are bound to set the reader to thinking. Mr. Chapman went into "reform" politics in New York a few years ago, and had his eyes opened to things about which he has been writing forcefully ever since. The influences of that dominant commercialism which marks the present state of our development are to be counteracted, according to this observer, only by a decision of the individual to stand for "no compromise" with evil. This is the essence of his "Practical Agitation." Mr. Chapman is known by profession as a lawyer, yet he exemplifies his theory that it is not necessary to suppress one's instinctive love of truth by such sentences as these:

"The first discovery that we make is that the worst enemy of good government is not our ignorant foreign

R. H. Russell, New York.

FROM "SUMMERTIME," BY ROBERT REID.

voter, but our educated domestic railroad president, our prominent business man, our leading lawyer. If there is any truth in the optimistic belief that our standards are now going up, we shall soon see proofs of it in our homes. We shall not note our increase of virtue so much by seeing more crooks in Sing Sing, as by seeing fewer of them in the drawing-rooms. You can acquire more knowledge of American politics by attacking, in open talk, a political lawyer of social standing, than you can in a year of study. These back-stair men are in every bar association and every reform club. They are the agents who supervise the details of corruption. They run between the capitalist, the boss, and the public official. They know as fact what every one else knows as inference. They are the priestly class of commerce, and correspond to the intriguing ecclesiastics in periods of church ascendency. Some want money, some office, some mere power, others want social prominence; and their art is to play off interest against interest and advance themselves." F. C. B.

[Practical Agitation. By John Jay Chapman. $1.25. New York: Charles Scribner's Sons.]

The importance of industrial development in the life of the American people has been emphasized in the "Expansion" studies for CHAUTAUQUAN readers this year. It is a pleasure, therefore, to find a new book devoted to the subjects of Heat, Lighting, Food, Clothing, Travel and Letters, with special reference to the part which American inventions have played in connection with them. Written primarily for children, and illustrated, so that the material may be used for school reading, the information contained in this volume is quite as valuable to the older folks. The special titles under "Food" will indicate the scope of the work: Uncultivated Foods, Cultivated Foods, Implements for Planting, Implements for Harvesting, Soil, and A Modern Dinner. Here is an instance of the application of the "historical method," unique and thoroughly praiseworthy. F. C. B.

[American Inventions and Inventors. By William A. Mowry and Arthur May Mowry. New York: Silver, Burdett & Company.]

Among the books of ready reference "The International Year Book" at once establishes a claim for itself. The aim of the editors has been to present "something more than a bare record of facts or compilation of statistics, its object being to discuss as well the debated questions of the year with a view to exhibiting fairly the opposing views." The work is both a Year Book and a timely supplement to the encyclopedias. The material, though well condensed, fills nearly nine hundred pages with a record of important developments during the year 1899. To be sure, it is impossible for a work of this kind which cannot appear until six months after the close of a year to bring all topics literally down to date. Nevertheless, it can be said of such articles as those on "Colonies," "The Chinese Empire," "Transvaal," "Universities," and the progress of various sciences, that nothing has come to us giving equal value in the same space. The editors have had the coöperation of twenty specialists. There are thirteen excellent maps and a number of interesting illustrations in the volume. F. C. B.

[The International Year Book: A Compendium of the World's Progress during the year 1899. Edited by Frank Moore Colby, of New York University; Consulting Editor, Harry Thurston Peck, Columbia University. New York: Dodd, Mead & Company.]

The two volumes, "Letters from Queer and Other Folk," present ways and means, devised after an ingenious fashion, by which young people who follow the advice given therein by gifted correspondents in various realms of the animal world may arrive at facile mastery over the pen of a ready writer. The peculiar value of the books lies in the fact that the young people aforesaid would doubtless think they were doing something to please themselves rather than receiving instruction in an elegant but rather formidable art. After answering according to directions the letters addressed to them, the pupils pass to practice on correct forms in social letters and notes and in business letters. The books seem adapted to wide usefulness. A. E. H.

[Letters from Queer and Other Folk. Book I. for Lower Grammar Grades. 7x4¾. .30. Book II. for Higher Grades. 7x4¾. .35. By Helen M. Cleveland. New York and London: The Macmillan Company.]

David B. Chamberlain, of Harvard, and Karl P. Harrington, of Wesleyan, have compiled and arranged one hundred and seventy-one songs from colleges in every part of the country, and for that reason the book is rightly entitled, "Songs of all the Colleges." For the same reason it is the best college song book extant. A number of the old favorites have been included, and the compilers have sought to present the most popular of the songs in use at representative institutions, whether new or old. The book is well printed and bound in durable covers, as befits a book that will be used. F. C. B.

[Songs of all the Colleges, including many new songs. Compilers and arrangers, David B. Chamberlain, Harvard, Karl P. Harrington, Wesleyan. 9x11. New York: Hinds & Noble.]

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NEW YORK HERALD, THURSDAY, JUNE 7

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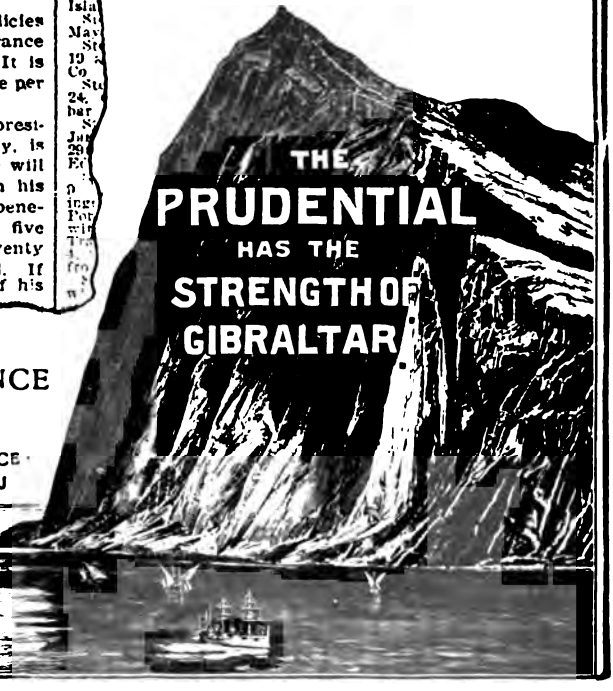

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Introduction to Zoology. A Guide to the Study of Animals for the Use of Secondary Schools. By Charles Benedict Davenport, Ph. D., and Gertrude Crotty Davenport, B. S. Illustrated. 5⅛ x 7¼. $1.10.

The Reign of Law. A Tale of the Kentucky Hemp Fields. By James Lane Allen. With illustrations by Harry Fenn and J. C. Earl. 5¼ x 7¾. $1.50.

A Friend of Cæsar. By William Stearns Davis. A Tale of the Fall of the Roman Republic. 5¼ x 7¾. $1.50.

European Travel for Women: Notes and Suggestions. By Mary Cadwalader Jones. 4¾ x 7. $1.50.

Letters to the Farm Boy. By Henry Wallace. 4¾ x 7.

Tarr and McMurry Geographies. Second Book: North America. With an especially full treatment of the United States and its dependencies. By Ralph S. Tarr, B. S., F. G. S. A., and Frank M. McMurry, Ph. D. With numerous maps and many illustrations, chiefly photographs of actual scenes. 5¼ x 7¼. .75.

Economic Crises. By Edward D. Jones, Ph. D. 5 x 7¾. $1.25.

The Works of Shakespeare. Edited by Israel Gollancz. Vol. XI. With many illustrations, antiquarian and topographical. 5⅛ x 7⅛. $1.50.

Historical Jurisprudence. An Introduction to the Systematic Study of the Development of Law. By Guy Carleton Lee, Ph. D. 6 x 9. $3.00.

HARPER & BROTHERS, NEW YORK.

The West End. By Percy White. 5 x 7½. $1.50.

Our Presidents and How We Make Them. By A. K. McClure, LL. D. Illustrated. 5¼ x 8¼.

A Diplomatic Woman. By Huan Mee. 5 x 7½. $1.00.

The Man that Corrupted Hadleyburg and Other Stories and Essays. By Mark Twain. Illustrated. 5¼ x 8. $1.75.

Men with the Bark On. By Frederic Remington. Illustrated by the Author. $1.25.

The Jimmyjohn Boss and Other Stories. By Owen Wister. Illustrated. 5 x 7½. $1.25

Nature's Calendar. By Ernest Ingersoll. A Guide and Record for Outdoor Observation in Natural History. With Twelve Illustrations from Original Photographs by Clarence Lown. 5¾ x 8¼. $1.50.

The Booming of Acre Hill. By John Kendrick Bangs. 4¼ x 7.

D. C. HEATH & COMPANY, BOSTON.

Elz's Er ist nicht eifersuchtig. With a vocabulary by Benjamin W. Wells, Ph. D. 4½ x 6½. .20.

Benedix's Nein. With Notes, Vocabulary and Exercises by Arnold Werner-Spanhoofd. 4½ x 6½. .25.

Scribe's Le Verre d'Eau. Edited with an introduction and notes by Charles A. Eggert, Ph. D. 4½ x 6½. .30.

FORDS, HOWARD & HULBERT, NEW YORK.

Quaint Nuggets: Selections from Fuller, Hall, Selden, Herbert and Walton. Gathered by Eveline Warner Brainerd. 3½ x 5½. .45.

Nature's Miracles. Familiar Talks on Science. By Elisha Gray, Ph. D., LL. D. Vol. II. Energy and Vibration: Energy, Sound, Heat, Light, Explosives. 4 x 6¼. .60.

SMALL, MAYNARD & COMPANY, BOSTON.

Robert Browning. By Arthur Waugh. (The Westminster Biographies.) 4 x 5¾. .75.

Up in Maine. Stories of Yankee Life Told in Verse by Holman F. Day. With an Introduction by C. E. Littlefield. 4¾ x 7¼. $1.00.

THE CENTURY COMPANY, NEW YORK.

The Sword of the King. By Ronald Macdonald. 5¼ x 8. $1.50.

Problems of Expansion. By Whitelaw Reid. 5⅛ x 7¾. $1.50.

THE ABBEY PRESS, NEW YORK.

A Continental Cavalier. The Record of Some Incidents Pertaining to the Chevalier de Marc, Brevet Major in the Army of the Colonies, Aid-de-Camp to General, The Marquis Lafayette. By Kimball Scribner. 5¼ x 8.

FUNK & WAGNALLS COMPANY, NEW YORK.

The Work of the Holy Spirit. By Abraham Kuyper, D. D., LL. D. Translated from the Dutch with explanatory notes by Reverend Henri De Vries. With an introduction by Professor Benjamin B. Warfield, D. D., LL. D. 6⅛ x 9. $3.00.

EATON & MAINS, NEW YORK.

History of the Christian Church. By John Fletcher Hurst. Vol. II. Library Biblical and Theological Literature. 6 x 9. $5.00.

NOYES, PLATT & COMPANY, BOSTON.

Official Illustrated Catalogue Fine Arts Exhibit. United States of America. Paris Exposition of 1900. 4¼ x 7¼. .75.

SILVER, BURDETT & COMPANY, NEW YORK.

American Inventions and Inventors. By William A. Mowry, A. M., Ph. D., and Arthur May Mowry, A. M. 5⅛ x 7⅛.

LAIRD & LEE, CHICAGO.

The Heart of Hetta. By Effie Adelaide Rowlands. Illustrated. 5⅛ x 7¾. $1.25.

T. S. DENISON, CHICAGO.

Jonathan's New Boy. By Pythias Damon. 5 x 7¾. .25.

[Correction: The price of Stanwood's "History of the Presidency" (Houghton, Mifflin & Co.) is $2.50 instead of $1.50.]

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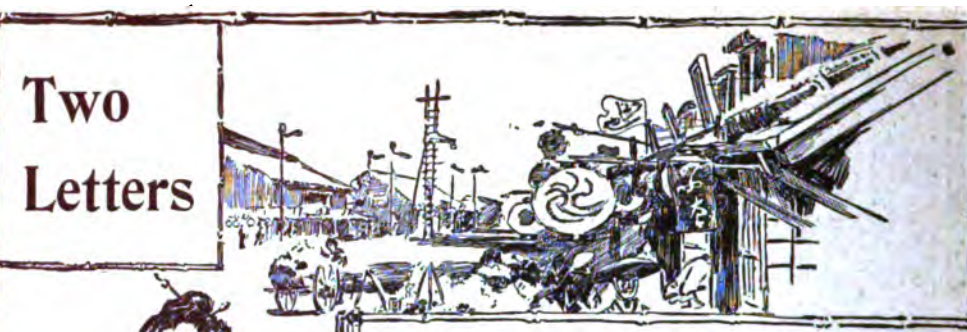


(Extract from a letter written by a subscriber of The Ladies' Home Journal, in Yokohama.)

"I do not think that **Pears' Soap** is in need of any further advertising. I have traveled in every part of the globe, and it seems to me I have seen its advertisements and heard of it in the smallest places. In my own family here I have used it for eleven years, and never want any soap to take its place."

Extract from a letter written by a reader of The Century Magazine, in New-York.

"You may be interested to know that although I have seen the advertisements of **Pears' Soap** for a long time, I had never used it until I saw the January CENTURY advertisement, which influenced me to try it.

"Since that time I have come to believe that **Pears'** is altogether the most satisfactory soap in existence."

There are soaps offered as substitutes for Pears' which are dangerous—be sure you get PEARS'.

AN AMERICAN CONSULATE IN CHINA

SEPTEMBER PRICE 20 CENTS 1900

The CHAUTAUQUAN

A Magazine for Self-education

A Society Belle in the Reign of Louis XIV

CHAUTAUQUA·PRESS CLEVELAND·OHIO

USE
SAPOLIO
It was learned last evening from the President of The Panville Chorus, that several of the members had been suffering from Bright's Disease, one case being aggravated by long neglect.
Dr. Pangloss prescribed SAPOLIO, and it's use has resulted in the absolute cure of every case.
THE NEGLECTED CASE AFTER TREATMENT.

AUG 30

THE CHAUTAUQUAN,

A Monthly Magazine for Self-Education.

VOL. XXXI. SEPTEMBER, 1900. No. 6.

Highway & Byway

MUCH has happened since last month with regard to the infinitely puzzling Chinese question, and much may happen between the time of this writing and the day the reader scans these lines. It is not necessary to rehearse the story of the torment civilization lived through while waiting for trustworthy news of the fate of the foreigners in Peking.

There was good ground for accepting the horrible reports of wholesale massacre, but there were equally good grounds for rejecting them. When it was at last ascertained that the envoys and their families and all the others under their protection, though besieged, attacked and repeatedly in the gravest peril, had not been exterminated, the problem of the "concert," or the alliance of Europe, America and Japan, had naturally changed its aspect. The reported massacre provoked bitter talk of revenge, reprisals and exemplary punishment. Even responsible writers advocated wholesale executions of Chinese officials guilty of complicity in the Boxers' outrages and the complete destruction of Peking. The Manchu dynasty was to be dethroned, and the great empire carved up and partitioned.

All this irrational talk has been forgotten. The western governments are still determined to avoid a war with China if possible. It is difficult to adhere to the theory that the allies are coöperating with the Chinese government in putting down insurrection, for the imperial troops, led by commanders and equipped with modern weapons, have fought the international troops at Tien-Tsin and on the route to the capital. Unfriendly acts without number have been committed by whatever sovereign authority remains in China, notably the refusal to restore free communication between the ministers and their respective governments. But the presumption upon which the powers act is that the supreme government has been wrested from the empress-regent and the youthful emperor and usurped by the military chiefs. In other words, the most convenient theory is that anarchy has reigned in Peking and the metropolitan province, and that the powers have been fighting a formidable military conspiracy as well as a fanatical mob.

While this theory will save China, it will also save Europe and America from a ruinous war. To declare formal war upon China is to extend the conflict to every port and city of the empire. The part of wisdom is to prevent the spread of the hostilities and retain the friendship or neutrality of as many viceroys and governors as possible.

When Peking is occupied by the allies, or when the stage of diplomatic discussion of the terms of a settlement is reached, the powers will certainly demand (1) an indemnity for all injuries, losses and outrages; (2) security for the envoys in the future and guaranty against the recurrence of the troubles; (3) the enforcement of all treaty rights; (4) a stable and responsible government for the empire. The United States and Great Britain have emphatically declared that they would oppose any assault upon China's territorial integrity, and would adhere to the policy of the open door under native sanction and consent. Russia has also declared that there must be no territory taken from China as compensation or under any other pretext. Germany's position is rather doubtful, but she will hardly insist on a different program. Unless complications ensue, it is highly probable that, in spite of the duplicity, bad faith and breaches of international law of which the imperial authorities of China are guilty, the settlement will not impose harsh terms on them or upon their country. The powers are not ready to

destroy the Chinese empire. They have not agreed and cannot agree upon any alternative to the maintenance of the political and territorial *status quo*. While each power has its sphere of influence or "estate in reversion" in China, none is prepared to assume control and enter upon its inheritance. This renders them all, with perhaps one or two exceptions, anxious to overlook all the facts which militate against the accepted fiction that the government and people of China have furnished no *casus belli*. To avert a general war and friction among the intervening powers is plainly a duty and imperative necessity. But the problem will not be easy of solution. Can any Chinese government give the necessary guaranties and enforce respect for the rights of the missionaries and other foreigners? This is the first condition of peace and the retirement of the allies.

LI HUNG CHANG,
Appointed by China to negotiate for peace.

The remarkable growth of the foreign trade of the United States since the disappearance of the "panic" conditions has for some time been a fruitful topic of comment. The statistics are, in truth, astonishing, but they raise questions which the average man cannot answer and upon which political orators and partisan editors throw little light. We know that the "balances" have been favorable to this country, and most pronouncedly so, but what becomes of these balances? Prior to 1897 the average annual balance — that is, the excess of our exports over our imports — was about $110,000,000. The average excess for the past three fiscal years has been over $563,000,000! Here is a table giving the exports and imports for the past six years, — a table exhibiting steady and marvelous progress:

Fiscal year.	Exports.	Imports.	Excess of exports.
1900	$1,394,479,214	$849,714,329	$544,764,885
1899	1,227,023,302	697,148,489	529,874,813
1898	1,231,482,330	616,049,654	615,432,676
1897	1,050,993,556	764,730,412	286,263,144
1896	882,606,938	779,724,674	102,882,264
1895	807,538,165	731,969,965	75,568,200

International trade is an exchange of products for products, and balances are settled in gold, the modern standard of the industrial nations. Have we received any such amount of gold from the foreign countries as the balances indicate is due to us? We have not. Last year we exported more gold than we imported, so that the gold movement increased the apparent debt of the world to our merchants and capitalists, instead of extinguishing or decreasing it. How are the balances to be settled?

There are writers who deny that what is called a favorable balance is an advantage. A nation, like an individual, in their view, is impoverished by receiving less than is sent out. Great Britain imports far more than she exports, yet she is rich and prosperous. If the United States exports more, *without getting an equivalent* for the excess, than she imports, she is losing, not gaining. But this view is too extreme. It fails to consider the difference between a creditor country and a debtor country. English capital is invested in every part of the world, and the profits, dividends, etc., on this capital are paid in goods shipped to Great Britain. The United States has had

THE FIRST BRICK HAS BEEN THROWN.
—*Philadelphia Record.*

need of foreign capital, and we pay heavy sums annually to foreign investors who hold our securities and who own land and improvements here. A conservative estimate of the aggregate paid in such dividends, rents and profits every year places it at $150,000,000. To this must be added freight, insurance, expenditures of Americans living or traveling abroad, and other important items. It is not certain that these factors do not account for 70 or 80 per cent of the apparent balance. As for the rest, it is known that Europe had been returning American securities in large quantities up to two years ago. At this moment the actual debt of Europe to the United States must be rather small.

The Secretary of War has issued a call for a Cuban Constitutional Convention which is to meet in Havana in November. This order is in line with the repeatedly expressed policy of the United States, as emphasized in congressional action and in the various utterances of the president and those who may be regarded as authorized to speak for him. In April of 1898 the Senate passed a joint resolution on the Cuban situation in which it was explicitly stated "that the people of the island of Cuba are, and of right ought to be, free and independent," adopting the exact phrase of the Declaration of Independence; and further, that "the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island, except for the pacification thereof; and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

It has been claimed, generally by those who are hostile to the administration, that there never has been any serious intention on the part of the United States to redeem the promises couched in the Senate resolution. This contention has been part of the stock in trade of the opposition press of Cuba, and efforts have been made to engender ill-feeling between the Cubans and the Americans on the strength of it. But the time for the redemption of these promises is rapidly approaching, and the future of Cuba depends in a large measure upon the spirit in which the Cubans meet and use their opportunity for independence.

There is one serious defect, however, in the program as laid down by the Secretary of War in his order calling the constitutional convention. The order, which Secretary Root was fully authorized to issue, quoting the joint resolution of congress above mentioned, reads as follows:

WHEREAS, The people of Cuba have established municipal governments, deriving their authority from the suffrages of the people given under just and equal laws, and are now ready, in like manner, to proceed to the establishment of a general government which shall assume and exercise sovereignty, jurisdiction, and control over the island,

Therefore, It is ordered that a general election be held in the island of Cuba on the third Saturday of September, in the year 1900, to elect delegates to a convention to meet in the city of Havana at 12 o'clock noon on the first Monday of November, in the year 1900, to frame and adopt a constitution for the people of Cuba, and as a part thereof to provide for and agree with the government of the United States upon the relations to exist between that government and the government of Cuba, and to provide for the election by the people of officers under such constitution and the transfer of government to the officers so elected.

WU TING FANG,
Chinese Minister to the United States.

In view of the declaration that the people of Cuba are, and of right ought to be, free and independent, it seems strange that the proposed convention should be required "to frame and adopt" a constitution. It is perfectly proper for the convention to frame a constitution, but it is a clear invasion of the independence and prerogatives of the people for the convention to adopt it. That privilege inheres in the people. Besides, to the supersensitive Cubans, especially those of Spanish extraction and predilections, an order from our government requiring thirty-six delegates — a small, though legally appointed company — to adopt a paper that shall be binding upon all the people may savor of high-handed and dictatorial effrontery. The constitution framed by the convention should be submitted to the people for adoption; and unless this is done the United States will be accused of having packed the convention, especially if the constitution adopted by the thirty-six delegates turns out to be unduly disposed to favor this country.

While decrying the defalcations in the Cuban postal service it should not be forgot-

ten that the financial interests of Cuba as a rule seem to have been faithfully conserved by the representatives of the United States on the island. The rascalities of the men who looted the post-office are deplorable, and it is hoped that the culprits will soon reap the due reward of their iniquities, but their crimes ought not to obscure the conspicuous services which other men are rendering to Cuba. For the last eighteen months all the Cuban revenues, except postal, have been handled by the island treasury — a sum amounting, July 1, 1900, to $23,000,000. The officer in charge of the treasury is Major E. F. Ladd, and it is to his credit that every dollar handled by his department has been clearly and satisfactorily accounted for, that he has never opened a profit or loss account, that there has never been a defalcation, a forgery, loss of money in transit, error of payment or reckoning, nor any raised check. The commission investigating the government accounts in Cuba found nothing to criticize and much to commend.

W. W. ROCKHILL,
Special United States Commissioner to China.

As an interesting revelation from Major Ladd's work, it is stated that when he began to organize his office in Cuba he found it necessary, as a matter of self-protection, to introduce the use of checks, a financial device hitherto unknown there. The system has been generally adopted, and the wheels of business run all the easier for it, although at first it seemed almost hopeless to effect so radical a revolution in the commercial customs of the island as the employment of checks involved.

The financial outlook in Cuba has many elements of hopefulness in it, although there are difficult problems awaiting solution. Imports exceed the exports by about $50,000,000 a year, and there is deep-seated aversion to paying taxes, to say nothing of inability to pay them. The public revenues are derived almost exclusively from customs, and, as the statistical exhibits of the island do not yet show that wealth is increasing, something will have to be done to raise funds, by a system of equitable and scientific taxation, to avoid the accumulation of a heavy debt.

Critics have been felicitously described as "the keepers of literature," and never was literature more in need of "keeping," fostering and jealous care than in these days. Is literary criticism doing its duty? Is it affording the guidance which readers and lovers of books require and expect from it? It may be true that there are no great critics among us, but there are many writers of judgment, taste, authority and broad culture. Are they holding court and passing impartial verdicts upon the literary productions of the day, enabling the public to avoid the inane, unprofitable or harmful, and to benefit by the instructive, elevating and significant?

Several works on literary criticism, its principles and methods, have come from the press lately, and they are solid and enlightening contributions to the subject dealt with. But are the principles expounded in them applied; are the methods presented as the right ones followed in current critical, or what passes for critical, writing? We fear the answer cannot be affirmative. The quality of contemporary criticism has itself been a subject of criticism or complaint — just complaint, we are bound to recognize. One writer, a librarian who has made a special comparative study of present-day book reviewing, finds that it is open to the charge of extravagance, gush, flattery and what is known as literary log-rolling. Few books are condemned; most are praised, and in many cases reviews are non-committal. One not acquainted with our ways and practices would infer from the tone of the literary comment that we were at the height of a glorious literary and artistic renaissance, and that a poor and valueless book was the rarest of exceptions.

It may be unjust to say that book reviews and so-called criticism are now written chiefly for authors and publishers, and that the public is the "forgotten party" in the case, but it is true that there is an extraordinary "era of good feeling" in literature, and that genuine, candid and honest criticism is conspicuous by its absence. One critical journal has pleaded for the revival of "slashing" criticism and the use of the cudgel and bludgeon. The greatest need of the day, it holds, is a moral censorship of the book world, of a literary tribunal free from weakness, commercial affiliations and influences foreign to the true

interests of culture. But would not this kind of criticism be anachronistic? Would it not meet with general and swift condemnation as too dogmatic and pedantic for our age of cosmopolitanism and eclecticism in literature?

Sympathetic and catholic criticism, best exemplified in Sainte-Beuve and Matthew Arnold, is not at all objectionable or injurious. Censorious faultfinding is just as undesirable and unfair as indiscriminate and undeserved laudation. Let the critic be keen to discover and encourage merit, to emphasize the good rather than the bad qualities of literary work; in that there is no injury to literature and no treason to the public. But from the just golden mean to the extreme of booming inferiority and hailing every man or woman with a spark of talent as an epoch-making writer is surely a great distance. Toleration and liberalism ought not to be allowed to degenerate into hollow and insincere distribution of praise. This is simply equivalent to saying that criticism should be worthy of its name.

There is a little volume, "Literary Landmarks," of large value for its wise guidance into noble and beautiful highways and byways in bookworld. The ingenious chart of its itinerary is traced along a line indicating four thousand years of literature, from the Vedas to the period that claims Browning and Tennyson, Hawthorne and Ruskin. This line is marked at the center by a cross with reference to which seasons and products of mental activity seem to take a special meaning. This dividing mark is also of great significance to history which numbers its years backward and forward from the fact commemorated in that slender symbol. Expectation and fulfilment appear thus to meet at a central cross, over which, it is profitable to remember, an inscription bore threefold witness in one to the three best developments then attained by the human race — the Greek intellect, Roman law, Hebrew faith.

But, despite dividing lines, there is an indestructible unity in human history. Civilization in its highest phase at the end of this century is a complex blending of Greek, Roman, Hebrew, and Teutonic elements, ever shaping itself to the mold of new conditions, but holding all its past fused in its present. The study of history, of society, of the individual, and therefore of literature, shows, indeed, that the most revolutionary fact in world annals is the influence of a life whose human story, told in an obscure Roman province situated in the circling clasp by which Asia joins Europe and Africa, gives undisputed name and dates to our era. That the knowledge of that life and its teachings was so rapidly diffused over the wide area at that time obedient to Roman law was, however, largely due to the fact that the flexible and faultless creation of the Greek intellect, the language "speaking to the ear like Italian, speaking to the mind like English," held the east and west of the then known world in the band of a common knowledge and a consequent joint readiness to receive "the cosmopolitan creed of Christianity."

The genius of the sensitive, beauty-loving Greek mind, and the study of its achievements in all domains of intellectual and art activity must ever be of intense interest to the thinker who realizes that all flowering in the present is deeply rooted in the past and, therefore, fitly deserves recurring recognition in the plan of the C. L. S. C. Paul acknowledged himself a debtor to the Greeks, and so must every student of the "increasing purpose" which has been served in the past by the culture of Greece, the civil polity of Rome and the Hebrew capacity for faith, but which finds its highest evolution in the perfected Christian character.

THE CHINESE QUESTION.
—*Minneapolis Tribune.*

The recent assassination of King Humbert, of Italy, known to history as the "Second

King of United Italy," can but remind observers that neither monarchs nor presidents of republics, in fact or in name, are safe from the attacks of men who do not care what they do, so long as they strike a blow at the highest visible authority. Those who are looking for a conspiracy of anarchists to account for this assassination and similar shocking events in France, Austria and our own country, within easy memory, are likely to be disappointed. In this case attention is inevitably directed to local conditions which foster discontent and blind deeds of desperation. It is generally admitted that burdens of taxation upon the peasantry of Italy, amounting, it is said, to twelve dollars per capita, are so heavy that even good intentions of rulers living in comparative luxury are almost impossible to bear. Remembering the bread riots of 1898, which were only put down by bloody military measures, the successor to the throne may find it more difficult than ever to continue Italy's rôle among the powers as a member of the Triple Alliance and a colonizing nation.

THE LATE KING HUMBERT, Assassinated July 29.

Perhaps the most remarkable and "radical" decision ever rendered in a labor case is that of the appellate division of the Supreme Court of the County of New York in the suit of one association of workingmen against the officers of another association in the same trade. The court below granted to the complainant body a perpetual injunction against the defendant organization, prohibiting the latter from interfering with the work, business or employment of the former, and also from procuring the discharge of any employe by threats, intimidation, strikes or otherwise. The principle of that injunction was that every man has a right to a livelihood, and that no one may lawfully deprive him of it by any form of coercion. But the appellate court unanimously set aside this judgment. The opinion says that coercion and threats are not necesrily illegal, and that in every case it is ssary to look into the object and the method of the person or association accused of coercion, etc. Every workman has the right, in the first instance, to say for whom and with whom he will work, and an employer, on the other hand, has the absolute right to say whom he will employ. The right of discharge is as unrestricted (except where there is a contract) as the right to quit work. "Once that reciprocal right is destroyed," says the court, "personal liberty is destroyed, and chaos reigns."

Now, whatever right an individual has he retains when he joins a combination of persons clothed with equal rights, "so that employers may combine and say they will not employ persons who are members of labor organizations, and laborers may combine and say they will not work for employers who engage any but members of labor organizations." It follows, further, that workmen in the employ of a man may strike or threaten to strike as a means of compelling him to discharge anybody who is obnoxious to them, just as employers may order a general lockout, or threaten one, as a means of forcing workmen to quit a union or to allow the employment, alongside of them, of non-union men.

Indeed, very little reflection and reasoning will show that logically this decision legalizes boycotts and blacklists, in addition to strikes and lockouts, as means of enforcing any demand *in itself lawful*. This is plainly recognized by Justice Ingraham, who in a separate opinion takes pains to sustain the position of the court by accentuating its fundamental postulate. "It is," he says, "the illegality of the purpose to be accomplished, or of the means used to accomplish that purpose, that makes a combination illegal." A combination for a purpose which each member individually has a right to do cannot be illegal.

How radically different this doctrine is from the old common-law "conspiracy" and "restraint of trade" principles which so many courts are still applying and upon which all legislation against boycotting and blacklisting and discrimination against labor unions is based! Much of the existing legal confusion in the sphere of capital and labor is due to the effort to reconcile modern conditions and doctrines with ancient notions. It will be necessary to choose between the advanced individualist view boldly taken by the New York court, and the socialist view that the state should regulate industrial relations much more strictly, fully and consistently than now.

Nothing illustrates more strikingly the difference between British and American conceptions of political freedom than the treatment of trades-unions. The theory of the "living minimum wage" has found wider acceptance in British than in American cities, though the influence of the labor movement is seen in this country in eight-hour laws for state and municipal employes. An important practical question now claiming attention is the propriety of what is called the "union clause" in contracts for municipal and state work. Is it right for official bodies like boards of education, county commissioners, etc., to insert in contracts a clause requiring the employment by the contractors of union labor exclusively? In Great Britain the point was never doubted. Municipal and other public bodies have regarded it as their right, if not as their duty, to accord such recognition and encouragement to organized labor, in the belief that trades-unions are a national benefit, and worthy of moral and material support by the state.

In the United States it looks as if the contrary view were about to be established. Recently two courts, one at Atlanta, the other at St. Louis, declared ordinances containing "union clauses" unconstitutional and incompatible with the American principle of equal rights. The legality of unions is of course recognized by the courts, but they assert that the men who remain unorganized and independent are entitled to the same rights and privileges as the men who choose to form unions for self-protection and the advantages of "collective bargaining." Public bodies, it is argued, spend taxpayers' money and have no right to treat one class of citizens and taxpayers differently from any other. Public contracts may stipulate for competent labor, but this just restriction should not be made the clause for discrimination against fit and skilled men who happen to object to unionism.

So far but one supreme court has had occasion to deal with the question, that of Illinois, and it has adopted the view just set forth. In a strong opinion it not only annulled a contract of a board of education, on account of a union clause, but declared that the legislature itself could not, under the constitution, enact a law legalizing such discrimination. Yet Great Britain is also supposed to be a country which values equal rights and freedom!

We have referred to the eminently useful race conference held some weeks ago at Montgomery. There is a vital, though not obvious connection, between that and the conference on education more recently at Capon Springs, Virginia. The chief question under consideration at the latter gathering was the means of curing the great evil of illiteracy in the southern states. The provision of adequate schools was declared to be the paramount need of the south, and the comparative statistics presented at the conference fully supported this statement. The school terms are very short, and the teachers inefficient. Progress there has been undoubtedly in recent years, but its rate must be accelerated.

VICTOR EMMANUEL, Successor to the throne of Italy.

For example, in the six New England states and the three states of New York, New Jersey and Pennsylvania, the average illiteracy among the native white population (of ten years of age and over) in 1890 was only 2.31, while among the colored population it was 21.71. Taking the eleven states of the old Southern Confederacy, the illiteracy among the whites and the negroes was as follows:

	White.	Colored.
Alabama,	18.44	69.08
Arkansas,	16.56	53.65
Florida,	11.33	50.58
Georgia,	16.51	67.27
Louisiana,	20.33	72.14
Mississippi,	11.92	60.91
North Carolina,	23.10	60.91
South Carolina,	18.11	64.07
Tennessee,	17.98	54.22
Texas,	8.28	52.50
Virginia,	13.98	57.21

The statistics of the present census, it is feared, will not show the improvement that might be desired. Speakers at the conference urged that the federal government should lend aid in diminishing the evil in question, and it is important to note that this idea found indirect support in the declaration of principles adopted by the National Educational Association at its thirty-ninth annual meeting, wherein congress is earnestly requested to increase the functions and responsibilities of the National Bureau of Education, erecting it into a

department on a plane with that of labor It is generally realized, however, that the education of citizens is primarily the duty of the state.

One passage in the resolutions of the National Educational Association just referred to is specially noteworthy. It is doubtless intended as a note of alarm. It is asserted that "a democracy should provide for the education of all its children," and that the purpose should be to attract and instruct, not only the rich, but also the poor. To regard our common schools as the refuge of the less well-to-do and the unfortunate, the resolutions continue, is to strike a fatal blow at their value and efficiency. This undoubtedly means that the increasing tendency toward separation of the children of the rich from those of the poor is deplored as undemocratic. The American ideal is a "civilization based on intelligent democracy," according to the National Educational Association, and the element of democracy is co-essential with that of intelligence. The nation is advancing in intelligence, for an acknowledged feature of our time is the spread of secondary, higher, technical and scientific education. This fact the association notes with satisfaction and pride. But is the democratic spirit also growing and gaining strength and devotion? Unfortunately there is much in present-day developments to arouse apprehension on this score, and the National Educational Association points to one source of danger and to one potent factor of diversion and discord. The suggestion is vague, of course, for the association is not prepared to advocate official interference with private schools or with the right of parents to send children to other than common schools. The reminder, however, is wholesome and significant.

J. M. GREEN,
President National
Educational Association.

A novel idea — the establishment of libraries in the small parks — was introduced in Brooklyn, New York, some time ago. It met with opposition at the beginning, but it has won its way, and promises to be popular in other cities. It is claimed that the experiment has raised the tone of the neighborhoods where the libraries are located, and has transformed rough boys into law-abiding citizens. There are three of these park libraries in operation. To one of them — Tompkins Park — which is a model, about one hundred books on an average are added monthly, and the demand is greater than the supply. In March the library was patronized by 4,000 readers, persons who did not take books out, but read papers and magazines on the premises; while in April, 2,372 persons took books out, 4,190 books were in circulation—an average of 167 per day—and there were 2,900 readers of current publications. For the most part the books called for were histories, biographies, and elementary scientific works. This is remarkable in view of the fact that a large majority of the patrons of the library are children, most of them of Jewish parentage. Such choice would indicate that children, as a class, are not as much given to the reading of fiction as is sometimes made to appear. Further, the statement is made that in one library during the year when the shelves were open to children, the percentage of works of fiction called for was reduced from 72 per cent to 56 per cent of the total issue. The demand for books at the Bedford Park library is greater than at the Tompkins Park branch, the record for the year being 39,732 volumes given out, of which 37,192 were taken home. The monthly increase in the number of borrowers was at least 100, and the monthly average of readers over 4,000.

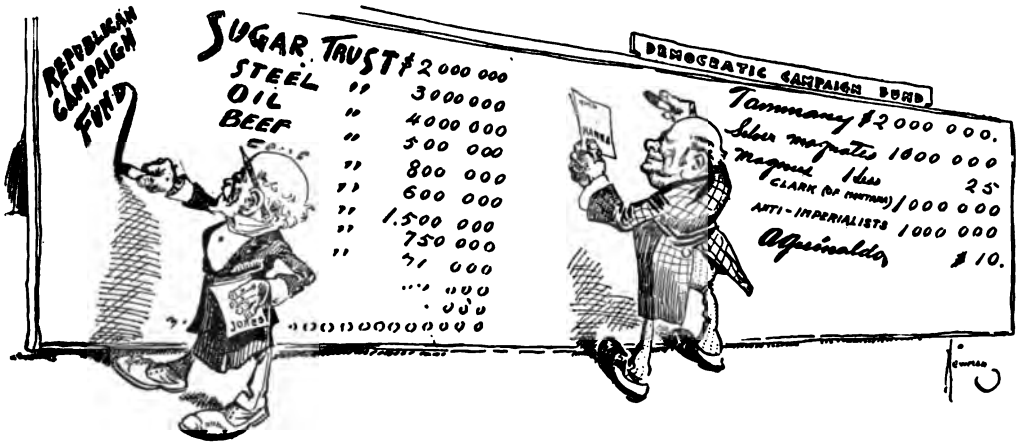
The practical value of women's clubs has been demonstrated in many ways, but in none more emphatically and helpfully than in the work accomplished by the ladies of the Kentucky Federation. This body has taken up settlement work, but on different lines from those on which city settlements operate. The "settlement" is in the mountains of eastern Kentucky, where the population is scattered, and many characteristics peculiar to long-continued isolation obtain. The country is intersected by rapid and treacherous rivers, roads are impassable except in summer and then only on horseback, and the influence of the railroads which touch the borders of the section has hardly begun to assert itself. Into this *terra incognita* a little company of settlement

workers went last year and lived in a tent for two months. The tent was fitted up as a model home; the people were invited to visit it, and to receive instruction in housekeeping, sewing, weaving, and in various other domestic branches. The experiment was a decided success. People from the whole region flocked to the tent for instruction and implored the workers to return as soon as possible to continue the work. Much interest was awakened by the report of the workers, and several individual clubs of the federation have undertaken to educate one or more of these eastern Kentucky mountain girls.

The progress of the presidential campaign has already furnished one cause for national gratulation. Not only are personalities almost wholly eliminated, but better, extreme and violent invective is by no means as freely bandied between the campaigners as it was in 1896. Wholesale indictments and accusations are infrequent. One half of the voting population of the greatest and most enlightened republic is not charging the other half with every crime and folly known to us. The contest is more truly one of fair discussion. There is still room for improvement, but no one familiar with history, early or recent, will deny that much has been done to lift our campaigns to a plane worthy of the American people. Why not frankly admit that all are patriotic, earnest, liberty-loving and orderly Americans, striving to elevate and exalt their country? We may differ widely, and which of the parties represents the sentiments of the majority is to be decided at the ballot-box. But why not fight in a fair, manly, generous way? Why not appeal to intelligence instead of to prejudice and passion? Whoever is elected president, the republic will have the devotion of all its citizens, and the verdict of the majority will be loyally, even cheerfully accepted. Let us, then, banish an anachronistic survival and reason together calmly, fairly and rationally. The issues before the people are great, fundamental, all-important; let their discussion be worthy of the themes.

All partisan bias aside, what would a just man from Mars or Altruria say about the situation in the United States today with regard to the presidential contest? He would summarize it substantially as follows: The leading issues are three in number — (1) Imperialism; (2) trusts; (3) the standard of value. The Democratic party regards the first as paramount, while the Republican party gives preëminence and emphasis to the third. Neither avows toleration for trusts, but there is a divergence as to method. The Republicans pledge themselves to secure legislation that will restrain and prevent abuses of combination, but omit to indicate the remedies intended. The Democrats promise an unceasing warfare against private monopoly in every form, and advocate the withdrawal of the tariff from trust-controlled industries and the denial to trusts of the use of the mail service. On this point the perplexed voter is required to decide which party is more likely to deal with trusts vigorously, yet wisely, so as not to injure legitimate industry, whether consolidated or competitive.

What is the money question of the campaign? The Republicans propose to preserve the gold standard, and to maintain all forms of money at parity under the authority of



CHAIRMEN JONES AND HANNA KINDLY FIGURE OUT CAMPAIGN FUNDS FOR EACH OTHER.

—*Chicago Record.*

the new financial law. They also favor additional legislation liberalizing our national banking system and permitting the issue of notes against assets. The Democrats renew the demand for free coinage of gold and silver at the former ratio, that of 16 to 1, and would repeal the gold-standard law. They are opposed to national bank currency and would have all paper issued by the government against the faith and credit of the nation. In this respect the two parties stand exactly where they stood in 1896, except that the Republicans no longer propose to labor for international rehabilitation of silver by an agreement for a general opening of the mints to that metal.

The issue that is really new is "Imperialism." What is its meaning and scope? The Republicans believe that all the territory ceded by Spain should be held permanently, and gradually given autonomy under American sovereignty. Porto Rico is now an American colony, having been denied freedom of trade with the United States and the extension of the constitution. But in time, the Republicans hold, she will be fit for a territorial government similar to that of Hawaii or New Mexico or Arizona. The Philippines may never be made an integral part of the United States, being Asiatic territory, but they would be governed in accordance with general American principles of liberty and justice, though under a colonial status. This plan the Democrats declare to be repugnant to the Declaration of Independence and the constitution. They hold that the constitution follows the flag — that is, that any territory annexed by the United States becomes an integral part of the republic, and as such entitled to the liberties, immunities and blessings of the constitution. As the Filipinos are not believed to be adapted to American citizenship, and as our system does not contemplate subjects or dependents, the Democrats would treat them as the Cubans are being treated. They would recognize their right to nationality and complete liberty, and would promise them ultimate independence, with protection from foreign aggression. They recognize, at the same time, that American control is inevitable for the present, and their platform declares that the government must first establish a stable administrative system in the archipelago. In other words, the United States is to be the judge of the Filipino fitness for self-government and to retire from the islands only when peace and security shall have been established.

This impartial statement of the case reënforces the remarks made at the outset. The issues are so vital and momentous that intelligent and fair presentation of the two sides is alike a duty and a privilege. All extravagance and abuse should be avoided. The calling of names is easy and futile; argument is more difficult, but infinitely more in harmony with American ideals and claims.

The action of "the old north state," in adopting by a large majority a constitutional amendment whose effect will be the well-nigh complete disfranchisement of the colored voting element, has aroused much comment and hostile criticism. The amendment provides an educational qualification as a prerequisite to registration and the use of the ballot. It will not go into force until 1902, but thereafter no man will be allowed to register unless he is able to read *and* write any section of the constitution that the proper officers may indicate. Applied fairly and without discrimination, this provision would be wholly unobjectionable and clearly within the right of any state to adopt.

UNCLE MARK: "JUST STEP DOWN A MINUTE, TEDDY, I WANT TO TALK TO YOU." —*Cleveland Plain Dealer.*

But the North Carolina amendment, copying that of Louisiana which became law some time ago, is so phrased as to involve a plain discrimination against colored citizens. It contains what has been neatly described as "a grandfather's clause," intended to exempt all illiterate whites from the operation of the educational restriction. In substance it declares that no one who was entitled to vote in January, 1867, and no lineal descendant of such a man, shall be debarred from exercising the suffrage by reason of his failure to meet the prescribed test. Under this large qualification few white men will be deprived of the voting privilege. The test will therefore exclude colored citizens alone.

The serious question is whether such an amendment is consistent with the distinct provision in the federal constitution that no state shall discriminate against any element of the population on account of race, color or previous condition? Able jurists hold that the Supreme Court will be compelled to declare the amendment null and void, repugnant to the spirit, if not to the letter, of the Fifteenth Amendment. But southern politicians propose to apprehend no such ruling. They aver that there is no discrimination *in terms* against the colored citizens, and that the "grandfather's clause" is not a violation of the Fifteenth Amendment.

Meantime the Republicans are accusing the North Carolina Democrats of "imperialism," disregard of the constitution and deliberate repudiation of the doctrine of the consent of the governed. In the campaign which preceded the North Carolina election the Republicans and Populists were "fused" in opposition to the Democrats, though it is admitted that the race question caused many of the fusionists to vote for the franchise amendment while casting fusion ballots for state candidates and members of the legislature. The campaign was an exciting and bitter one, and the negroes were prevented from participating in the balloting. On election day they stayed away from the polls, displaying utter indifference to the fate of the amendments directed against them. According to the fusionists, this indifference was the result of terror, the Democrats having expressed a determination to carry the amendment at any cost and establish white supremacy.

THE CART BEORE THE MULE.
—*Minneapolis Journal.*

The times helped to make the Christian Endeavor convention in London dramatic, one might almost say tragic. For example, several simultaneous meetings were planned for a certain afternoon to deepen missionary interest. That morning the cables had all the missionaries in Peking dead. Happily the cables were wrong, but the effect was the same; and the rallies were such as have rarely been held. Then President Clark, of the International Society and inventor of the Endeavor plan, reached London from China the day before the convention opened. He was interviewed by the daily papers, and all London heard of the convention in a way that it might not otherwise have done. The center of Christian Endeavor strength is in this country. It is difficult to get away from the center and gather a great crowd. But the Endeavorers accomplished the feat, in spite of the fact that the British committee so planned matters as to charge all who attended a sixpence admission each day. London was stirred, a difficult thing to do, and Christian union emphasized, although some returning delegates say the denominational rallies had in them a good deal of sectarianism. On the big days the turnstiles of Alexandria Park registered forty thousand admissions.

The convention was preceded by a day of prayer in City Road Chapel, and was opened with a great meeting in Albert Hall, with President Meyer, of the British Society, presiding. Every reference to America was cheered heartily, showing that the political as well as the religious is present in the average Endeavorer. Great enthusiasm followed the reading of the statistics for the

year. Secretary Baer appealed to the political as a help to Christian unity by asking, between figures, that "America" "God Save the Queen," "Blest Be the Tie that Binds," a Union Jack and the Stars and Stripes be brought into appropriate requisition. Alexandria Park and palace are seven miles north of London, an amusement scheme which has never paid. On the nearly three hundred acres the male Endeavorers camped, while the women were cared for inside the palace. The men who made strong impressions were President Clark, whose annual address was a stirring yet sensible and practical paper; the Rev. Dr. Lorimer, of Boston; the Rev. Dr. Babcock, of New York; the Rev. Dr. Joseph Parker, of City Temple, London; and especially the Rev. C. M. Sheldon, of Topeka. It seems that St. Paul's Cathedral was sought, that in it a great meeting might be held, but it was refused, although the Bishop of London went to a tent in Alexandria Park and made a welcoming speech.

Many American delegates failed to reach the convention until the closing day, owing to the disaster in New York harbor, viz., the burning of the ships the day before Endeavorers were to sail on them. During a visit to Windsor many of the American delegates saw the queen in the castle yard. The Endeavorers sang "God Save the Queen" and "Blest be the Tie that Binds," after which Her Majesty drove down their ranks, smiling and bowing graciously. Speaking of the convention upon his return General Secretary Baer said: "I think the greatest demonstration of the convention was for Christian union. Speakers vied with each other in dwelling upon that thought. Every reference to a closer relation between England and America was received with cheers. Every one seemed of the opinion that Christian Endeavor is one of the agencies, with its common methods of work and common name, to bring the nations of the world closer together."

Meetings of church young people held in this country this summer show no falling off in interest. Both the two large bodies, Luther League and Baptist Union, met in Cincinnati. The former elected a new president, its old one refusing longer to serve because he felt the honor should go elsewhere, and it has in contemplation the selection of a general secretary who shall devote his entire time to the work. What the league is accomplishing is the bringing into better and closer relationship the various bodies of Lutherans, and it is getting and holding the young men and women in the church who were, for language and other reasons, going to other bodies or to no place and work at all. The Baptist Union is accomplishing the same thing as the league. Three years ago it got north and south together, and at the recent convention, where eight thousand delegates assembled, quite as many came from south as from north of the Ohio river. The reading courses, always prominent work of the Baptist North organization, have been taken up by the Baptists South. The union's convention next year will be held in Chicago, and the first decade's efforts will be marked off and celebrated.

Both in England and in America Methodists have been met with the question whether their Twentieth Century Fund efforts, in England for one million guineas and in America for twenty million dollars, might not cause the church to forget the spiritual part. In England, unorganized efforts have been made ever since the collection of the one million guineas began to keep spiritual interest to the front, but in America a Twentieth Century Commission has been authorized by the general conference, charged as strongly to accomplish its spiritual as is the other commission its financial purpose. Bishop Thoburn, who is not to

THE PARAMOUNT ISSUE.
—*New York World.*

return to India for some time, is at the head of it, and its purpose will be to so arouse the evangelical side of the church, that it may keep at or above par while the monetary campaign is on.

Methodists have already begun to elect delegates to the conference of Methodists of the world, which is to take place in London next September a year. Its first session is to be held in Old City Road Chapel, where John Wesley preached, and in the yard of which both he and his brother Charles lie buried. Some of the English Methodist bodies have their delegations complete, but American Methodists North and South have as yet but tentative lists, to be passed upon finally by the boards of bishops, yet to meet. There is tremendous pressure for places upon the delegation, in spite of the fact that each delegate is expected to pay his own expenses. This is the third world conference of Methodism to be held, the last one meeting in Washington.

Cardinals of the Church of Rome are forbidden to discuss the papal succession, either before or after a pope dies. But they and their friends do not obey the injunction. This is a Roman Catholic Jubilee Year, and the gossips have been saying that its many services might prove too much for Leo XIII., who is past ninety. Pilgrims coming back from Rome report five cardinals as favorites. They are Parrochi, Gotti, Svampa, Rampolla and Vannutelli. Cardinal Parrochi is the grand old man of the college, the son of a miller, began poor, and raised himself to his great prominence through his own ability. But he is nearing seventy and is in poor health. Cardinal Gotti is the Barefoot Carmelite, Svampa is the Archbishop of Bologna, Rampolla is the Secretary of State, and Vannutelli is the elder of two brothers in the college of that name. The tragic death of King Humbert does not change the situation. Leo XIII. has opposed the monarchy first, last and all the time, and he has so fastened his policy upon his church that his successor, whoever he is, will have to follow it. The gossips favor most Cardinal Gotti, but it is a saying that favorites never fare well in papal conclave.

Roman Catholic societies having a combined membership of six hundred thousand have agreed to federate, not for political ends but for the spread of Catholic doctrines, and the general advance of Catholic religious interests. Each society is to retain its present identity and organization, but an elected senate will be chosen to act for all of them. The societies are not Paulists, Jesuits, or others having members who are priests, but the Knights of Columbus, the Ancient Order of Hibernians, the Bohemian Union, the Holy Name, and all of those at present identified with the National Catholic Young Men's Union. Some of them are insurance and beneficial organizations, but emphasis is laid rather upon spiritual bodies, the aim being to do educational, moral, and spiritual uplift work. One purpose is declared to be the greater diffusion of Catholic literature and a larger support of the Catholic periodical press.

FRANCIS E. CLARK, President International Society of Christian Endeavor.

Cardinal Satolli, who was the first apostolic delegate whom the pope of Rome ever sent to the United States, has just been raised to the prefecture or presidency of the Society for the Propagation of the Faith, the great Roman Catholic missionary agency. The receipts of this society in 1899 were $1,356,811, an increase of $23,000 over the previous year, but an amount not so great by $500,000 as the receipts of the Church Missionary Society of the Church of England. It is to be noted, however, that a large proportion of Roman Catholic missionary effort is put forth by the orders, the Franciscans and Benedictines especially, and by the Society of Jesus, or Jesuits. The late prefect of this famous society was Cardinal Ledochowski, the Pole, whom Prince Bismarck threw into prison, and whom Pope Pius IX. made a cardinal upon his release, in part to reward a faithful prelate and in part to spite the German chancellor. The Polish cardinal retires on account of ill health and advancing years.

There are four new and interesting things about the Presbyterian Church North, two

of them just made public by the Rev. Dr. W. H. Roberts, the stated clerk of the general assembly. They are: (1) The membership passed the 1,000,000 mark, being now 1,007,689. (2) A turn in the tide has been effected, and the growth in membership, which has been falling behind its usual ratio for several years, shows 23,782, or two and two-fifths per cent for the year, a number almost equalling the best record of ordinary years. (3) Every benevolent board is out of debt. (4) Presbyterians have a Twentieth Century Fund Commission, which has met and organized. Upon its membership are the Rev. Drs. Marcus A. Brownson, of Philadelphia; George T. Purves, who succeeded the Rev. Dr. John Hall; Richard D. Harlan, of Rochester, who is a son of Justice Harlan; Mr. John H. Converse, who makes locomotives and is at the head of the gospel tent work in Philadelphia, and the Hon. John Wanamaker. When the Old and the New School Presbyterians came together in 1871 a reunion fund amounting to almost $8,000,000 was raised. Now it is intended to outdo that effort. If you were to support all the Presbyterian churches North and contribute all the money which they contribute to benevolent purposes, how much do you think you would need to foot the bill? Almost exactly $16,000,000, for that is the spent in maintaining them and g them to missionary and educational p That is the amount for Presbyterians not for the United, the Reformed, Southern bodies.

For several years foreign missionar taries of North America have held a conference in New York, generally fall, to discuss methods common t them. The Ecumenical Confere Foreign Missions in April last expres view that greater economy of admini both at home and on the field is p and suggested the calling of a confe the subject. Conditions in China become acute, it has been decided the usual conference this year to ac a discussion of what the churches do with the Chinese situation, and h may work there and elsewhere to effect and economy. On the day ing the conference there is to be ing of all Presbyterian missionaries but now in this country on leave, account of the situation, and decid ought to be done in rebuilding d stations. The dates are September and 22.

which blew out a man's brains and then buried itself there. He was of that somewhat rare type,—too proud to betray his sad circumstances, to ask for assistance, or to face the friends, defeated and forlorn, whom he had probably left with high hopes and brilliant promise of success. He lies buried in a neglected grave in the Protestant burying-ground, the brief, sad chapter of his life closed forever. The consulate at Shanghai was the scene of still another tragedy, when a despairing creature took his life on the main stairway, shooting himself through the heart, and dying instantly.

The consul-general has the supervision of nine dependent consulates, each of which must communicate through him with the State Department in Washington, and with the legation in Peking. His powers, it will thus be seen, are very large, although they are more extended than really authoritative, his relations being advisory rather than actually those of a superior. Nevertheless, within the course of the year he endeavors personally to visit each of the nine consulates that he may acquaint himself with its workings and with the methods of its incumbent. These dependent consulates are New-chwang, Tien-Tsin, Chefoo, Chinkiang, Hankow, Foochow, Amoy, Chungking and Canton. Of these, Chungking, one of the most important cities in Western China, has been an open port but a comparatively short time. It is reached only by the Yang-tse, a long and difficult journey of many weeks, involving the navigation of the dangerous rapids of the Yang-tse gorges where hundreds of native boats are wrecked annually. In addition to these official visits there are important judicial duties growing out of the extraterritorial rights of foreigners living in China or carrying on business there.

No action can be taken against an American for any offense except in the American consular court, through a warrant issued by the consul-general, and upon charges preferred by him. On the other hand, if the offender is a Chinese who has committed a crime or misdemeanor within what is known as the foreign settlement—that quarter in which Americans and Europeans reside, which has been built on land secured by perpetual lease from the Imperial government—the defendant must be tried in a mixed court. This is a court in which the presiding magistrate is a Chinese with an American or European as associate judge, the two agreeing upon a verdict. The verdict in a court of this nature cannot be set aside. The English, Germans and Americans are foremost in importance in the mixed court, since they represent the three most influential governments and those most largely represented, commercially and socially, in the foreign settlement.

Shanghai, as a municipality, can be sued only in the court of consuls—a court composed of three representatives elected by the consular body from the fourteen treaty consuls accredited to Shanghai. The three most influential take precedence in order of their seniority as follows: American, English and German. The sittings of the court of consuls are held at the consulate of the senior consul; in other words, at the American consulate, where the large drawing-room is temporarily converted into a court-room. A clerk performs his special duties as in ordinary courts, and cases are prosecuted according to the regular forms of American and English jurisprudence.

The foreign settlement of Shanghai has remained within its recent boundaries for about forty years. The town consequently greatly outgrew its limits, and it became necessary to extend them. Negotiations were begun through the consular body, and the much-needed land was at last secured, more through the personal efforts of the American consul-general than through any other of the resident consuls. For this reason the viceroy at Nanking calls the new extension "Goodnow's settlement."

With the rapid growth of Shanghai—for the "foreign cities" of the Far East grow as rapidly as those of the occident—the cases referred to the court of consuls are becoming more and more numerous and important. They usually appertain to land tenure, riparian rights, road extension and matters like those over which city governments in Europe and the United States have jurisdiction. For example, it may determine a question of right of way over land submerged at high tide along the water-front, which can be reached at low tide only by crossing holdings owned by those living adjacent to the disputed territory. Before the foreign settlement had grown to its present extent, people who held these lands extorted a heavy tax from those who were forced to cross their holdings to reach the water-front. Such disputes, in accordance with Chinese methods, were pending sometimes for twenty-five or thirty years. The court is not empowered to deal with political disputes, which are referred to the State Department and the Imperial government at Peking.

COURT OF CONSULS, SHANGHAI, HELD AT AMERICAN CONSULATE.

As the law administered in the American consular court must be general in its character, it differs from the local law of any particular state or country. The United States statutes and what is termed the common law must guide those who are officially empowered to further the ends of justice. All crimes and misdemeanors, from murder and arson down to drunkenness, come before the consul in his judicial capacity. When the sentence may not exceed ninety days' imprisonment, or the litigation does not involve a sum greater than five hundred dollars, he may sit alone, and his decision is final.

When the amount in dispute shall exceed five hundred dollars, or a longer term of imprisonment than ninety days is possible, he may have two associates, called assessors, chosen by lot, out of a list of one hundred American residents in good standing, living in the foreign settlement. This list the incoming consul-general usually makes out upon his arrival at his new post. In the event of disagreement between the consul-general and the assessors, the case may be appealed to the minister at Peking, and his decision cannot be reversed. In all such litigation in our consulate — for the same course of procedure is observed by all — in cases involving over twenty-five hundred dollars, gold, the court of the last resort is the United States Circuit Court of California, that having been selected only for convenience, because of its proximity to China.

In cases of murder committed on land, the extreme penalty is imprisonment for life, the place where the sentence shall be served being selected by the court. When the crime has been committed at sea, on board ship, the death penalty is inflicted. This discrimination is doubtless a recognition of the necessity for absolute subordination on shipboard, an appreciation of the fact that a murder by one of a vessel's crew may lead to mutiny; that murder by a passenger is a menace to the peace and tranquility that must be guaranteed, at any cost, in such close quarters, far removed from outside aid.

There has been one execution in the United States consulate at Shanghai, a man having been hanged in the jail during the term of Consul-General Seward. There is now one prisoner serving a life sentence in the consular jail at Shanghai, — the prison being one of the authorized attachments of the

consulate, and the only American prison in China. The man killed a Chinese in Canton, while intoxicated, and the consul-general went to that port to conduct the trial. After carefully considering the evidence, the murderer was sentenced to imprisonment for life — a verdict that greatly impressed the Chinese authorities with the fair dealing of the consular court. It was certainly a striking contrast to a case that had been tried some years before, in which the defendant received a very light sentence — injustice that roused such indignation among the Chinese that they attacked and almost destroyed the foreign settlement in Canton.) It should be said that the prisoner now serving out his sentence is a man of fair education and able to assist in the clerical work of the consulate; he is given access to the various offices throughout the day, but is locked in his cell at night.

The sum of fifty cents a day is allowed by the United States government for the maintenance of prisoners, and they are treated with great kindness by both the consul-general and his wife. Many of them are deserters from ships, victims of the opium habit, or unfortunates who have gone out to the East in the hope of bettering their condition and have been stranded there, falling into evil ways. There has never been a woman imprisoned in the consular jail at Shanghai. In cases where a woman is brought before the consul-general for grave offenses — which is very seldom — she is usually given to understand that her most prudent course is to leave the country, and this she generally can be induced to do. The consul-general, however, has no power to deport offenders of either sex or of any class. The sentences for serious crimes go into effect only with the concurrence of the minister at Peking.

Though the powers of the consular court are very large in some directions, as has been shown, they are curiously restricted in others. While, very often, there is no appeal from the decision of the consul-general, who is empowered to administer the law for a large number of citizens, residents of China but actual citizens of the United States, governing them without their consent through laws in which they have never concurred, yet he has no authority to solemnize a marriage or grant a decree of divorce. The consul must witness the ceremony and the marriage may take place in the consulate. This frequently happens, as in the case of an American seaman and a Japanese woman who were

DRAWING-ROOM, UNITED STATES CONSULATE, IN WHICH THE COURT OF CONSULS IS HELD.

married in the consular drawing-room last January. The groom was a tall, handsome young man, and the wife, exquisitely dressed in Japanese costume, a modest and lovely young girl. The consul-general, however, was only a witness, like his wife and the two or three guests who were present, the ceremony itself being performed by the clergyman of one of the Protestant churches in Shanghai. If a record of the marriage is desired for any cause, the consul-general is present as a witness and the record is transmitted by him through the State Department in Washington.

As an example of the limitations of his official authority, the consul-general is barred from rendering an opinion on such matters as come within the province of the ordinary statutes of the various states, all of which, as we know, differ within constitutional limits in many important particulars, and by which questions pertaining to marriage and divorce are decided.

About ninety-eight per cent of all the legal business transacted in China for and by Americans is done through the medium of the Shanghai consulate. Through the wide and varied experience which the consul-general has thus acquired, cases arising in other treaty ports are referred to this consulate with the consent of the parties interested. Such a case — reported in the newspapers at the time — occurred two years ago. A ship was seized for carrying arms to the Filipinos, and detained at Canton. The case was brought before the consul-general in Shanghai and was satisfactorily settled by him.

The government of Shanghai itself, as a municipality, is as oddly complicated and as full of apparent contradictions as the prerogatives and jurisdiction of the consular court. The foreign settlement is built upon lands held, under treaty, by a perpetual lease from the Imperial government; not one foot of it is actually owned by the foreign residents. The holdings of western powers in China, with the exception of the Russians at Port Arthur, are precisely of the same nature; the land upon which they have built barracks, residences and warehouses has all been granted subject to the same condition, each and all paying a perpetual and stipulated tax to the Imperial government. In Shanghai, as elsewhere, the boundaries of these leasehold concessions are rigidly defined, and the people dwelling within these limits make and administer their own municipal laws, and virtually govern themselves. They appoint and control their own police — usually both Sikh and Chinese, with European officers — and within the boundaries of the stipulated tract no foreigner can be arrested except upon the warrant of his own consul.

What a commentary is this upon the magnanimity and generosity of the Chinese whom we are in the habit of condemning as the most narrow-minded and illiberal of nations, and who, in our own country, are frequently treated with the grossest injustice! What would we say to the establishment of Chinese cities upon American territory, governed by Chinese laws administered by Chinese magistrates, upon payment of a slight tax levied only to maintain the title of the government and to prevent its permanent transference to the leaseholders?

No resident within the foreign settlement can deal directly with the Chinese authorities in any matter whatsoever. When any disputed question arises which is subject to appeal to the Imperial government, always over and beyond the municipality, it must be adjusted through the intermediation of the fourteen resident consuls. This regulation, with another which makes it impossible to sue the city except before the board of consuls, as individuals must be sued before their representative consuls, places the entire political and judiciary supervision in the hands of the consuls-general. Municipal law, under these conditions, cannot be enforced against an individual for the violation of purely municipal regulations, even if contrary to the general law under which he might be subject to severe penalties that the municipality might be willing to condone. This was illustrated several times in a very interesting manner during the Japan-China war. While China was hostile territory to the belligerent Japanese, the foreign concession of Shanghai — for there is an extensive native city, as well — was neutral ground of which the belligerents were able to avail themselves, and where they could not be molested. During the Taiping rebellion in 1862, no rebel was allowed to approach within twenty-five miles of the city, in accordance with a special regulation enacted at the time. When the rebels attempted to defy this prohibition, the French and English united their forces and drove them back with heavy losses.

It might be supposed that a board of control so diverse and varied as that which governs Shanghai would be divided in its opinions, and would find it difficult to agree as to ways and means. But this has not been the case, at least not to such a degree

Lyman, Goodnow, Hunter, Clerk of Court.

UNITED STATES CONSULAR COURT, SHANGHAI.

that the enactment and enforcement of salutary laws has been interfered with. The city government is as perfect as any in the world; there is a wholesome respect for law and order, and the more serious crimes are rare. The sanitation of the city is conducted on advanced principles, and the cleanliness of the streets, the admirable condition in which they are kept by continual sweeping and repairs, has justly entitled Shanghai to the title that has been given to it, "the Metropolis of the Far East."

The official duties of the consul-general as judge, arbiter and adviser, call him frequently to the nine consulates within his district. The duties of the consul-general at these outlying posts, as elsewhere, are onerous and exacting; he may be called upon to preside at the dedication of a hospital, or to intercede in some transaction when the missionaries wish to reach the ear of the exclusive and conservative Chinese authorities. These demands include prolonged and frequent controversies, the preparation and delivery of public addresses, the constant interchange of official and private hospitality, for which the government has made no financial provision, and which have the effect of very materially lessening its representative's none too liberal salary of only five thousand dollars a year. In addition to the salary — a pittance compared to that paid the representatives of European governments — there are certain unimportant consular fees, worth about one thousand dollars more, derived chiefly from affixing the consular seal to official documents and from other notorial work.

The meager pay of our consuls is a matter of whose importance congressmen who are themselves essentially provincial can never be convinced. Knowing little of any world but that in which they have moved and had their being, entirely ignorant of the established usage of diplomacy and the cosmopolitan society in which the consular representative must dwell, they forget that a proper consideration for appearances is an absolute necessity; and pettiness and meanness, and certain sorts of small economy bring us into contempt and minimize our influence with European powers, which in their long experience have acquired a very salutary worldly wisdom. There is hardly a consulate in the world where the American representative is not the most shabbily housed, poorly served, and poorly paid man among his consular associates. Frequently his means are so inadequate that he is unable to return, in any proper degree, the social favors that have been shown him. Through parsimony that curtails expense here that the government may be wantonly lavish with certain

species of bold and notorious jobbery, its representatives abroad are often placed in the humiliating attitude of mere hangers-on — men tolerated, but not respected. It also explains why so many entirely objectionable persons are appointed to consular posts, aside from the confessed reward for purely political service, in which fitness, intelligence and ordinary good breeding cut no figure. Men of refinement, of culture and experience refuse to be so abased.

Worst of all to tell, our diplomatic representatives, harassed by the ever-present need of money, are occasionally tempted to engage in commercial or professional occupations, that are distinctly unlawful. The consular service has been involved more than once in scandals that, in the end, were disastrous and highly discreditable, from this very cause. Whenever these arguments are brought forward, the class which controls, or at least influences, consular appointments always replies: "Oh, well, if A is dissatisfied with the post B will be glad to get it;" and the fact that B is the most undeserving and incompetent person that could be selected, is of no consequence; he is willing to accept the salary with its attendant cheese-paring, or with a fixed determination to increase his stipend by every possible means, honorable or the reverse. This may be considered a slander upon our diplomatic service, but let those who are disposed to so regard it make a canvass of the consulates in Asia, the East Indies, and the British possessions in the Far East, and learn for themselves the record made by men destitute of both brains and character, who have been sent out to these remote countries, either "to get rid of them," or because it was supposed that, being so far away, their misdemeanors would be concealed. They forget that the steamship and the submarine telegraph cable have annihilated distance; and, above all, that the foreign element in oriental cities is comprised of people who are thoroughly cosmopolitan; those who bring with them all the culture and polish of European capitals — among whom the clown and the rustic cut a sorry figure indeed. The United States has had in the past men who were known to be the agents of California whisky manufacturers; the agents of gigantic monopolies who were competing with Russian and other corporations in the same line; with others who have alienated the foreign element by contracting marriage with native women, thereby ostracizing themselves and their innocent, ignorant wives and children; or, throwing every conscientious scruple to the wind, have engaged boldly and shamelessly in the worst forms of oriental vice. There can be no hope of bettering conditions until the whole method of consular appointment, with its entirely inadequate scale of remuneration, is readjusted and reformed.

The staff of the consul-general comprises the vice-consul, marshal and jailor, interpreter, the Chinese *comprador* and a retinue of Chinese messengers.

The *comprador*, Wong Soong Dong, is an educated Chinese, a man of great wealth, the go-between, to use the Chinese term, in important transactions between the American and native authorities, through whose hands large sums of money are received and disbursed. He is the most urbane and courteous of men, with all the dignity and serenity of his race and class, and, arrayed in his splendid garments of silk and brocade, is as pleasing in appearance as he is agreeable in manners and conversation. He receives his compatriots in his own office within the consulate, and entertains them in Chinese fashion with cakes, tea and sweetmeats, and they decide among themselves just how great a "squeeze" is their lawful due from the especial transaction they may have in hand. Wong Soong Dong has held his present position for nearly thirty years; he was *comprador* at the time General Grant made his tour around the world, and he displays with much pride a souvenir given him by the "American Emperor," as the Chinese called General Grant. This is an American eagle, made of fine gold, which Wong Soong Dong wears on his watch chain. The *comprador* is paid a salary of thirty dollars a month, in gold, but he has an income from his great and varied private interests of twelve thousand dollars per annum. He retains his office because of the dignity which it confers, and it is considered highly creditable both to the man himself and to our own government that he should have been retained in his post for so many years.

Since no foreigner can communicate directly with any Chinese official on any pretext whatever, the go-between is a recognized national institution, and he is in evidence from the arrangement of a marriage to the negotiation of a treaty. So far as the United States consulate is concerned, this custom necessitates frequent communication with Peking. Upon the map Peking is apparently within a few hours' journey of Shanghai; in reality, when navigation is open

and the mails are promptly and regularly despatched, at least eight days must elapse before a reply can be received to a letter sent from Shanghai to the capital. There is now telegraphic communication between Shanghai and Peking, but the rates are exorbitant, and the Imperial telegraph, notwithstanding its imposing name, cannot be wholly relied upon.

A Chinese viceroy can confer with and receive no one who is his social or political inferior. Diplomatic precedence is as fixed as the law of the Medes and the Persians throughout the Far East, where the smallest detail of ordinary etiquette is of paramount importance. The consul-general, therefore, is the one official through whom negotiations must be transacted between his own government and the emperor's representatives. This is an additional responsibility and, probably, the most important duty imposed upon him, since it lies measurably within his province to precipitate or avert political complications that might prove very embarrassing.

The consulate in Shanghai is the only one in the Far East which conducts a regularly organized post-office. In proportion to the amount of mail it handles, it is almost as fully equipped as any office in the United States. In the mailing-room matter received by American and other steamers is carefully sorted; that for inland missions and other large distributing points being placed in its own sacks to be resorted at the place to which it is sent. Letters and important official documents, only, are sent to Peking during the winter — between the first of December and the last of March — when navigation is closed, and the mails are despatched overland, a long and difficult journey which, in the absence of roads and convenient vehicles, occupies many days.

All mail sent out through the consular post-office in Shanghai, — and this includes the correspondence of all the American firms and the American residents of the city, — is stamped, not with the yellow dragon stamps of the new Imperial service, but the familiar stamps that are used in the United States. They can be bought in large or small quantities. About seventy sacks of mail matter are received by the regular mail steamers from San Francisco, and when it arrives nearly the entire consular force, irrespective of their positions, fall to work to help distribute the letters, parcels and papers. These are not disposed of in the haphazard fashion that prevails in so many of the consulates, where letters are so frequently mislaid or hopelessly lost, but are placed in lettered boxes, to which no one but the vice-consul or his assistant has access. The globe-trotter, sojourning temporarily in Shanghai, can therefore count with almost as much certainty as at home on receiving his letters safely and promptly. Considering the great distance they have traveled, surprisingly few ever go astray. This is largely due to the perfect system that prevails.

The mail addressed to the consulate itself is very heavy, amounting to hundreds of letters received and despatched each week. These letters relate to all manner of subjects, official and personal. Many of them are inquiries as to business opportunities and investments in the Far East, with others pertaining to religious, political and educational matters; still others concern individuals — men and even women, who have disappeared from their homes in the United States, and have been vaguely heard of among the flotsam and jetsam that ebbs and flows through this great open port. Upon the replies all manner of strange and important contingencies depend — the settlement of estates, the discovery and identification of heirs, the setting aside of marriage contracts, and the countless complications and consequences that go to make up the most solemn tragedies of life. The present consul-general is extremely painstaking and methodical, and it is safe to say that every item of any consequence — with many that are the reverse — of this voluminous correspondence receives his personal notice, as his prompt replies generally attest.

With all its other departments the consulate has its land-office where deeds are officially registered. The so-called Torrens land system is in force in the settlement, as elsewhere in China. If land is sold the old deed is returned to the Imperial government, from which the title was acquired, and by which the lease is held in perpetuity, and a new deed is issued. This does away with the labor of making out abstracts and proving titles, although it deprives attorneys of at least one profitable source of income. Under this system a new title is issued with every reconveyance of land within the municipality. Twelve hundred such registrations have been made in the consular land-office.

The entire volume of American trade with Northern China — the densely populated district adjacent to the Gulf of Pechili, which is now the chief field of American activity —

comes within the jurisdiction of the consulate of Shanghai; that for the southern provinces being referred to Hongkong. This consulate, therefore, is the feeder for other commercial centers like Cheefoo, Tien-Tsin, New-chwang, Chinkiang and Hankow. American imports, cottons, drills, flour, petroleum, tobacco and such of our manufactures as the Chinese buy, are billed to Shanghai and trans-shipped from that port. Nearly all imports for North China and the valley of the Yang-tse, which is the chief sphere of British activity as well, are sent to Shanghai, bought by the traders or their agents, and sent up the river or the coast in the small steamers of the local trade.

Since the occupation of the Philippines by the United States, the business ordinarily transacted in the American consulate in Shanghai has increased fivefold, and there has been a proportionate increase in others of the more important eastern consulates, an increase that has been chiefly in the interest of American trade and commerce.

Frequently the agents of corporations organized in the United States are Germans or English. It is probably not fully understood in America that, in the event of misunderstanding or difficulty with the Chinese authorities, the disputed question must be referred, not to the American consulate, but to that of the agent, German or English as the case may be. A peculiar example of consular influence came to the knowledge of the writer during her residence in Shanghai. A commercial association in one of the eastern cities sent an agent to China, paying him a large salary. He was a German and went to Canton where he remained almost the whole time of his sojourn, a resident of the German consulate. All the information he received concerning American interests in that port was obtained from the consular representative of the German empire, and it is very obvious that, however honest the agent's intent, information received through such a medium must have been more or less prejudiced. No one can doubt this who has any personal knowledge of the jealousy with which the growth of American trade in the Far East is watched by the European powers.

One would suppose it to be imperatively necessary that Americans insist that they be represented in the East by their compatriots, not only to simplify the difficulties of dealing with the authorities — especially the Chinese authorities who are the keenest and wiliest commercial class upon the globe, — but because they best understand the energetic and progressive American methods of doing business. But it is a common occurrence for American consuls in all the larger treaty ports to look on and watch contentions over the rights and prerogatives of American corporations disputed by the Chinese on one hand and by the European agent and consul on the other — none of whom clearly understand the point at issue, judged from a purely American standpoint.

The United States consulate in Shanghai

OFFICE OF UNITED STATES CONSUL-GENERAL.

is a well-constructed five-story building, in the very heart of the business center, midway between the Bund and the Bubbling Well road. The jail and shipping offices are on the ground floor; the *comprador* and the land agent occupy the front rooms on the first floor — using the term in its English significance — while the post-office and consular court are in the rear. On the second floor are the offices of the consul and vice-consul, and the drawing-room occupies the third. The remainder of the building is set apart for the family and servants.

The consular drawing-room is utilized in many ways; it is here, as has been said, that the court of consuls — which must not be confused with the consular court — is held; and educational and other organizations whose membership is largely American also meet here. Twice a month it is set apart for the sessions of the American Woman's Literary Club, which has been modeled after such institutions in the United States. Mrs. Helen E. Rich, the president, and the wife of the consul-general have been largely instrumental in organizing and holding it together. As a matter of course, the wife of the consul-general, as the hostess of the consulate, receives her friends one afternoon — Tuesday — of each week, and a certain number of ceremonious official luncheons and dinners, with the formal observance of the national holidays, must be given at regular intervals throughout the year.

With all the many factions that spring up in such a community, the consulate becomes a sort of common ground whereon people may meet and amicably agree to disagree, forgetting their small resentments and remembering only that they are citizens of a common country, living in temporary exile. It will thus be seen that, in all its many and diverse departments, the consulate is a small world within itself — American territory coming under the ægis of American law, and under the protection of the American flag which floats over it perpetually.

Before concluding it may be pertinent to touch briefly upon a measure recently recommended by the secretary of state. This is that our government shall send out to China a number of young men, educated in American universities, to acquire the Chinese language, and to act, then, as interpreters to our diplomatic representatives. This wise course Great Britain has always pursued, and she, no doubt, owes to this policy that knowledge of eastern peoples which has enabled her to retain her hold upon her own eastern possessions, and so often to obtain the advantage where she is in competition with other western nations. Nothing could be more apparent than the wisdom of this proposition of the secretary of state. The rule of the Chinese official is so autocratic that the interpreter hardly dare present a question without bias, fearing the official displeasure and dreading its inevitable consequences. More than this, what the author of "Chinese Characteristics" has cleverly termed the national talent for "indirection" is another serious stumbling-block in the way of a clear understanding between the diplomat and the interpreter. No Chinese can be induced to consider a straightforward question, or to make a direct and literal statement. It is the land of circumlocution, and the Chinese has a certain mental twist which is inherent; he excels in concealing his real opinions by the use of excessive metaphor. The calm, exact representations of the American interpreter would serve, in many instances, to lessen labor of a trivial nature which could be performed by a competent subordinate, leaving the consular representative free for more responsible work which, of itself, is sufficient to absorb his entire strength and time.

And if this is true now, it will be doubly true within the next five years when the claims of Europe in the almost certain dismemberment of China come up for adjudication in the courts of the western powers.

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ENTRANCE TO THE TEA-GARDEN.

A BIT OF JAPAN IN AMERICA.

BY VINCENT VAN MARTER BEEDE.

A TABLET legend in a tea-garden at Omori, Japan, declares that "the sight of the plum-blossom causes the ink to flow in the writing-room," and one is inclined to endorse the words when the delicate, blended sweetness of unnamable flowers greets him before he has put foot across the entrance of a Japanese tea-garden situate half an hour's railway journey from New York, and all but on the side of Orange Mountain, New Jersey. Strong contrasts are often painful, sometimes pleasing. To leave the murk and hurly-burly of a great city, to look upon things green and growing, to alight at a depot where deliberation reigns, and finally to see sunlight striking a strangely attractive bamboo fence — such procedure presents strong contrasts, and yet is not too theatrical in arrangement.

The fence leaves room at its base for any active child to crawl through — yet none has done so, and circus managers will do well to adopt this form of Japanese astuteness in reference to long-skirted tents. The main entrance gates are barred and cross-barred with polished bamboo which summer showers seem only to improve. The string of dangling tassels over the gate is too unusual not to be symbolic of welcome. A picture as if fresh removed from a screen is confined by the gate-posts. The sky is a strong Japanese blue, and the weeping willows are Japanese "by position," if not "by nature," to put it grammatically. The portion of an arbor, the gravel walk losing itself among trees, the *ishidoros* (stone lamps), idols, and gargoyle-like images, and the tea-houses with their gay awnings, are harmonious in every detail, for Japanese landscape-gardening is pure art. Thanks to certain "foreign devils" (no offense) for keeping out of the

screen while we look. Now the *tableau* is really *vivant*, for a coolie of small stature has busied himself about a plant and moves away, a *jinrikisha* in tow.

This is July. In three months four acres of crude American landscape-gardening have been converted into a tea-garden by Japanese who learned their art in such marvelous gardens as those of the famous Count Okuma, the one-legged statesman who bids fair to be Japan's next premier. The gardens of this nobleman at Waseda, on the outskirts of Tokio, are valued at millions of dollars. Every morning when he is at his villa the count is borne through his shrubbery, for gardening is with him a passionate hobby. Many of the choicest flora in this American garden are tokens of his generosity and of his desire to awaken in us commercial westerners a little of the disinterested æstheticism of the east.

Japanese tea of the genuine brew is not to be resisted, and the Rest-House close by the tea-room is furnished with wide seats in deference to American custom. Red and white draperies stir overhead, and tapestries of wistaria *(fuji)* will offer next year at this time penetrating incense in purple censers. The tea is strong and of exquisite flavor. The leaves are pounded to powder, and the pinch placed in your cup is covered with boiling water.

The actual tea-room is void of benches and therefore bound to be strictly ornamental in chair-ridden America. Its one wall is white cotton cloth tightly stretched. Against this simple background are brought out in vivid relief pots of azaleas, narcissi, maples and junipers. Again a screen-like effect. A gardener, noting our interest, concernedly moved a pot a fraction of an inch to the left; evidently the position of the plant had deviated a hair's-breadth from the complicated canons of the Arrangement of Flowers. We approved of the act in wise and smiling ignorance, feeling inwardly grateful, just the same, that there exists a flower-culture in which the artistic sense of fitness is as keen as the desire to sell so many at so much.

Words failed us when we moved along

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DECORATIVE ARRANGEMENT OF JAPANESE PLANTS AND DWARF TREES.

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THE RAREST DWARFED TREE OUTSIDE OF JAPAN.

arbor paths hemmed in by dwarfed trees and shrubs. If it had not been for our friend the gardener, we would have passed by with a modicum of interest the rarest dwarfed tree outside of Japan, and one of the rarest in the Land of the Cherry-Blossom itself. This oddly symmetrical, pine-like pygmy of a tree is a *hibo-shibe (thaya obertesa nana)*, which ceased to grow these ten centuries back and would be difficult to purchase at ten thousand dollars. Its gnarled branches — gnarled for a distinct artistic reason by the hand of a Buddhist priest — are laden with invisible burdens of religious lore, the accumulation of a thousand years. Many a priest in the ancient temple brought himself into rapt contemplation of Infinite Bliss by gazing long at this tree, the symbol of eternity.

Tiny trees as perfect in their dwarfhood as though they had attained full stature, grew sturdily — rather, stopped growing — in shallow porcelain dishes. A two-foot maple aged seventy-five years had leaved as greenly as the fifty-foot cousin on our lawn at home. These diminutive growths reminded us of Stevenson's verses concerning "The Little Land." One needs but to bring his eyes on a level with a miniature magnolia to find himself among the elves. Some of these trees are dwarfs among dwarfs. A hornbeam six inches high clung to a three-inch "boulder," and a juniper of the same size was the center of attraction in a tiny garden where a lakelet bathed the foot of a rocky bluff. A winding path, strewn with carefully-chosen stepping-stones, led to the water, in which a porcelain coolie was watching a porcelain horse in the act of drinking. An atmosphere genuinely eastern surrounded the three-foot landscape.

In the entrance room of the forcing-houses a huge package of tobacco used for soil enrichment gave forth a pungent odor, and there were supplies of porcelain and copper vases warranted to bring water to the mouth of a connoisseur. And who but a Japanese could conceive of so graceful a carrying-box as the "horse-tubs," and the boxes of lacquered *papier mâché?*

At the foot of Silken Canopy Mountain (a hill in miniature) there are such delicious details of landscape-gardening as it is safe to say not even geometrical Versailles can afford. Where by a prosaic lakeside in prosaic America can one find, in a bamboo cage, a black-and-white crane symbolic of long-livedness, and reputed, by reason of his scarlet cap, to be two hundred years old? This trim bird, plucked from a temple

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THE CERULEAN LAKE, WITH GONDOLA.

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A CORNER OF THE GARDEN.

lotus-pond, was too nervous for Mr. Hewitt's efforts at a snap-shot. Exquisite purple Japanese iris had been planted close to his bars, but the flowers had no interest for him. Next season *Seki-sui-chi* (Cerulean Lake) will be gay with white and blue lotus-flowers. Possibly some tired traveler will be tempted to munch a lotus-leaf or two in the Heart-Cleansing Summer-House. This artistic bit of architecture on one side looks out upon the lake, and on the other upon a cascade which unfortunately does not flow.

By the shore of the lake stand cranes and turtles constructed of foliage trained over patterns of withes. The spindling legs of the cranes are the growing trunks of dwarfed trees. The birds stand in lifelike attitudes of feeding and listening. On the slope of Silken Canopy Mountain rabbits and dogs of shrubbery cock their ears saucily in the direction of the sour-visaged and moss-stained image of the god Inari. *Ishidoros*, stumps of trees designed as seats for pilgrims, and a cluster of shrubs, surround this

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THE RAINBOW BRIDGE AND MINIATURE ISLAND.

A gondola is moored to the house, and a coolie will paddle you about for a small tip.

Islands big and little — big only in the Japanese sense — are in the Cerulean Lake. Nearly all are reached by foot-bridges, but one, a plant-covered boulder, is sacred to Buddha, who, in the form of a statuette, guards the lake. The Rainbow Bridge *can* be crossed, but the undertaking would be truly difficult were it not for cleats. Its abrupt span is suggestive of a box-turtle as well as a rainbow, and besides being a pretty conceit, is a clever piece of carpentry.

shrine. Perhaps — for we know them only by hearsay — among these shrubs are *nantens*, with red and white berries and leaves that whisper ill-luck; the shrub whose fragrant blossoms are likened to Buddha's fingers; and the *guzuru-ha*, from which it is said no leaf falls until another has grown behind it, thus indicating that a father is to see his son full grown before the former dies. At any rate, the garden is full of meaning even to cold-blooded Saxons, and to sit in the shrine of Inari is to drink one's fill of oriental fancy.

THE SONGS OF FREEDOM.

BY LEON MEAD.

OLD Fletcher of Saltoun said: "If I may make the songs of a nation, I care not who makes its laws." The great majority of poets have failed to realize fully such an ambition. In many instances bards have aimed too far above the heads of the people, having written to please themselves rather than the masses. Shelley, for example, was the worshiper of an ideal liberty which only scholars can pretend to understand. No one disputes that many of Shelley's lines contain the quintessence of poetry; but his mystifying subtleties prevent him from being popularly understood or appreciated, especially in regard to his ideas of liberty. Byron's freedom songs are open to the same criticism.

Out of the vast mass of poetic literature the number of national songs adapted for permanent use is surprisingly small. Of heroic ballads, stirring lyrics, folk and religious songs there is no end; but freedom songs, with the unmistakable ring which thrills the pulses of a whole people who never tire of repeating the inspired refrains, are indeed few. Many otherwise praiseworthy songs are too deep intellectually or too discursive to catch the public fancy. They fail to crystallize in melodic form the sentiments, the national passions and heart-burnings of the people to whom they are addressed. The genuine song of freedom has usually been the product of some tremendous patriotic impulse, some epoch-making crisis. Moreover, the great song of freedom depends upon another important essential, namely, its singing quality. Its meter must not falter or limp or be affected by the poet's mannerisms. It must be mellifluous, but characteristic and distinctive. The words must fit the music and the music must harmonize with the words. Burns's perfect ear for melody is shown in every one of his lines. But none the less marked was his power to move the feelings and emotions. Note, too, the remarkable grace and tunefulness of Thomas Moore's Irish melodies and national songs. Their very titles are poetically suggestive. A composer could desire no more inspiring themes than these: "Go Where Glory Waits Thee," "The Harp That Once Through Tara's Halls," "Lay His Sword by His Side," "'Tis the Last Rose of Summer," "Oft in the Stilly Night."

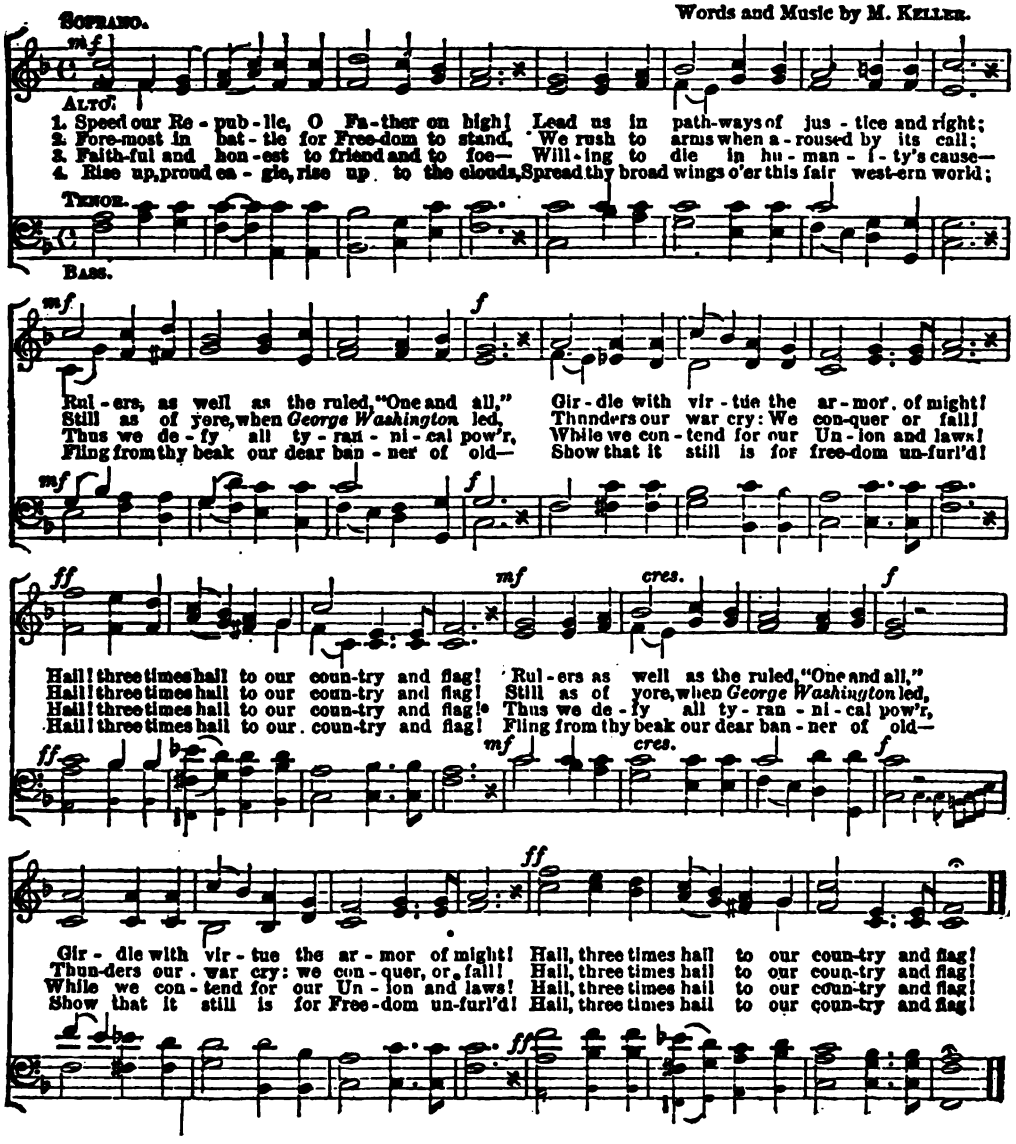
Not a few songs possessing a full measure of patriotic fire and fervor have been so unhappily cast in metrical arrangement as wholly to lack that indispensable singing quality which has been mentioned. Others have been absolutely spoiled by an unsympathetic musical treatment.

Doubtless the most successful authors of freedom songs have recognized the invaluable aid music contributes to them; for it has been their practice to write words to old martial airs that people could not forget. In this connection an interesting question presents itself as to which gives a song its permanent vogue, the words or the music. It frequently happens that people can remember an air when they have forgotten the words. They seldom remember the words and forget the tune. It does not seem as though any more mental exertion were required to retain the one than the other. The fact that a person forgets the words sooner than the air accompanying them does not prove that the tune is the more important adjunct of the composition. For it is certain that the music instrumentally rendered never produces the same enthusiastic effect as when properly sung. This, however, is scarcely germane to the subject, and the digression may be ended with the suggestion that the words and music should equally share the honors.

The United States being the largest, the grandest, the most advanced of the comparatively few republics of the world, what is more natural than that it should produce the greatest number of songs of freedom? In our country the spirit of liberty has had a healthy growth from the beginning.

The first and foremost in our budget of freedom songs is "America," sometimes called, from its initial line, "My Country, 'Tis of Thee." The author, the late Samuel Francis Smith, D. D., born in Boston, October 21, 1808, was a divinity student at Andover, Massachusetts, in 1832, when a number of music-books were loaned to him by the famous Dr. Lowell Mason, to whom they had been presented by a friend, William C. Woodbridge, shortly after the latter's return from Germany. In one of these

books Mr. Smith found a song entitled "Heil dir im Siegerkranz," the words of which were written by Heinrich Harries, a Holstein clergyman, in celebration of the birth of Christian VII. of Denmark. The melody of this song was that of "God Save the Queen," which the reverend gentleman, About three years later he died, never dreaming what wide influence his music would have upon the feelings and affairs of men. Fifty years after Carey composed "God Save the Queen," it was published in Germany to the words "Heil dir im Siegerkranz," and became the national air of the German empire.

THE AMERICAN HYMN.

Words and Music by M. Keller.
Soprano.
Alto.
Tenor.
Bass.
1. Speed our Re - pub - lic, O Fa - ther on high! Lead us in path-ways of jus - tice and right;
2. Fore-most in bat - tle for Free-dom to stand, We rush to arms when a - roused by its call;
3. Faith-ful and hon - est to friend and to foe— Will - ing to die in hu - man - i - ty's cause—
4. Rise up, proud ea - gle, rise up to the clouds, Spread thy broad wings o'er this fair west-ern world;
Rul - ers, as well as the ruled, "One and all,"
Still as of yore, when George Washington led,
Thus we de - fy all ty - ran - ni - cal pow'r,
Fling from thy beak our dear ban - ner of old—
Gir - dle with vir - tue the ar - mor of might!
Thunders our war cry: We con-quer or fall!
While we con - tend for our Un - ion and laws!
Show that it still is for free-dom un-furl'd!
Hail! three times hail to our coun-try and flag!
Hail! three times hail to our coun-try and flag!
Hail! three times hail to our coun-try and flag!
Hail! three times hail to our coun-try and flag!
Rul - ers as well as the ruled, "One and all,"
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Hail, three times hail to our coun-try and flag!
Hail, three times hail to our coun-try and flag!

Heinrich Harries, made use of. It was composed and the words for it were written by an Englishman, Henry Carey, to commemorate the capture of Portobello, in 1739, by Admiral Vernon. At a public dinner given the following year, Mr. Carey first sang it.

Dr. Smith had written a poem, and, soon after Dr. Mason loaned him the German music-books, he fitted the words to the air of "God Save the Queen." "America" was first sung in public at a Sunday-school celebration, July 4, 1832, in the Park Street

Church, Boston. Commencing in 1842, Dr. Smith was for twelve years pastor of the First Baptist Church, in Newton Centre, Massachusetts, and during that period also edited the *Christian Review*. For more than half a century he was a citizen of Newton, Massachusetts. Every one is so familiar with Dr. Smith's song of freedom that it will suffice to quote the first stanza simply as a reminder of it:

My Country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From ev'ry mountain-side
Let freedom ring.

"The American Hymn," which is less spirited and impressive than "America," is still popularly esteemed and frequently sung on important public occasions, particularly in Boston It was written and composed by Matthias Keller shortly after the Civil war, in competition for a prize of five hundred dollars, offered by a committee of gentlemen for the best national hymn. The prize was awarded to Mr. Keller. He was born in Ulm, Württemberg, March 20, 1813. At the age of sixteen he became first violinist in the Royal Chapel at Stuttgart; and, after a thorough course of study in harmony and composition under the eminent Ritter von Seyfried at Vienna, he was chosen bandmaster for the Third Royal Brigade. Seven years later, in 1846, he came to America, and located in Philadelphia, where he soon became known as a violinist and a maker of violins. He was a conductor of English and German opera in New York when he composed his prize hymn, which was rendered by a chorus of ten thousand five hundred voices and an orchestra of eleven hundred musicians at the "Peace Jubilee," in Boston, organized by the late P. S. Gilmore, in 1869. Thereafter Mr. Keller resided in Boston until his death. As "The American Hymn" is not so generally well known as other American songs of freedom, it is given in its entirety on page 575.

For the National Peace Festival, 1872, Dr. Oliver Wendell Holmes wrote the following beautiful words, which were sung on that occasion to the music of Keller's "American Hymn":

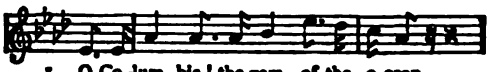
ANGEL OF PEACE.

Angel of Peace, thou hast wandered too long!
Spread thy white wings to the sunshine of love!
Come while our voices are blended in song,—
Fly to our ark like the storm-beaten dove!
Fly to our ark on the wings of the dove,—
Speed o'er the far-sounding billows of song,
Crown'd with thine olive leaf garland of love—
Angel of Peace, thou hast waited too long!

Brothers we meet, on this altar of thine,
Mingling the gifts we have gathered for thee,
Sweet with the odors of myrtle and pine,
Breeze of the prairie and breath of the sea,
Meadow and mountain and forest and sea!
Sweet is the fragrance of myrtle and pine,
Sweeter the incense we offer to thee,
Brothers once more round this altar of thine!

Angels of Bethlehem, answer the strain!
Hark! a new birth-song is filling the sky!
Loud as the storm-wind that tumbles the main,
Bid the full breath of the organ reply,
Let the loud tempest of voices reply,—
Roll its long surge like the earth shaking main!
Swell the vast song till it mounts to the sky!—
Angels of Bethlehem echo the strain!

The great standby of the American people for the Fourth of July and other patriotic occasions is the "Red, White, and Blue, or Columbia, the Gem of the Ocean." The tune commencing thus:



is familiar to the English-speaking race on both sides of the Atlantic. The British version runs:

Britannia, the pride of the ocean,
The home of the brave and the free,
The shrine of each sailor's devotion,
What land can compare unto thee?

Beyond question the American words, written by David T. Shaw, were set to the English air, "The Red, White, and Blue." But Shaw's lines have a rhythmical swing all their own and will live as long as the republic.

COLUMBIA! THE GEM OF THE OCEAN.

O Columbia! the gem of the ocean,
The home of the brave and the free,
The shrine of each patriot's devotion,
A world offers homage to thee.
Thy mandates make heroes assemble,
When Liberty's form stands in view,
Thy banners make tyranny tremble,
When borne by the red, white, and blue.

CHORUS.

When borne by the red, white, and blue,
When borne by the red, white, and blue,
Thy banners make tyranny tremble,
When borne by the red, white and blue.

When war winged its wide desolation,
And threatened the land to deform,
The ark then of freedom's foundation,
Columbia rode safe thro' the storm;
With her garlands of vict'ry around her,
When so proudly she bore her brave crew,
With her flag floating proudly before her —
The boast of the red, white, and blue.

CHORUS.

The boast of the red, white, and blue,
The boast of the red, white, and blue,
With her flag floating proudly before her —
The boast of the red, white, and blue.

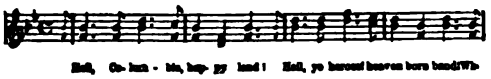
The wine-cup, the wine-cup bring hither,
And fill you it true to the brim,
May the wreaths they have won never wither,
Nor the star of their glory grow dim;
May the service united ne'er sever,
But they to their colors prove true!
The army and navy forever —
Three cheers for the red, white, and blue!

CHORUS.

Three cheers for the red, white, and blue,
Three cheers for the red, white, and blue,
The army and navy forever —
Three cheers for the red, white, and blue!

The old favorite

HAIL COLUMBIA



is scarcely less widely known and used than "The Red, White and Blue." Here is the first stanza:

Hail, Columbia, happy land!
Hail, ye heroes, heaven-born band!
Who fought and bled in freedom's cause,
Who fought and bled in freedom's cause,
And when the storm of war was gone,
Enjoyed the peace your valor won;
Let Independence be your boast
Ever mindful what it cost;
Ever grateful for the prize,
Let its altar reach the skies;
Firm, united, let us be,
Rallying round our liberty!
As a band of brothers joined,
Peace and safety we shall find.

The author of the words of "Hail Columbia" was Joseph Hopkinson, who was born in Philadelphia, November 12, 1770, his death occurring there June 15, 1842. In his native city Mr. Hopkinson became a prominent lawyer and judge. He wrote the words of his famous song in 1798, under the following circumstances: A war with France was thought to be inevitable, and partisan factions were in a fever of excitement. A young singer of some talent announced his benefit at a theater in Philadelphia. As the time for the performance drew near the young man became discouraged at his prospect of success. He happened to be acquainted with Judge Hopkinson and, as a *dernier ressort*, called on the latter one Saturday afternoon and stated that he feared a loss instead of a benefit. But he believed that if he could secure a patriotic song adapted to the then popular tune of "The President's March" (composed by a German musician named Professor Phyla or Fazles, who was musical director at the old John Street Theater, New York City), he might depend on a full house. The judge promised to see what he could do, and the next day handed the young man the song, which was announced on Monday morning. That evening the theater was packed to the doors with an enthusiastic crowd, as was the case, night after night, through the entire season. The song was vociferously encored and repeated several times each night, the audience joining in the chorus. Large assemblies of citizens, including members of congress, sang it nightly on the streets, so strongly imbued with its sentiments were all classes and parties. After all, there is nothing like a brisk, rousing, patriotic song to knit together the hearts of men.

Who has not heard "Yankee Doodle"? Even those who have no ear for music can distinguish this rattling tune. The origin of "Yankee Doodle" [always disputed] has been attributed to the following incident: In the summer of 1755 the British army lay encamped on the east bank of the Hudson river, a little south of the city of Albany, awaiting reinforcements of militia from the eastern states, previous to marching on Ticonderoga. During the month of June these raw levies poured into camp, company after company, each man differently armed, equipped and accoutered from his neighbors. Their *outré* appearance furnished much amusement to the British officers. Dr. Schuckburgh, an English surgeon, composed the tune of "Yankee Doodle," and arranged it to words which were gravely dedicated to the new recruits. The joke took, and so the tune was handed down. But as a reply to the taunts and ridicule leveled at the Americans in the British versions of "Yankee Doodle," the former played the tune at the battle of Lexington, and again at the surrender of Burgoyne. Mr. Elson, in a recent book of his, alludes to the matter in this wise:

"At the surrender of Lord Cornwallis at Yorktown, in 1781, there came up a peculiar matter of music for decision. The Americans had been lenient in many of the details of the surrender, but on one point they were inflexible. The British had always made it a point to demand, at the surrender of an enemy, that the bands of the captives should play their national music, thus humiliating the conquered by dragging their melody in the dust with them. They had exacted this of the American general, Lincoln, at the surrender of Charleston. And now the American who was conducting the negotiations, Colonel Laurens, directed that Lord Cornwallis's sword should be received by General Lincoln, and that the army, on marching out to lay down its arms, should play either a British or German air. The latter alternative was to humiliate the Hessians.

There was no help for it. On October 19 Cornwallis's army, 7,247 in number, with 840 seamen, marched out with colors furled and cased, their bands playing an old English tune entitled 'The World Turned Upside Down,' which they undoubtedly thought appropriate to the occasion. The American bands now played 'Yankee Doodle.'"

The following version was written by General George P. Morris, of Philadelphia:

Once on a time old Johnny Bull flew into a raging fury,
And swore that Jonathan should have no trials, sir, by jury,—
That no elections should be held across the briny waters;
"And now," said he, "I'll tax the tea of all his sons and daughters."
Then down he sate in burly state, and blustered like a grandee,
And in derision made a tune called "Yankee Doodle Dandy."
"Yankee doodle — these are facts — Yankee doodle dandy;
My son of wax, your tea I'll tax; you — Yankee doodle dandy."

John sent the tea from o'er the sea, with heavy duties rated,
But whether hyson or bohea, I never heard it stated.
Then Jonathan to pout began — he laid a strong embargo —
"I'll drink no tea, by Jove!" so he threw overboard the cargo.
Then Johnny sent a regiment, big words and looks to bandy,
Whose martial band, when near the land, played "Yankee Doodle Dandy."
Yankee doodle — keep it up — Yankee doodle dandy —
I'll poison with your tax your cup; you — Yankee doodle dandy.

A long war then they had, in which John was at last defeated,
And "Yankee Doodle" was the march to which his troops retreated.
'Cute Jonathan, to see them fly, could not restrain his laughter,
"That tune," said he, "suits to a T, I'll sing it ever after."
Old Johnny's face, to his disgrace, was flushed with beer and brandy,
E'en while he swore to sing no more this "Yankee Doodle Dandy."
Yankee doodle — ho, ha, he! — Yankee doodle dandy;
We kept the tune, but not the tea — Yankee doodle dandy.

I've told you now the origin of this most lively ditty,
Which Johnny Bull dislikes "as dull and stupid" — what a pity! —
With "Hail Columbia" it is sung, in chorus full and hearty,—
On land and main we breathe the strain John made for his tea-party.
No matter how we rhyme the words, the music speaks them handy,
And where's the fair can't sing the air of "Yankee Doodle Dandy?"
Yankee doodle, firm and true — Yankee doodle dandy;
Yankee doodle doodle doo, Yankee doodle dandy.

Another of our freedom songs, held in undying favor, is "The Star-Spangled Banner." The matchless words of this song were written by Francis Scott Key, and set to the music of an old air called "Adams and Liberty," composed by Dr. Samuel Arnold. Key was born in Frederick county, Maryland, August 1, 1779, and died in Washington, January 11, 1843.

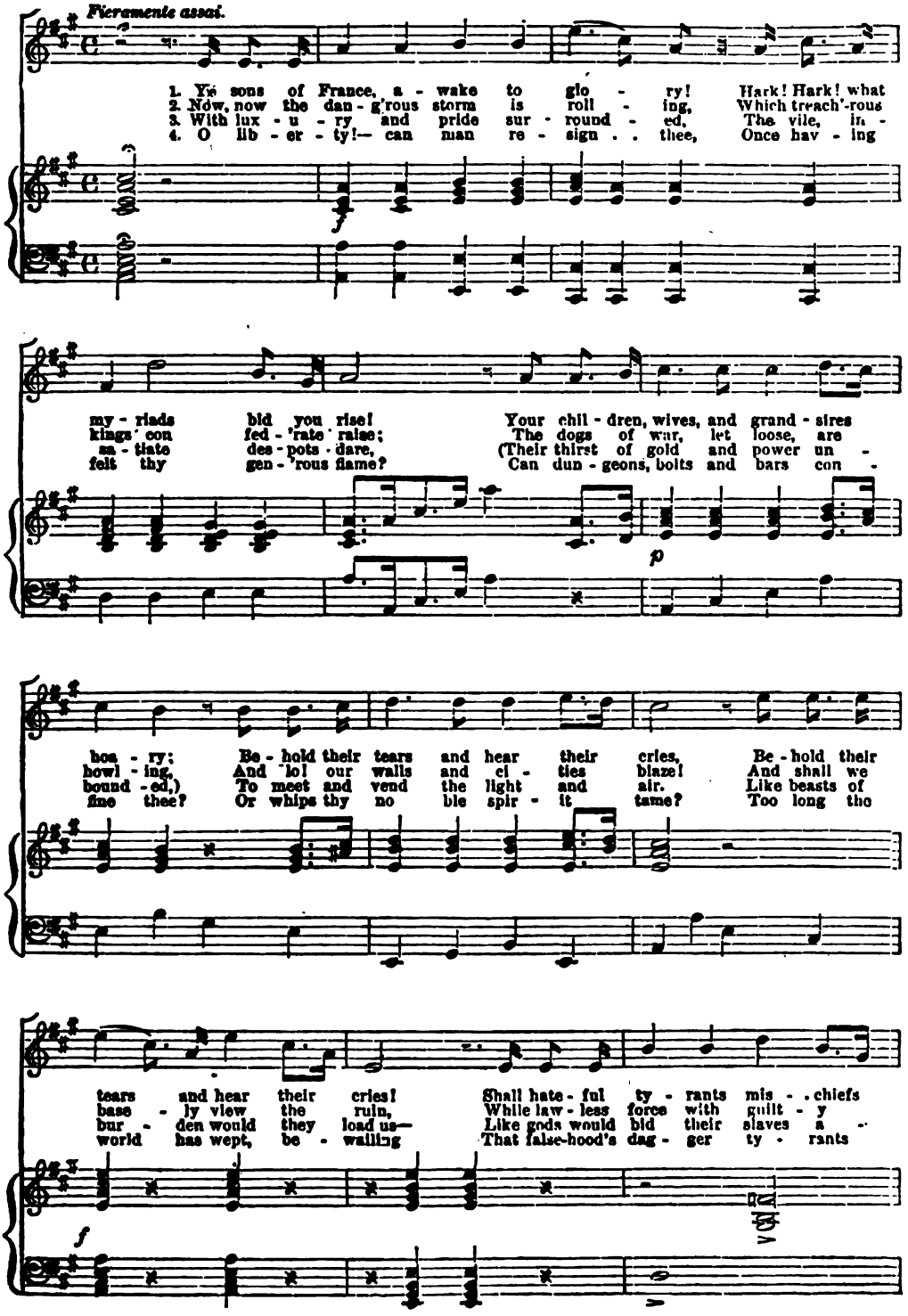
"E Pluribus Unum," written by Captain G. W. Cutter, is a favorite song, particularly among the members of the Grand Army of the Republic. Only the first stanza is quoted:

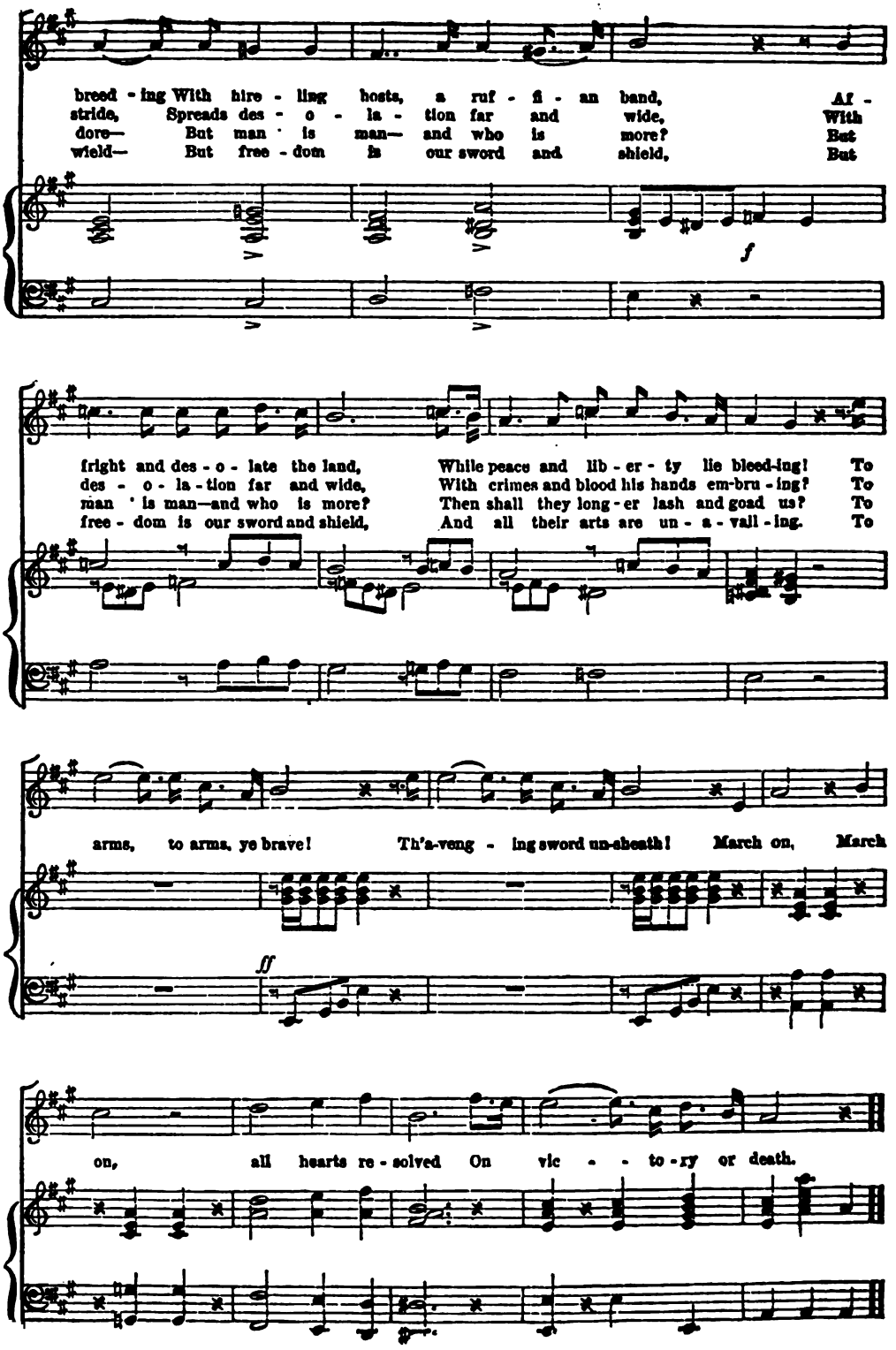
Though many and bright are the stars that appear
In that flag by our country unfurled,
And the stripes that are swelling in majesty there,
Like a rainbow adorning the world;
Their lights are unsullied as those in the sky,
By a deed that our fathers have done;
And they're leagued in as true and as holy a tie,
In their motto of "Many in One."

Among our national hymn-writers none stands on a higher pedestal than Dr. Abraham Coles. He was very successful in this line, his poems being filled with what we apprehend as inspiration. To the air "America" he set words entitled "My Native Land" that have been greatly admired and often sung. The last stanza is singularly strong:

God of our fathers, bless,
Exalt in righteousness
This land of ours!
Be Right our lofty aim,
Our title and our claim
To high and higher fame
Among the Powers!

It has been asserted by various authorities that the French language is organically and structurally unadapted for melodious songs and operas. This probably is true to a peculiar degree. But certainly the great song of freedom of the French, "The Marseillaise," is an exception to this rule, if rule it can be called. A few days after the fall of the Bastile, in July, 1789, this wonderful hymn was written by Claude Joseph Rouget de Lisle and set to the music of a favorite air. De Lisle was born at Montaiges Louis-le-Saunier, May 10, 1760, and died June 27, 1836. In his day he was a celebrated poet, violinist and singer. "The Marseillaise," though of purely revolutionary character, has an indescribably inspiriting effect when vigorously rendered before a concourse of people. The noble strains set the veins tingling and frequently overwhelm the emotions — of our French friends. One writer has said: "It is to be hoped by many of the more quiet minds that France will soon be favored with a more reverential and patriotic hymn." But it may be seriously doubted whether they will ever have another to equal it. The English version of "The Marseillaise" is given on the following pages:

THE MARSEILLAISE HYMN.

Fieramente assai.
1. Ye sons of France, a - wake to glo - ry! Hark! Hark! what
2. Now, now the dan - g'rous storm is roll - ing, Which treach'-rous
3. With lux - u - ry and pride sur - round - ed, The vile, in -
4. O lib - er - ty!— can man re - sign . . thee, Once hav - ing
my - riads bid you rise! Your chil - dren, wives, and grand - sires
kings con fed - 'rate raise; The dogs of war, let loose, are
a - tiate des - pots dare, (Their thirst of gold and power un -
felt thy gen - 'rous flame? Can dun - geons, bolts and bars con -
boa - ry: Be - hold their tears and hear their cries, Be - hold their
howl - ing, And lo! our walls and ci - ties blaze! And shall we
bound - ed,) To meet and vend the light and air. Like beasts of
fine thee? Or whips thy no ble spir - it tame? Too long the
tears and hear their cries! Shall hate - ful ty - rants mis - - chiefs
base - ly view the ruin, While law - less force with guilt - y
bur - den would they load us— Like gods would bid their slaves a -
world has wept, be - wailing That false-hood's dag - ger ty - rants

THE MARSEILLAISE HYMN *(Concluded.)*

breed - ing With hire - ling hosts, a ruf - fi - an band, Af -
stride, Spreads des - o - la - tion far and wide, With
dore— But man is man— and who is more? But
wield— But free - dom is our sword and shield, But
f
fright and des - o - late the land, While peace and lib - er - ty lie bleed-ing! To
des - o - la - tion far and wide, With crimes and blood his hands em-bru - ing? To
man is man—and who is more? Then shall they long - er lash and goad us? To
free - dom is our sword and shield, And all their arts are un - a - vail - ing. To
arms, to arms, ye brave! Th'a-veng - ing sword un-sheath! March on, March
ff
on, all hearts re - solved On vic - - to - ry or death.

"The Chant of the Girondins" is also dear to the sons of France. The first stanza runs:

By the voice of her cannon alarming,
Fair France bids her children arise;
Brave soldiers around us are arming,
On, on, 'tis our mother who cries!
Mourir pour la patrie! mourir pour la patrie!
'Tis the death, 'tis the death for the brave and the free;
'Tis the death for the brave, 'tis the death for the brave and the free.

Soon after the proclamation of the "Republic of the United States of Brazil" the minister of the interior ordered a competition among the native composers for a national hymn. Medeiros Elbuquerque wrote the words and Leopoldo Miguez composed the music of the successful ode. The length of the piece, and its elaborate musical prelude and finale, permit me to give only the words:

May the glorious sun shed a flood of light
O'er Brazil, with its hallowed sod,
Despots never again will our land affright—
Never more will we groan 'neath the rod.
Then with hymns of glory resounding,
With new hopes for the land we adore,
Loyal hearts for our country rebounding,
Let our song ring from mountain to shore.

CHORUS.

Liberty! liberty! open wide your pinions grand;
Thro' tempest dire and battle's fire,
Oh, guard our native land.

The eyes of the Day-God ne'er more will see
The slave, in his chains, pine and die,
We are brothers who'd die for our liberty,
Tyrants all! we your pow'rs defy!
All are free in our glorious nation,
In the future united are we,
While our flag waves with wild exultation,
We will sing of our land of the free.

CHORUS.—Liberty! liberty! etc.

From the Ypiranga, hark! 'tis the cry sublime
Of faith and of hope for our land,
Come, arise! oh, Brazil, 'tis the holy time,
Forward, all, 'tis your country's command,
From thy minds the royal purple banish,
And in glory advance to the fore,
Then, Brazil, all our foemen will vanish,
And triumphant thou'lt be evermore.

The Italians, who have the most felicitous of singing languages, are very proud of their national hymn, an idea of which may be obtained from the following excellent English version, there being too much of the music to give conveniently in these pages:

All forward!
All forward!
All forward to battle, the trumpets are crying,
All forward! all forward! our old flag is flying!
When Liberty calls us we linger no longer,
Rebels, come on! though a thousand to one!
Liberty! Liberty! deathless and glorious!
Under thy banner thy sons are victorious,
Free souls are valiant, and strong arms are stronger,
God shall go with us and battle be won.

CHORUS.

Hurrah for the banner! Hurrah for the banner!
Hurrah for the banner, the flag of the free!

All forward!
All forward!
All forward for Freedom! In terrible splendor
She comes to the loyal who die to defend her;
Her stars and stripes o'er the wild wave of battle,
Shall float in the heavens to welcome us on.
All forward to glory, though life-blood is pouring,
Where bright swords are flashing and cannons are roaring,
Welcome to death in the bullets' quick rattle,
Fighting or falling shall freedom be won.

CHORUS.—Hurrah for the banner, etc.

All forward!
All forward!
All forward to conquer! where free hearts are beating,
Death to the coward who dreams of retreating!
Liberty calls us from mountains and valley,
Waving her banner she leads to the fight;
Forward! all forward! the trumpets are crying;
The drum beats to arms, our old flag is flying,
Stout hearts and strong hands around it shall rally,
Forward to battle for God and the Right.

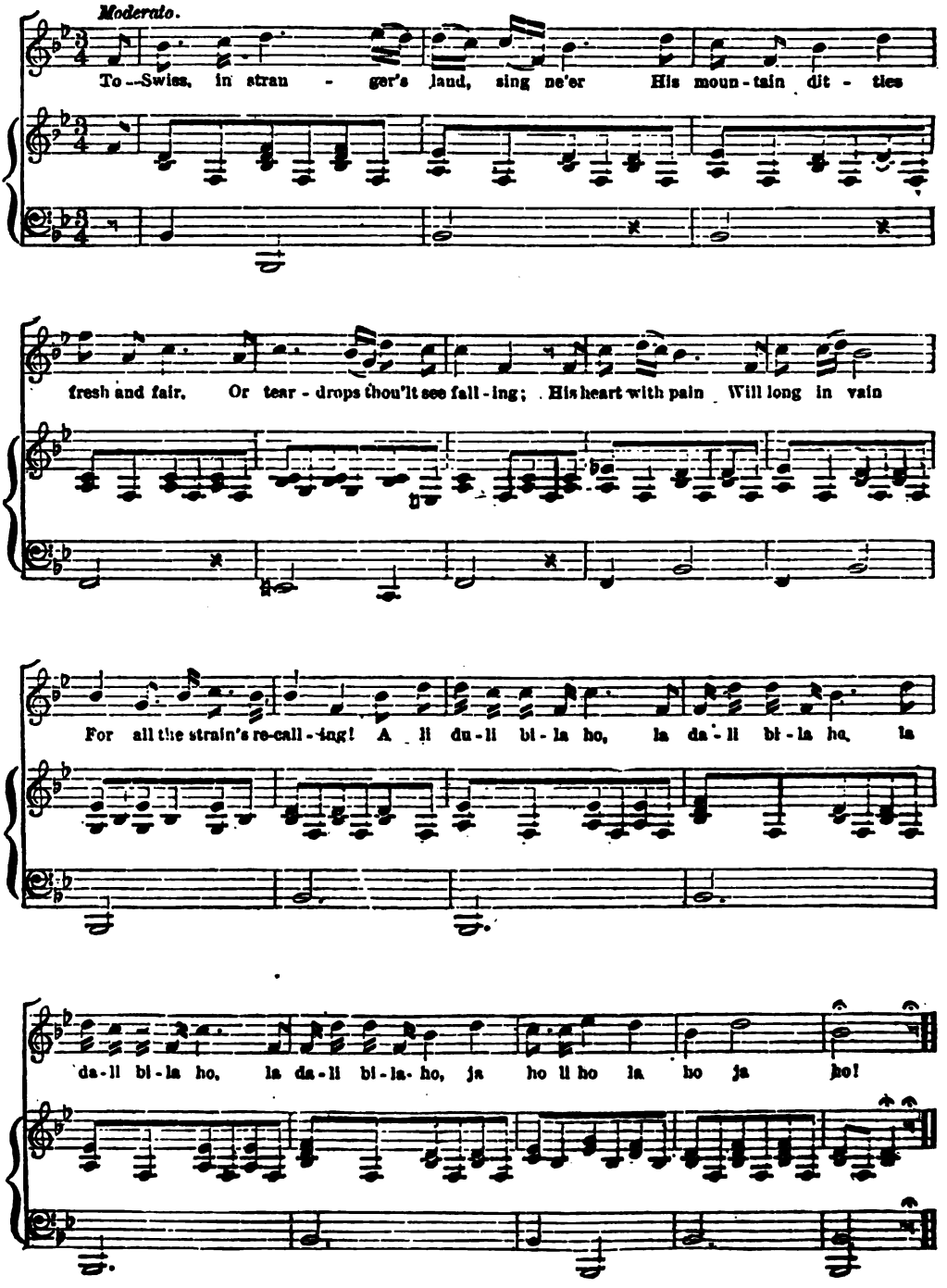
CHORUS.—Hurrah for the banner, etc.

I am not aware that Peru has any special song of freedom, but the national march of Peru is a stirring military composition that the soldiers of that little republic need not be ashamed to honor. Mexico has a creditable freedom song, the music of which is by Jaime Nunó. The English version, by M. Barnett, is as follows:

At the loud cry of war all assemble,
Then your swords and your steeds all prepare,
And the earth to its center shall tremble,
When the cannon's deep roar rends the air,
And the earth to its center shall tremble,
When the cannon's deep roar rends the air.

Oh, my country, entwine on thy temples
Boughs of olive so fresh and so vernal,
When inscribed in the heavens eternal,
Blessed peace for all the land thou dost see;
But if stranger and foe in their boldness,
Dare to tread on thy soil they must perish;
Then oh! my country, this thought only cherish
Every son is but a soldier for thee,
Every son is but a soldier for thee.

The national hymn of the Argentine Republic, written by Dr. De Vincento Lopez, is complicated and imitative in character, and is deemed impracticable for reproduction here. The national anthem of Chile, of which the music is too long and monotonous to give here, is said to have been written

THE HERDSMAN'S SONG OF SWITZERLAND.

Moderato.
To--Swiss, in stran - ger's land, sing ne'er His moun-tain dit - ties
fresh and fair, Or tear - drops thou'lt see fall-ing; His heart with pain Will long in vain
For all the strain's re-call-ing! A li du-li bi-la ho, la da-li bi-la ho, la
da-li bi-la ho, la da-li bi-la-ho, ja ho li ho la ho ja ho!

and its music — by Carnicer — composed immediately after their decisive victory at the battle of Maipa (April 5, 1818). This destroyed the last Spanish army and brought to a glorious termination the long struggle for independence. Utterly routed was the foreign foe, and its veteran general, Osorio, fled from the field to a Spanish man-of-war at Talcahuano. The music of the Chilean national anthem, thus composed while the roar of battle was still in the air, may be said to describe the various stages of the battle of Maipa: the advance of the skirmishers on the run, the solid volleys of infantry in line of battle, the heavy fire of the artillery and the shouts of victory. Then comes the chorus, in which the nation solemnly swears, repeating its vow three times as if swearing before a saint, that Chile shall be either the grave of the free or the asylum against tyranny. The fact that Chile refused to make a treaty of friendship with Spain for twenty-six years emphasizes the first stanza of the anthem, which runs thus:

The strife and the warfare is ended,
And we hear the glad rejoicing of the free!
He who yesterday was our invader
Can no longer a brother be.
On the field now our banners are gleaming,
Three centuries of stain thus redeeming!
And at last we are free and victorious,
Here in gladness our triumph revealing;
For the heritage of heroes is Freedom,
At whose feet sweet victory is kneeling,
At whose feet sweet victory doth kneel.

The tune of "God Save the Queen" is the national air of Switzerland, but it also has the "Herdsman's Song" which is so typical that it is given on the opposite page.

Poor little Poland, though not a republic, has made the most frantic and pathetic efforts to become one, and naturally her patriots have produced a number of freedom songs. We, who enjoy all the blessings and emoluments of liberty, may take unto ourselves a grateful lesson in the apparently hopeless but never-despairing cry of Poland. The Cuban song of freedom is doubtless familiar to most readers of this magazine, as it has been given in print so often during the last three years.

As to the songs that came into existence during the Civil war, such as "The Battle Hymn of the Republic," "When Johnny Comes Marching Home," "Marching Through Georgia," etc., it may be said that they served a great purpose and were potential factors in the result. On one occasion a Confederate officer said, when he heard the songs of the soldiers of the north, "Gentlemen, if we had your songs we'd have licked you out of your boots!"

Fittingly may this article be concluded with the freedom song of the Boers. It was arranged by C. F. Van Rees, but the identity of the composer is not definitely known. All the adherents of the South African republics are now singing this hymn, with dogged vim.

The translation given on page 584 was made by Rev. Maurice G. Hansen, of East Orange, New Jersey, who has also made a spirited rendering of "Wilhelmus van Nassouwen," the national hymn of the Netherlands. Of his version of the Boer war-song Mr. Hansen says:

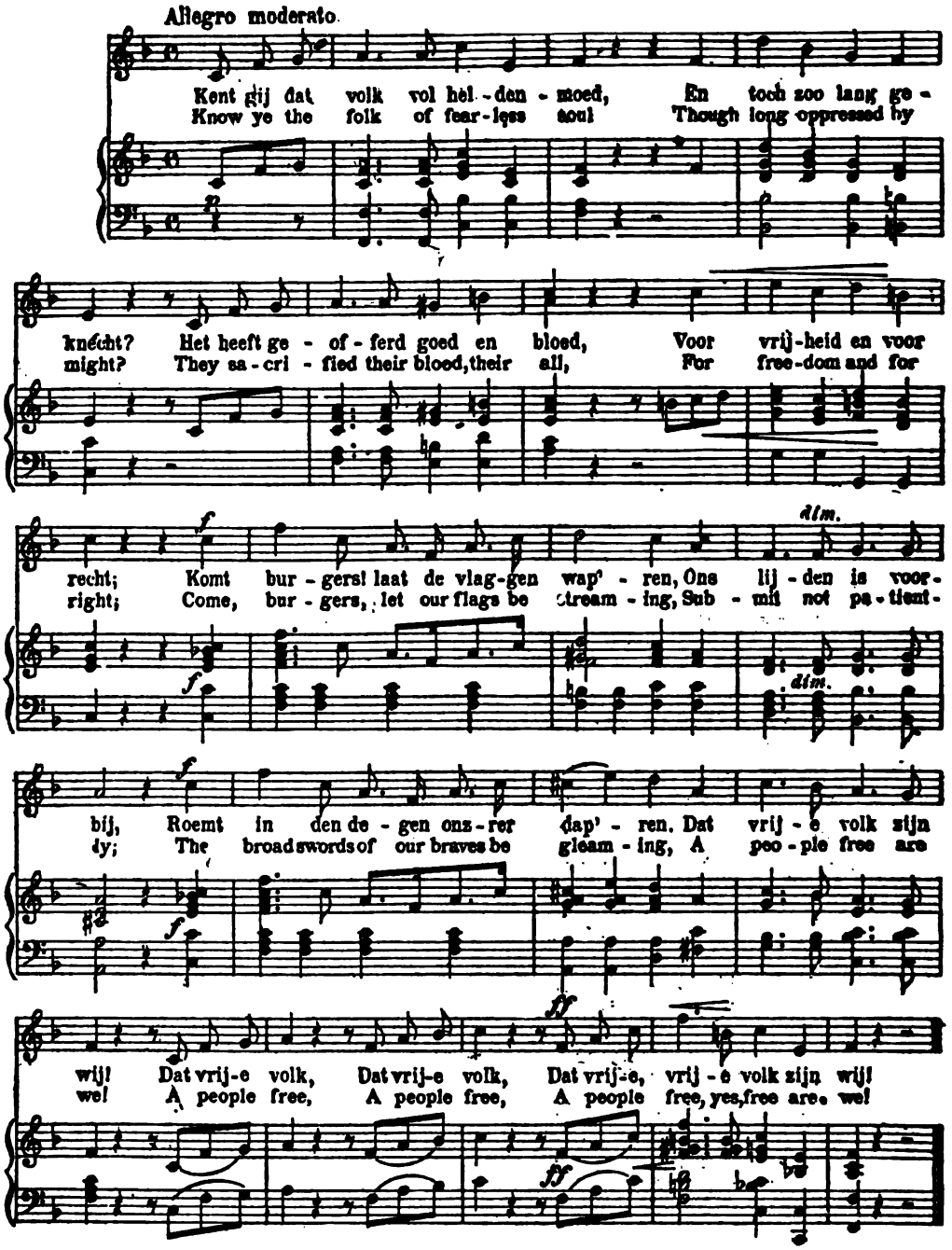
"As to the song itself, it is rather a crude composition, but it has the right ring. It breathes the spirit of those who fought in the Eighty Years' War with Spain and of our Revolution. It has some literary merit, however, appearing in the delicate but marked distinction between 'volk,' 'land' and 'Staat;' and also in the meter, which has been exactly preserved throughout the stanzas. As to the translation I have made it as nearly exact as possible."

Another version by an unknown translator presents the *volkslied* in these words:

Right nobly gave, voor-trekkers brave,
Their blood, their lives, their all
For Freedom's right in Death's despite,
They fought at duty's call.
Ho, burghers! High our banner waveth
The standard of the free,
No foreign yoke our land enslaveth,
Here reigneth liberty.
'Tis Heaven's command here we should stand,
And aye defend the volk and land.

What realm so fair, so richly fraught
With treasures ever new?
Where Nature hath her wonders wrought
And freely spread to view!
Ho, burghers old! be up and singing,
God save the Volken land,
This, burghers, new, your anthem ringing
O'er veld, o'er hill, o'er strand,
And burghers all, stand ye or fall
For country's hearths and homes at country's call.

With wisdom, Lord, our rulers guide,
And these thy people bless;
May we with nations all abide
In peace and righteousness.
To Thee, whose mighty arm hath shielded
Thy volk in bye-gone days,
To Thee alone be humbly yielded
All glory, honor, praise.
God guard our land, our own dear land,
Our children's home, their Fatherland.

FREEDOM SONG OF THE BOERS.

Allegro moderato.
Kent gij dat volk vol hel - den - moed, En toch zoo lang ge -
Know ye the folk of fear - less soul Though long oppressed by
knecht? Het heeft ge - of - ferd goed en bloed, Voor vrij - heid en voor
might? They sa - cri - fied their blood, their all, For free - dom and for
recht; Komt bur - gers! laat de vlag - gen wap' - ren, Ons lij - den is voor -
right; Come, bur - gers, let our flags be stream - ing, Sub - mit not pa - tient -
bij, Roemt in den de - gen onz - rer dap' - ren. Dat vrij - e volk zijn
dy; The broad swords of our braves be gleam - ing, A peo - ple free are
wij! Dat vrij - e volk, Dat vrij - e volk, Dat vrij - e, vrij - e volk zijn wij!
we! A people free, A people free, A people free, yes, free are we!

Know ye the land, but seldom sought,
And yet so rich and fair?
Where Nature her great wonders wrought,
And lavishes her care?

Transvaalers, free your hearts with singing,
'Tis there we took our stand;
Where echoes of our joyous guns are ringing
There is our Fatherland,
That glorious land,
That glorious land,
There is, there is, our Fatherland.

Know ye the State — a child at school
'Mong other realms it may be;
But still the mighty British rule
Did once declare it free.

Transvaalers, vainly have we striven —
Our lot's but pain and hate;
But God to us has rescue given,
And we possess our State.
Praise be to God,
Praise be to God,
Praise God for Land and State.

A SOCIETY BELLE IN THE REIGN OF LOUIS XIV.

(Mme. de Sévigné.)

BY JAMES A. HARRISON.

(Professor of Teutonic Languages, University of Virginia.)

AT the corner of two old streets in Paris, one filled with fine old houses and stately Renaissance doorways, the other associated with the loves of the Duc d'Orléans and a beautiful Jewess, stands a small palace built just four and a half centuries ago. The Marais, where it stands, was once the fashionable quarter of Paris, and so remarkable was the building that Mansart (of Mansard roof notoriety) declined to touch it when he was asked to restore the mansion, except to add his characteristic roof and a row of Ionic pilasters to the inner façade of the court. In 1677, more than one hundred and thirty years after it was built, the palace became vacant: this was the Hôtel Carnavalet.

As the sentimental pilgrim, full of the passion and of the memories of other days, lingers inquiringly before this ancient building, almost coeval with the discovery of America, he looks up and sees a main building flanked by two pavilions and guarded by sculptured lions from the chisel of the celebrated sculptor Jean Goujon, who adorned the Louvre. Entering the court-yard beneath a bold arch from which springs a smiling and lovely woman-figure, standing a-tiptoe on a charming mask, our pilgrim fronts the mutilated 'scutcheon of the house bearing the "canting arms" of Carnavalet. Each side of the door is inlaid as it were with chiseled lions, victories, bucklers, and allegorical "fames" wrought out in that vermiculated rock-work such as the artists of Louis XIV.'s time delighted in.

Inside one sees with surprise that the palace has been transformed into a museum, — a municipal museum, and the stately rooms are full of reminiscences of the Revolution and of early France. Here, for example, are the prison-doors of the *conciergerie* from the cells of Mme. Roland and Robespierre; there is one of the official contemporary notices of the execution of Louis XVI.; yonder is one of the official busts of Citizen Marat "erected in all the halls of sections in Paris, after his assassination." In another room is the arm-chair in which poor old Voltaire, white-haired, wrinkled, and grimacing expired with a jest on his lips in his eighty-fifth year.

But the Hôtel Carnavalet was a museum long before the municipality seized upon it and converted it into a home of historic bric-à-brac, for here the very air is redolent of a woman who has attained the great honor of being the most celebrated letter-writer that ever lived. Talk of your Cicero, your Abelard and Héloise, your Erasmus, your Horace Walpole; talk of your Cowper, your Lady Mary Wortley Montague, your Lord Byron as letter-writers; not one of them, eloquent, distinguished, gifted as he may be, can bear comparison, in the estimation of those best entitled to judge, with this woman who from 1677 to 1696 lived in the Hôtel Carnavalet.

Pictures and pastels of this charming creature remain by which we can summon up an accurate vision of what she was in lineament and expression — our "Society Belle in the Reign of Louis XIV.," who is no other than Marie de Rabutin-Chantal, better known to us as Mme. de Sévigné, a woman who has received the superb honor of being the first writer whose works have been published in the monumental edition of the "Grands Écrivains de la France," preceding even those of Corneille, Racine, and Molière.*

The fourteen octavo volumes of this collection of her letters — for she wrote nothing else — contain the most precious and intimate details of the private and court life of a reign the longest and most memorable in the long and memorable history of France — the reign of Louis XIV.

The pastel of Mme. de Sévigné painted by Vauteuil, the only picture of incontestable authenticity that remains, makes us ask: Was she pretty? — the most natural question in the world to ask about a belle. An answer to this question may be made by the statement that when, shortly after her early marriage to the Marquis de Sévigné, her young husband who fell mortally wounded in a duel, half bachelor Paris, so to speak,

*This study is based upon the fourteen octavo volumes of this edition of her correspondence.

offered itself as substitute to the bereaved widow, including the proud blood of the Turennes, the Contis, the Rohans, the Du Ludes. "When I first saw her," writes a contemporary, "in an open carriage seated between her son and her daughter, the three resembled Latona seated between the young Apollo and the little Diana, glowing with charm and beauty."

Translated into unmythological prose, the pastel shows us a plump, blond-haired, sparkling-eyed woman of thirty or forty, of the Rubens type such as we see in the nymphs and graces of the celebrated master — very white, very golden-locked, very smiling, possessing the singular peculiarity of eyes of different colors. The head is surmounted by a black velvet cap pointed at the parting of the hair; over the ears protrude, in the *coiffure* of the time, three drooping ringlets, and stray frizzlets of delicately curled gold shade a high and massive brow beneath which lovely eyes twinkle with scarcely suppressed mirth. The neck — not too slender — is girdled with a string of pearls, and a half-humorous, half-ironical mouth, speaking in its sensitiveness and its intelligence, completes the picture of the *grande dame*, herself a marquise, who is to introduce us to the fashionable circles of the time.

For be it known that all through these nearly fifteen hundred letters we are admitted only to the most *élite* society; princes and princesses, dukes and duchesses, counts and countesses, marquises and marchionesses alone figure in this delectable correspondence. The *people*, in Louis XIV.'s time, had not yet come into existence. Mme. de Sévigné does not ignore them; she does not even know that they exist. We must not scold the good lady for this. When she took up her abode in the Hôtel Carnavalet in 1677, she had already been twenty years and more in high life, and she continued to reign nearly twenty years longer until the wonderful seventeenth century was about to topple over into the eighteenth. Moral near-sightedness has always been one of the mental characteristics of the *grand seigneur* of France, and this peculiarity was accompanied down to the Revolution by a physical obliquity of vision which prevented him from seeing anybody not of his own "class."

What is the most interesting thing in all this voluminous correspondence, unearthed, as Lamartine says, from the dust of the Château de Grignan where it lay moldering for forty years? It is the Marquise de Sévigné herself. It is not granted to every one to paint one's own self in fifteen hundred letters written or received, each letter a palette full of color adding here a tint and there a stroke until a portrait of the woman emerges admirable in distinctness and individuality.

Let us study this society belle for a little while under the twofold aspect of the woman and the work.

Until she is twenty-eight we know almost absolutely nothing of her except that her cousin Bussy, to whom they wanted to marry her, spitefully said, "she was the prettiest girl in the world — for somebody else's wife." The early death of her mother threw her, her education, and her fortune under the control of her uncle, the Abbé Coulanges, who, good soul, couldn't keep her out of such society and such affiliations as we see in the pages of Brantôme, in the later days of Louis XIII. and his languid queen, the Spanish Anne of Austria. This good lady spent her time curling her golden locks, twirling her Moorish fan, and listening to theorbo and lute accompanying the sweet airs of Andalusia.

At eighteen she was a married woman, wedded to a bold and handsome cavalier of ancient lineage, dashing courage, and dissipated habits. Of him it was said — characteristically enough of the century — that "he loved everybody, but nobody so lovable as his wife." These butterflies lingered so long over their honeymoon that a contemporary poet addressed them some satirical verses, asking when they should quit their nest in Brittany and return to Paris.

The marquis (who had married her for her money) soon tired of his brilliant wife, turned into a "gay Lothario" of the most pronounced description, and died in a duel fought with a rival over the charms of one of his numerous lady loves.

"Love," says the French critic Taine, "has very little place in France"; and one can well gather testimony thereof in these letters, for never once, after the first burst of tears and mortification, does she even mention her husband's name. Knowing the woman's irrepressible nature, we cannot blame her for emerging in due time from the clouds (always silver-lined for her) of widowhood, radiant as the Latona to whom she has been likened, immediately surrounded (as we see from the letters and memoirs of the time) by a throng of adorers eager to laugh at her wit and enjoy her conversation. A prince of the blood, Conti; the great general, Turenne; the superintendent of finances, Foucquet; counts and marquises;

the Duc de Rohan, whose proud motto was:

"Roi, je ne puis,
Duc, je ne daigne,
Rohan je suis;"

were among her suitors. Were it not that Richelieu's niece, a social leader, had prohibited French widows from wearing green, our cheerful heroine might have appeared in the evergreen tint as indicative of her ever-bubbling spirits. In 1654 (when she was twenty-eight) she begins to write, rather late in life, like those other great women, George Eliot and George Sand. Her cousin called her "cold"—one of the characteristics of shining things. All the society of that day was what we should call "wild," a society in which the widow as rather satirically described by the great preacher Bossuet—a saint "buried in the tomb of her husband"—would find herself singularly out of place. Her girlish trials with the fickle marquis had had the effect of summer light; they ripened her into the perfect woman who for forty-two years showed no signs of autumnal coloring. In an age when, as her spiteful cousin remarked, "men changed wives as they changed horses" (an allusion to Mme. de Sévigné's thrice-married son-in-law), she remained constant to her first love. The good lady herself excused this fashion in men by saying of a man who had married again only three months after the death of his wife: "He has eaten salt all his life and won't do without it; three months of widowerhood seem three centuries to him."

Her discouraging experience with the marquis might have entitled her to dream at least of indemnification; but her temperament was made up of phlegm rather than of fire; and her son and daughter both had the same *asbestos* nature, according to La Rochefoucauld.

Have you ever thought of the great difference—the impassable gulf—that lies between the two little French words, *amour* and *amitié?* The two root in the same Latin original, but they are as different as fire and phosphorescence. It was said of Mme. de Sévigné that all her "fire" was in her mind; in an age when everybody married two and three times over, she alone seemed an iceberg whom no radiations of flattery or fine talk could melt—sparkling, beautiful, but icy cold. The fact is she became at twenty-six or twenty-seven that most dangerous of fascinating things—a bewitching widow with fifteen or twenty "strings" to her bow. Her knowledge of human nature was profound, and she used it so skilfully that she kept her swains for years in delightfully ambiguous situations, alternating between hope and fear, played against each other with all the intelligence of an adroit tactician, a Célimène who could charm even a "misanthrope" and make him believe that he was the favored one of five hundred lovers.

So when her clumsy Italian teacher, the poet Ménage, foolishly fell in love with her, she didn't spew him out with an indignant and final No! but waved him off with a radiant smile that said, Farewell, but not forever! Come again!

It was Ménage's fad to fall in love with accomplished women, far above him in the social sphere, and celebrate them in Latin, French and Italian verse; a delicate homage to which De Sévigné was very susceptible, as she was herself a *femme savante* of the first magnitude; but the little lady after many letters proved obdurate even to these polyglot attacks. Finally, in a burst of rage and despair, he calls her "*La tigresse au cœur d'acier*," and threatens to "bury her memory in the blackest night."

This "memory," however, was not for Ménage to "bury." She was one of those artlessly artful literary widows whose slightly pathetic turn of mind (in letters) produced a magnetic effect on her lovers; the very way in which she said *adieu* at the end of one of these epistles would have drawn Old Sindbad's heart out of him.

For all of these folks,—for Ménage, for Bussy, for the all-powerful financier Foucquet, for the gallant Turenne, for the grand-master of artillery Du Lude, she overflowed with the affection expressed by the long word *amitié* but not with that expressed by the little word *amour;* all the while producing such a dazzlement before their eyes that they couldn't tell one from the other.

In fact, if there is one word—and one alone—which could embrace fully this remarkable woman in its ample wings, it is the word *amie*—friend—for seldom indeed has such a friend ever lived. Half the gallants of the time wanted to marry her, and she invariably gave the old, old answer: "I'll be delighted to be your friend—your sister, but—" This *but* would be followed by a long dash—into the streets by the disconsolate lover who, never disheartened, would return again to the charge under the spell of those inimitable "speckled eyes" *(paupières bigarrées).*

"I have a thousand friends," cries she; "I'm quite ashamed of it. I don't know really why people esteem me so much." In

her correspondence she floats amid this vast friendship as serenely and magnificently as a great swan sailing over the unruffled water; the simple explanation is the Scriptural one: she "loved much." By this she even charmed the pessimist La Rochefoucauld whose bitter *Maximes* treasure up as in a phial all the bad temper of the time, concentrated. So well did she govern herself by the practice of both courtesy and religion that there were but few traces in her innumerable letters of spleen or spite. She rails delightfully; she tells amusing stories on her friends; but her malice is always smiling, her claws are sheathed in velvet; her speckled eyes see rose-color in everything. "*Bon, bonne*" is the favorite word. "This is my old thesis," says she, "that will one day get me stoned: the public is neither crazy nor unjust."

And thus this amiable society belle, environed by the most wicked and corrupted circle that ever lived out of old Babylon or imperial Rome, gives the lie to the moralist Pascal, her contemporary, who wrote:

"Human life is a perpetual illusion. People only deceive and flatter each other. Nobody speaks of us in our presence as they speak of us when we are gone. . . . Few friendships would subsist if each of us knew what his friend said of him when he is no longer there."

The admirable discretion of the woman was a part of her very being; she never fully opened her heart even to her daughter. She confessed, indeed, that she did occasionally have "grayish-brown thoughts that, towards night, became perfectly black"; but borne upon the buoyant optimism of her benevolent nature, she acted like living sunshine on those around her — on gloomy Cardinal de Retz, on grave Mme. de Lafayette, on the soured courtiers who entered her climate, as it were, to enjoy the golden light of Italy, the sunny luxuriance of a most overflowing nature. She possessed the rare quality of making each one believe that he or she was the favored cavalier or dame of her heart; so that Napoleon, on reading her wonderful letters about Foucquet, said that those were curious letters to write about a man who was only a "friend!" Napoleon, however, knew little of either love or friendship, and of course could not understand Mme. de Sévigné's way of loving her friends.

In her old age, far towards the end of the brilliant seventeenth century, she remembered and enjoyed over again the enthusiasms of her youth, as one might go back to the old tales and Arabian Nights of childhood. She was a girl when Corneille burst upon France with his Homeric swing and his throng of stately heroes speaking the language of the gods; and into her young heart sank the romances of Scudéry and La Calprenède with all their passion, sentimentality and, it may be, folly; but there they remained, a precious influence in her early education, an exquisite aroma in her paling memory, things on which she had fed and dreamed and built herself up into a type of the marvelous French woman of two hundred years ago.

But as we pensively walk up and down this old Hôtel Carnavalet, may we not try to people its rooms at least with the phantoms of the gay cavaliers and courtly dames that once traversed its spaces? If a man is known by his friends, still more is a woman; to attempt a presentation of Mme. de Sévigné without her friends would indeed be an injustice, like leaving the sunlight out of a Turner landscape. She was environed all her life by smiles, by appreciation, by admiration, even though her pecuniary troubles were often grievous and the early part of her life was entangled in all the anguish and the bloodshed of the civil war of the Fronde.

"Love me, love my dog" is a proverb which in connection with Mme. de Sévigné was "love me, love my children"; for Mme. de Sévigné and her daughter, Mme. de Grignan, were the Damon and Pythias of the seventeenth century, and as to Charles de Sévigné and his mother, they might be called the Orestes and Pylades of the court of Louis XIV. One can understand the mother's love for the son, for he absolutely worshiped her, and though dissipated, wild, fickle and fantastic, the typical gay and mocking man-about-town of the time, his escapades never seem to have cost her a tear. He was so witty, genial, and full of conversation that when he returned from the Dutch wars to the family home of Les Rochers in Brittany, wounded, she forgot and forgave freely, called him "*le petit ami*," and reveled in his delightful company.

With her daughter it was different. Towards her she was a sort of human volcano, always in eruption. We read of the love of Jonathan and David, of Abelard and Héloise, of Tasso and Leonora, of the Brownings in our day, of human and divine loves scattered up and down the pages of history; but none of these seems to have equaled the extraordinary vehemence of Mme. de Sévigné's adoration of her daughter. To it we owe this incomparable mass of letters

—which Lamartine justly calls "the epistolary history of the reign of Louis XIV." Every epithet of love, affection, caressing tenderness that human ingenuity can devise to lavish on the daughter far away in Provence, in the south of France, is lavished on her as prodigally as a white camellia blooms in our own south in the heart of winter. One wonders what this correspondence, laden with love, filled with a whole encyclopedia of pet names, spun out with the "linked sweetness" of passionate and endearing adjectives, must have cost in an age before penny-posts and daily mails, and dollars, not cents, had to be paid on letters. Throughout these letters she is actually on her knees to her daughter, worshiping, flattering, wheedling, coaxing, supplicating her to write, to answer, to forgive imaginary omissions and commissions; and this daughter appears to be an unlovely creature bred in and imbued with the cold Cartesian philosophy, a human iceberg, chilling all that came near her.

No two pictures hanging in the wonderful picture-gallery of Versailles could be more unlike than these two women: the delicate, mincing features of the daughter are full of combined pride and timidity, disdain and reticence, severity and self-consciousness; she blushed if you looked at her, and was so easily embarrassed that once at the king's card-table she awkwardly turned all the money over on the floor, and never forgave one of the royal dukes for laughing at her awkwardness.

Her cruelly sensitive nature, so touch-me-not in quality, seemed fearfully out of place in the high-born circle where the least *gaucherie* was stigmatized as a crime. She teased or taunted everybody around her and her bad manners cost her the large fortune of Cardinal de Retz, who was about to leave her his property. Even her mother reproached her with a taste for melancholy and despair.

A nature of this sort, self-tormenting, full of itself, haughty and yet prudish, unconscious of what true moral equilibrium is, born in the purple yet detesting it, is rather to be pitied than attacked. Perhaps her mother, all sympathy, full of parental insight as she was, understood her better than her critical contemporaries, and this may be the key to the astonishing fluency of compliment and over-appreciation with which she literally pursues her daughter from the beginning to the end of the letters.

Apart from her children, she enjoyed the friendship of all the grandees and *grandes dames* of the period from 1654 to 1696. One entire volume of the fourteen on which this study is based is devoted to an alphabetically arranged list of the people to whom she wrote and who wrote to her; almost all literary and social France. In and out they flash, these gay and charming apparitions of a time long gone by, their jeweled fingers sparkling as they pass, their laces and ruffles and velvets crisp and crackling in the air, the men with swords and periwigs, the women rouged, curled, frilled and furbelowed with the mountainous millinery of the period; all talking in the half-sentimental, half-mocking style of the Hôtel de Rambouillet where Mlle. de Scudéry was the queen regnant and delightful foolishness of all sorts was talked. These men and women were brought up on the Scudéry romances of "Le Grand Cyrus" and "Clélie," and the like—novels of ten volumes in seven thousand pages slightly veiling contemporary events under a transparent gauze of antiquity, suggesting in England the enormous prolixities of "Sir Charles Grandison" and "Clarissa Harlowe."

Her special friends are the Grignan family, the Coulanges, Cardinal de Retz, the Arnaulds of Port Royal, Mme. de Lafayette (the celebrated writer of the first real French novel), La Rochefoucauld, the maxim-writer, the widow Scarron who afterwards rose to be the grand Mme. de Maintenon, and her malicious but sprightly cousin Bussy, author of the famous "Histoire Amoureuse des Gaules,"—the man who called her eyes "speckled!" Especially fascinating were the Coulanges, husband and wife, full of stir, movement, wit and epigram, always on the street or in the salon, flying hither and thither on social function intent, now at Versailles where princes and duchesses were their intimate friends, now at Paris in their own brilliant circle; passing entire seasons in the country-houses of the nobility,—in Rome, Germany, or Italy as the humor seizes them. True, this well-bred couple did not live together on very harmonious terms, but at least there were no scandalous scenes, and perfect propriety reigned at home. Like some people's sweetmeats,—hermetically sealed up and open only for company,—these good people, all animation, talk, effervescence and laughter abroad, closed down the hatches as if for a storm at home, and reveled in inexhaustible—silence.

In this singular age external polish had spread so far that the characters in Racine abuse each other in the most beautiful and harmonious language. The very "insults,"

as Sainte-Beuve said, were "exquisite"; and if a verbal ink-stand were flung at your head, it was full of an ambrosial fluid that only immortalized you. Happy man or woman to be embalmed in an alexandrine of Boileau, a sonnet of Voiture, or a fable of La Fontaine!

This refinement is noticeable all through the letters of Mme. de Sévigné, which were never intended for publication but were the unstudied outpourings of an overflowing heart.

And this brings us to study the work after studying the woman.

V. Cousin, the eminent critic, remarks that in the early part of the seventeenth century letter-writing became fashionable, letters, "portraits," and conversations occupying the place of honor in the romances of the time. Thus, the favorite Scudéry is characterized by all these, as Richardson tells his marvelous story, in the same way. The *me* — the *ego* — what *I* do and say — was the supremely important thing in this century of suddenly and gigantically awakened self. Other distinguished writers of the same age, such as the first Balzac, Pascal, and the poet-diplomat Voiture (even more renowned for his practical jokes than for his poems), put their principal works in the form of letters.

But if we compare these *composed* letters with the spontaneous, natural, easy writing of Mme. de Sévigné, intended for no eye but the receiver's, what a difference is to be observed! Voiture is always Voiture — on stilts, in the clouds, addressing sonnets to his lady's eyebrow, artificially sentimental; the same Voiture at Brussels, Rome, Paris, or Madrid; bred in the pompous school of artificial gallantry, full of ingenious phrases learned from the *précieuses*, posing and mincing, with head lackadaisically hung on one side, without sincerity or seriousness.

Voiture, a member of the French Academy (founded in 1635) was beaten in his own chosen style by two remarkable women of the same time: first by the famous romance-writer, Madeleine de Scudéry, already mentioned, and then by our "society belle," Mme. de Sévigné. Mlle. de Scudéry was all publicity: her whole life was lived in public, for the public, and before the public; everything she said and did was published. Living to be nearly a hundred, she covered almost the entire century, and was its idolized fiction-writer. Even the king devoured her books, filled as they were with interminable letters, episodes, digressions, conversations and sentimentalities, written with a gush and prolixity that delighted the salons and literary circles of the city. So great were her gifts that she was actually proposed for one of the *fauteuils* in the newly-founded Academy.

Mme. de Sévigné, on the other hand, was all privacy: she never wrote anything for publication. When almost by accident after her death in 1696, the daughter of her cousin Bussy-Rabutin resolved to publish her father's correspondence, many of the Sévigné letters were found among them. The public were so charmed that Bayle, compiler-author of the well-known dictionary, declared she deserved a place among the illustrious women of her time, and a Jesuit published a Latin poem on the art of letter-writing in which he proclaimed Mme. de Sévigné to be the model, "one of her letters demanding more time to read than she employed in writing it."*

Yet she never writes to the same person alike; each exercises upon her a distinguishable influence. Endowed with absolute powers of expression, — social expression, — she presents a different Mme. de Sévigné to each one. To one she is coy, to another loquacious. Her favorite expression to a familiar and beloved correspondent is that she "throws the bridle on the neck of her pen and lets it trot on," pit-a-pat; and it trots all over Paris in a perfectly delightful way. It is really fascinating to see the tact with which this model mother-in-law treats her son-in-law, Comte de Grignan, lieutenant-general of Provence, brother of an archbishop. There is no bickering or cat-calling or sarcasm; seldom any marked advice or, if there is, it is always of the soundest, and the amiable correspondent exhausts herself in flattering allusions, pleasant compliments, and a thousand ways of saying those nice little things which after all tend so preciously to make life more tolerable. On the one subject of debt alone is she implacable, — the ruinous debts of the grandees of the time contracted at the gaming-table, and among others of Comte de Grignan himself. The count and countess kept up almost regal state in Provence where they lived in an ancient feudal castle that crowned a high hill about whose skirts and declivities clung a miserable village full of half-fed retainers. This castle — now in ruins — had been magnificently modernized in the style of Louis XIV.; all Provence, they said, was entertained there, and play ran high. Hence empty pockets and frantic appeals to mother-

*G. Boissier: Lady C. Jackson's "Old Paris."

in-law Sévigné for cash, which this admirable economist would answer first with the sum required, second, with an inimitable letter written with all the grace and irony of Pascal, and last, with a withdrawal from the Hôtel Carnavalet into the country-house at Les Rochers for six months or a year, where new sums would be laid up for new demands by rigid daily and monthly economies.

This quaint old château of Les Rochers, three hundred miles from Paris, which required a week to reach by horse and coach in the days of the excellent marquise, still stands quaint as ever about its central tower of the fifteenth century, its parterres, chapel, and park where jasmine, vines and orange trees are cultivated and where Le Nôtre, the celebrated landscape-gardener of Versailles, has laid a hand. The avenues of trees she planted are still there, called by the names she gave them, more dense and umbrageous of course than they were two hundred years ago, but substantially the same.

From here it was that much of this remarkable letter-work went forth, work which constitutes to the historian and the sociologist so vivid a commentary on the times, so invaluable a series of documents for the study of the inner life of France almost from the death of Richelieu, in 1642, to the decade succeeding the revocation of the Edict of Nantes in 1684. Yet through all the sprightliness, the wit, the gayety there penetrates (as M. Boissier remarks) an ever-increasing murmur of misery, of discontent, of grinding poverty, of incredible inhumanity of landlord to tenant. The letters begin just after Charles I. has been beheaded in England and when the civil wars of the Fronde are rending France asunder, about the time when the Thirty Years' War in Germany ceases (1648); continue through the Dutch and Spanish wars, and end in 1696, just nineteen years before Louis XIV. dies in splendid misery at Versailles.

For fifty years Mme. de Sévigné had enjoyed uninterrupted health, when suddenly she awoke to find she had nerves and — knees, a twinge of rheumatism shot across her system, settled in her joints, and reminded her that even she was amenable to the ordinary rules of hygiene and humanity. Her ensuing rheumatic experiences introduce us to a most amusing series of letters from the Saratoga of the seventeenth century — Vichy, whither she goes periodically for the summer parboiling. Her pages reflect the curious *materia medica* and therapeutics of the time: cathartics taken after the full of the moon; sea-water drunk for hydrophobia; amber chewed to improve the complexion; and dogs given a deadly drink to carry off your disease vicariously!

Of one old lady she writes: "She came here to get well of her seventy-six years, of which she was ill." Of another shaking with "apoplexy," she thinks she can shake it off by drinking the waters.

Chocolate, coffee, and tea were just then coming into fashion, and wonderful are the tales she tells about them. Coffee is rendered "innocuous" by mingling cream or honey with it. Chocolate, she tells Mme. de Grignan, made a little boy she knew as black as the devil! and a certain German landgrave, who was dying, drank forty cups of tea and — didn't die!

The funniest doctors in the world are Molière's, but Mme. de Sévigné's quacks and quackeries are almost as funny: the men who prescribe potable gold (the "Keely Cure" of the time), *bouillon* of vipers, powdered crayfish eyes, etc.; the sympathy-curers; the people who poulticed and plastered you, then buried the poultice, whereupon the poulticed spot perspired and stopped aching. The queen herself was thus plastered, — and miraculously recovered.

Fifty years of perfect health followed by twenty of poultices, plasters, watering-places, and purges: such is the medical record of this female phenomenon. Almost as sparkling as vichy water itself are her letters from Vichy when she began to visit the springs and tell the things she saw and heard there.

But the time comes when even this indefatigable letter-writer has to drop the pen and think of "the great change": she who had preached so eloquently and beautifully to others of death must herself, late in the aging century, "cross the dark water." Almost a Protestant in the liberality of her convictions, she had placed over the high altar of her chapel at Les Rochers:

Soli Deo honor et gloria.

Gracious, piquant, *spirituelle*, vivacious to the last, this daughter of the Grand Age is as much a belle at seventy as she had been when she listened to the glorious rhythm of Bossuet's sermons, when she dropped in at a first night's performance of a play of Corneille or Racine, or when she read in manuscript a timidly circulated fable of La Fontaine. Her mobile imagination and playful manner made her universally admired and quoted; her private letters were copied and

read to admiring circles; one of her friends describes her as personally lovely to the last.

The "last" came at the Château de Grignan where she was on a visit to her daughter. Smallpox, that awful scourge of the seventeenth century, which did not even spare Louis XIV. or the highest nobility of Europe, before the days of inoculation, attacked and destroyed this gifted woman who, as her son-in-law related in an obituary letter, "faced death with an astonishing firmness and submission." "It is very tiresome to *live* in the grace of God," remarked a contemporary; but everybody (adds a commentator) wanted to *die* in it.

Mme. de Sévigné did.

THREE CHURCHES IN PARIS.

BY CAROLINE SHELDON.

NOTRE DAME.

Around its grey old walls, the rush and roar
Of the great city's traffic beats. They bear
The curious carven shapes of men and beasts,
Weird fancies of the ages gone: kings, saints,
A vision of the judgment, when the books
Of time shall all be opened, and the deeds
Of men, or good or evil, all revealed.
In tracery of iron light as lace,
Blossom and spread the flowers and leaves that rob
The oaken doors of half their frowning grim,
Like clustering vines that cover with their fresh
And vigorous life, the face of some great cliff,
Which, looking o'er the barren deep, upholds
A light that beckons mariners along the way
To peaceful havens and the joys of home.
Within, the clustered pillars,—like the trunks
Of some old forest of the elder time,
When strange great beasts, and monstrous forms uncouth
Possessed the earth, and Adam's race was not—
Uphold the springing arches of the roof
When thoughts of gazing worshippers are lost
In awe, in reverence, and adoring prayer.
Far-off, the organ sounds, a deep-toned voice,
Like some kind storm that purifies, not harms,
And chanting of the unseen choristers
Is heard, and rises, mixed with curling clouds
Of incense, circling to the Eternal Throne.
For centuries the stately pile has stood,
And round it wars and tumults surged,
Shaking the thrones of kings and faith of men.

But when the smoke of strife has cleared away
And frenzy in the storm-tossed souls burned out,
The temple stood and stands, an emblem fit
Of Him who changes not nor turns, though earth
Should pass away, and mountain tops be bowed
To meet the tossing billows of the sea.

LA SAINTE CHAPELLE.

Closed round by walls wherein is heard all day,
And day by day, the strife of tongues and sound
Of voices clamoring o'er "rights" and "wrongs"
And privilege and precedent, and all
The weighty nothings for which men spend life
And thought and strength and unavailing care,
A tiny chapel lifts its heavenward-soaring spire,
Invites the soul away from strife to peace,
And bids it read, in glowing colors writ,
A song of praise sent down from far-off times,
When men still spent themselves to win by force
Back from the Infidels the grave of Christ.
Through glowing casements rich with colors fair
And bright, the golden sun streams in and lights
This jewel-casket formed by ancient faith,
Where pious Louis, saintly King of France,
Placed for safe keeping what he valued more
Than his crown-jewels or his regal state —
The precious bones and relics brought from far,
Memorials of still more holy souls
Whose deeds and words were ever calling on
To greater purity, more perfect faith.

LA CHAPELLE DU NAZARÈNE.

Away from the great veins of civic life,
In a quiet street, but little known to those
Who seek in the gay city by the Seine
Only the scenes of mirth and revel, or old

Remembrances of those whose deeds are sung
In chronicles and lays, or who have won
From passing ages that strange thing called fame,
There stands apart from observation of the throng
An obscure building, modest, low, and small,
Upon whose front is graven a homely scene,
Wherein a lad of tender years, and sweet
Mild face, works with an old man at a bench,
Such as in any odd, by-Paris street
May well be found.
Here a wise priest
Gathers the lads within his parish-bounds
To learn how holy and how great is toil
When sanctified by thoughts of Him who came
To tread through weary years the paths of men,
And teach them how to bear the load of life,
By doing all things in the one Great Name.

THE THREE.

Three temples of the Living God; one, vast
And stately as a forest of the prime;
One, small and glittering as a bit of work
Done by a goldsmith, or some unknown monk
To illuminate the missal of a queen;
And one, all bare and plain, but full of work
Grown sacred through sweet child-like thoughts of God,
And loving service to the sons of men.
"Which is the best?" We know not. God is in all
That points the soul toward higher things;
And He who gave the pattern in the Mount,
For curiously-wrought wood and beaten gold,
And curtains all of purple, red, and blue,
And fine-twined linen, pure and soft and white,
He it was who named the sons of song
To chant high praise within the temple-court,
And He it was who said in after time,
"Who would be great, must follow me—and serve."

THE ART OF THE AMERICAN INDIAN.

BY CHAS. H. BARTLETT.

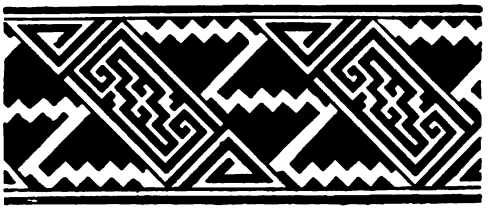
MR. James Mooney has shown us that spirituality is the red man's predominant trait. Anyone who reads this author's important work entitled "The Ghost-Dance Religion," — one of the most remarkable of the Smithsonian publications — must feel that Mr. Mooney's wide research and careful judgment give his words the weight of authority in such a matter. And the reader must the more readily yield his assent when he considers the Indian's incessant prayers — especially those of the old-time Indian.

But Mr. Schoolcraft, one of the earliest and one of the most devoted of the Smithsonian workers, goes a step farther. After a lifetime's experience with the Indians of seventy-five years ago — the eastern Indians — he declares in his Journal that the red man's predominant quality of mind is *ideality*, that union of the spiritual with a love of the beautiful and the sublime. That the red man was powerfully affected by the beautiful and the sublime is fully attested by the wealth of tradition, story and legend with which he marked every natural object that could excite the wonder of a rational mind, and every scene whose beauty or grandeur appeals to the emotional nature of man. The very names which he applied, and which in many cases still cling to such objects and localities, are eloquent of his appreciation, for they are touchingly suggestive.

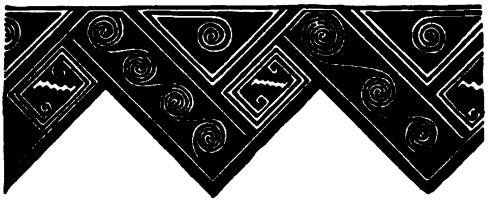
Spirituality and ideality! Is it because of such traits that the world has felt such an interest in the Indian? Is it these traits that have given the clear, bell-like tone to his oratory? Was it from such a source that he drew the strength of his impassioned character? But if these conclusions of Mr. Mooney and Mr. Schoolcraft are right, then it would follow that the Indian, as he comes into our life, will excel along the line of the fine arts, and that his achievements in the past must demonstrate in some degree his fitness for such work.

It is easy to test the strength of his endowment in the matter of his art instincts. In the first place, travelers returning from a sojourn in the Indian villages have often told of the Indian boy, with a piece of charcoal and a board, who, despite the lack of instruction, was able to produce an outline drawing in which all could recognize the features of the guest. Or, one may recall that the teachers in the Indian schools say that their charges, when they have learned the use of a pencil, fall to making carpet and wall-paper designs, of unique patterns, patterns supplied from the keen observations taken in by their Indian eyes when they were birds with the birds and squirrels with the squirrels. And then one may cite examples of Indian basketry in which gracefulness in form vies with the plaited design worked out in harmonious bits of color.

When designs are spoken of, one's thoughts fly quickly to the southwest country and the marvelous patterns on its ancient and on its modern pottery wares. Here are seen all the intricacies of the fret and the meander applied with such grace as would have made them fit models for any age of Hellenic art. The assertion will seem only just, if one will turn to the elegant patterns which Mr. W. H. Holmes and Mr. Frank Cushing have copied for us as they found them on the pottery of the Little Colorado and that of the modern Zunis, patterns that nestle to place on the inner surface of a common ladle, or on the outward curves of a water-jar, or follow the rim of a wide-mouthed bowl. (See Nos. 1, 2, 4, 6 and 7.) The mazy lines of these exquisite figures do

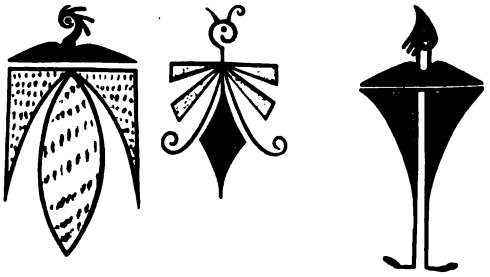


No. 1.—PAINTED DECORATION, PUEBLO.



No. 2.—PAINTED DESIGN, EXTERIOR OF VASE.

indeed suggest the rich decorative effects of ancient Greek art. They also raise at once the question of European influence. But only a little research will lay to rest such



No. 3.— PAINTING OF SACRED BUTTERFLY OF ZUNI INDIANS.

questions; for one may easily discover that these designs all have their peculiar Indian meaning and are, in most cases, religious symbols. A pattern very often met with, that of the linked scroll running through serrate lines (See No. 5), is supposed to have had its origin in the Aztec pictographic sign for water.

And there are the Navajo blankets — who can say enough for them? Say enough for those precious fabrics the best of which are

No. 4.— PAINTED DESIGN, EXTERIOR OF BOWL.

seldom to be bought with a price but are reserved for the uses of the dead? In the graves of the Navajos there are triumphs of art moldering away such as might put to shame many of the famous looms of the earth. No. 8 is an example of the best work of these weavers. It is said that the weaver has been known to draw the design in sand on the floor at his side before such a blanket is begun. This one, like No. 9, shows the elaborate diamond pattern with serrated lines, a very difficult kind of work and truly wonderful as the product of their simple hand loom. It is made from thread spun from their native wool, and is aflame with brilliant native colors, red, yellow, blue, green, black and white.

While there is no doubt that the artistic features in the pottery and the fabrics of the southwest are intensely Indian, yet it is impossible to say at this date to what degree that art was stimulated by foreign influence at the hands of the early friars in their missionary labors. But one may easily escape all such complications and learn the same lessons concerning the Indian's endowment, by a study of those art products that beyond all question have survived from the old life preceeding the advent of our race. For, if one will look into the mounds and will search for the ancient tombs along the banks of our rivers, streams and the connected lakes, and if he will visit again and again the old fireplaces that dot our land in countless numbers, showing where the lodges once stood,— if one will do these things, one may recover full and sufficient evidences telling how powerfully his art impulses swayed the motives and desires of the red man.

The red Americans, like every other race, found in art an expression of their faith. Therefore we may glance at some of the ruling influences in their religious life, so that we may understand their art. It seems strange indeed that a man who could seek the scalp of his enemy and treasure it as a precious trophy should have known a faith so gentle and so full of love. Because of this religious belief, and in spite of his warlike nature, the Indian cultivated a spirit of genuine affection toward all the lower forms of animal life. Except as his necessities required, he would not kill bird or beast. He spoke of them as his brothers, and often when returning successful from the chase, he was gloomy and despondent, fearing lest in the excitement of the hour he had

No. 5.— BOWL.

destroyed life which he should have spared. Before he slew a deer or bear he spoke to the animal, giving some reason for the deed,

how he needed the animal's flesh or his warm coat. Even the venomous serpent he would not harm, and small creeping things he would not purposely molest. And so benign was his religious system that each department of the animal kingdom was provided with a little divinity to look after its affairs. Thus the Spirit of the Great Swan looked after all swans, the Spirit of the Great Turtle controlled all turtledom, and so on through the list, every kind of an animal having its own protecting spirit to guard its interests and punish its enemies. These divinities — who were under the control of the Great Spirit — felt a great interest in the human race, and any one of them might become the protecting genius of any particular man.

To find what one of these spirits was thus concerned in him, the youth in all the tribes went apart to fast and pray. He chose some secluded spot and constructed for himself a bower, or place of concealment, by tying together the tops of a few saplings and covering them with green boughs. Here he sat in meditation, fasting for two days — sometimes for a longer period — and from time to time calling on the Great Spirit. When his fast was done, he stepped forth from the bower. If the first animal that appeared to him was a rabbit, then he knew that the Spirit of the Great Rabbit had sent this representative of his kingdom, so that the youth might understand that this particular spirit would be his presiding genius through life. If possible, the youth secured

No. 6.— PAINTED DESIGN WITHIN BOWL OF DIPPER.

the rabbit that had brought this message and preserved its skin, and this he kept near at hand while he lived. At times, some other characteristic part of the animal was preserved, as the rabbit's foot. And this may have been the origin of our superstition concerning the pedal extremity of that crea-

No. 7.—PAINTED DESIGN, EXTERIOR OF BOWL.

ture, the southern negroes deriving the belief from the Cherokees. Henceforth, the rabbit would be to this youth a sacred animal, and he must neither harm it nor partake of its flesh. In after years, when on the war-path, the youth and his companions would not set out guards at night, except under conditions of extreme peril. Such precautions would be superfluous and irreverent; for the youth commended himself to the Spirit of the Great Rabbit, while the others appealed to their tutelary divinities, and all reposed in the ample security of ghostly guardians.

An important act of worship with the Greeks and Romans was accomplished when they had laid the flesh of animals in the midst of the altar fires, since they believed that the incense ascending therefrom was very grateful to the Ruler of High Heaven. The Indian expressed the same idea in his own way. He supposed that the tobacco plant was created for his especial benefit, and that the little cloud rising from the pipe-bowl supplied a very pleasant savor for the Great Spirit. In this way smoking was primarily an act of worship, the worship of the Great Spirit. But the Indian's meditations on the Supreme Being would call to mind the subordinate divinity presiding over his affairs and deserving his constant and grateful recognition. What, then, was more natural than the red man's effort to offer

such recognition by fashioning the pipe-bowl after the well-known form of his protecting divinity? So we may suppose that the youth who at the end of his fast saw a rabbit in

No. 8.— NAVAJO BLANKET.

the grass was he who worked out the rabbit pipe shown in figure No. 10. This pipe is made of a compact brown sandstone. Long use has well-nigh obliterated the markings on its surface, but enough remains to show that the eyes were once prominent, as the ears still are, while the general contour of the body was correctly and neatly defined. The specimen was found on the site of an ancient town of the Miamis with whose inhabitants La Salle made a treaty in 1681.

No. 12 shows an animal form so conventionalized as to make classification impossible. It is from Kansas, and is made from the soft Manhattan limestone. The recurrence of the same animal form in their pipe-bowls, as one after another was found to be under the protection of the same divinity, would quite naturally introduce in time conventional designs indicating more than they expressed. Thus, No. 14 is a pretty little pipe-bowl whose design is so modified that one can only guess that its original prototype may have been a cocoon, the maker's protecting divinity having been one that presided over some of the larger moths, or possibly such a delicate little deity as the Spirit of the Great Butterfly. No. 15 seems -y significant. It is a sandstone pipe, but of no great beauty because the original finish has quite disappeared from long exposure to the elements. But on examination it is seen to represent a snake's head, having an eye on each side and a pair of nostrils at the tip end of the bowl. What at first seem to be curious markings over one eye and under the other and along the top of the head, on careful inspection prove to be so many baby snakes. One readily recalls that in the case of many species of snakes the young are often seen to work their way about the head of the parent serpent and to disappear within her mouth at the approach of danger. The mother of snakes and her children, too! Such were the messengers from the Spirit of the Great Serpent, and so this Indian set himself the task of crowding them all on his pipe-bowl.

No. 20 is a good example of a fine slate pipe in which the bowl rises from the middle of a curved base. One part of the base could be held in the hand while the other part, containing the mouthpiece, was applied to the lips. This pipe is characteristic of the mounds, and its type seems to

No. 9.— NAVAJO BLANKET.

have been that of a bent bow. No. 21 and perhaps No. 23 are modifications of the same design. Even in the large pipes the receptacle for the tobacco is often quite small.

One-fourth of a common cigarette just fills the bowl of No. 23. It would seem that such tiny pipes must have been for purely ceremonial purposes, as in worship. But this is not necessarily so, for the Koreans today make use of such pipes, preferring to relight frequently and have a cool smoke. The type of No. 18 is certainly the grooved stone ax, and the thought is the same as in No. 20—a desire to invoke the Great Spirit's aid in the use of their weapons. It is the characteristic pipe-bowl in use during the historic period, and may mark the warlike thoughts and purposes stimulated by the exigencies of the Indians' evil day. Nos. 16 and 17 are diminutive and slightly modified examples of the No. 18 type. As if following out this idea in the Indian mind, the early traders supplied the warriors with a steel tomahawk in which the head, or part above the eye, was fashioned into a pipe-bowl, and the handle was used for a stem.

Any collection of the old pipes will show that most of them are made of sandstone or some kind of slate. Yet they were sometimes worked out of the most refractory varieties of rock. One made of white

No. 10.—RABBIT PIPE.

quartzite recently came to light. Happy the traveler in the olden days to whom they offered the pipe in token of peace, good will, hospitality. And how the translucent walls of this little white one must have glowed as the grateful fires of the fragrant narcotic burnt low in the bowl! Even so for the guest glowed the fires of friendship in the heart of his host.

No. 11.—HUMAN HEAD.

The grotesque face on the sandstone pipe No. 13, and the one cut on a smooth pebble, No. 24, remind us of the fact that the red man sometimes addressed his prayers to the Spirit of Evil. The Ottawas refused to entertain the teachings of Hiawatha, because the latter when a young man was on familiar terms with the Evil Spirit. Peculiar markings, such as those about the eyes in both these figures and the faint lines on the chin of No. 13, are regarded by many as evidences of tattooing. But it is hard to see why they may not have been the well-known use of paint, such as the Indian has always relied on when he would make his countenance terrible to his enemies. Creations like these led the way to better efforts in their carved figures involving the features of the human face, as in the stone medallion, No. 26, and in the unfinished sandstone pipe, No. 27. The latter is decorated with five faces, two of which are shown here. The material is a very soft sandstone, so that the carvings are not well preserved, but enough remains to show that this object came from the hands of an artist. The specimen was picked up near a spring, in St. Joseph county, Indiana, not far from the spot where the head shown in No. 11 was found. The latter is of sandstone and is about one-half life size. Like the faces in No. 27, it seems to be an attempt to set forth the features of an individual. It is one of several such heads that have been found in this same part of Indiana, but none of the others compare with it in execution. Making due allowance for changes which its long exposure has entailed, one sees in this

No. 12. No. 13. No. 14. No. 15. No. 16. No. 17.

EXAMPLES OF INDIAN STONE PIPES AND AXES.

solemn face a veritable triumph of aboriginal skill. Something oriental in the expression, together with the downcast eyes, suggests the meditations of the Buddhist; but the features are those of the primitive American. Could those stone lips break the silence of the centuries, they "could a strange tale unfold."

Closely related to these pipes and images is a vast number of strange and often beautiful carvings, objects worked out of Silurian, or banded slate, and representing very many of the native mammals, birds, and even insects. Some of the animal forms are shown in figures 28 to 31. Notice the large conventionalized eyes in No. 28. No. 38 is a beautiful slate specimen, of which Nos. 37 and 40 may be variations. It is popularly known as a "butterfly ceremonial stone," the idea prevailing that it represented the butterfly and stood for some feature in the red man's faith. It may have been the American parallel to the scarabæus symbol of the Egyptians, "an emblem of the sun, or of life." The writer has seen two of these "butterflies" that were made out of rose-colored quartz. Rose quartz readily absorbs moisture, taking on a darker tint when it does so, and fading out again as the watery vapor disappears. So these pink "butterflies" must have been veritable barometers, prophesying the storm by their blushes. Such manifestations, however obscure, would not fail to hold the attention of the Indian. Nor could they have lessened the ceremonial significance of the object. The conventional figure appearing so often in Zuni decoration and shown in No. 3 is the sacred butterfly that helped to bring the warm weather from the "land of perpetual summer."

Through a wide belt of country, extending from the region of the Great Lakes well into the southern states, and from the Atlantic coast to the western plains, is found an interesting variety of the ancient potter's wares. Prevailingly the vessels are large, sometimes holding a half bushel or more,

No. 18. No. 20.
No. 19. No. 21.

AX, HUMAN FIGURE AND BOW TYPES OF PIPES.

No. 22. No. 23. No. 24. No. 25.

VARIOUS FORMS OF INDIAN PIPES.

but ranging down to the size of a sugar-bowl. Externally they are covered with cloth impressions, the markings in general being quite distinct and showing at least six different methods of weaving. Two fragments of this cloth were found recently on the bank of the Maumee in northwestern Ohio. They were perfectly preserved, having lain embedded in a great mass of mineral paint. One fragment was brown in color and was apparently made from the wool of the buffalo. The thread was coarse but very light and soft. The other piece resembled a fair grade of white cotton duck, but having the breast feathers of the swan (?) carefully interwoven with the goods, after the manner of the Mexican feather cloth. These and other remains of textile fabrics found in the mounds, taken in connection with the cloth markings on the abundant potsherds, show that the old Indian weavers of the Mississippi valley knew well the mysteries of their cunning art.

It is probable that these cloth-marked vessels were made in a bag. Any fragment will show that the walls consist of three layers, the inner smooth surface, the outer one with its impressions, and an intervening one consisting mainly of the material obtained from granite rocks crushed fine. These vessels have doubtless lost some element from the composition of their walls, so that their strength is not what it was when they were in use. The periphery in the case of well-nigh every vessel carries some kind of an ornamental design, serrations or pinches or scallops or shell impressions. Sometimes a series of buttons has been pressed outward, encircling the rim of the vase or bowl, or a ridge has been formed and its summit criss-crossed with diagonal lines, or marked with curious punctures made by the cross-

No. 26.—DISC WITH HUMAN FACE.

No. 27.—HUMAN FACE PIPE.

No. 28.

No. 29.

No. 30.

No. 31.

CEREMONIAL STONES IN ANIMAL FORMS.

section of a quill, or reed. Indeed, there are not two of these vessels showing the same peripheral decorations, while there is scarcely one to be met with that fails to tell the story of the artistic impulse that everywhere in the work of the red man struggles to find expression. Nos. 32 and 35 are good illustrations of this class of wares. The latter was found in the midst of abundant human remains, at a burial-place in the bank of the St. Joseph river, Indiana. Many holes had been drilled through its walls. Three of them are in plain view in the illustration, just below the line of the vessel's greatest diameter. In the southwest tribes, a vase is spoken of as having life, and the ring emitted when its side is tapped is thought to be the outcry of that life. This funeral urn might then have been perforated so as to allow the "life" to make its escape and accompany the departing spirit of the mortal.

Near No. 35 was found the large fragment which is shown in the restoration, No. 33. The latter was unquestionably a contemporary of the former, and yet is a very different kind of pottery, a kind frequently met with in the mounds. These vessels do not, in general, show cloth impressions, and when such markings occur they are purely for ornamentation. Nor do their walls show the inner and the outer layer with the intervening arrangement of granite sand. The clean exterior surface very often carries elaborate

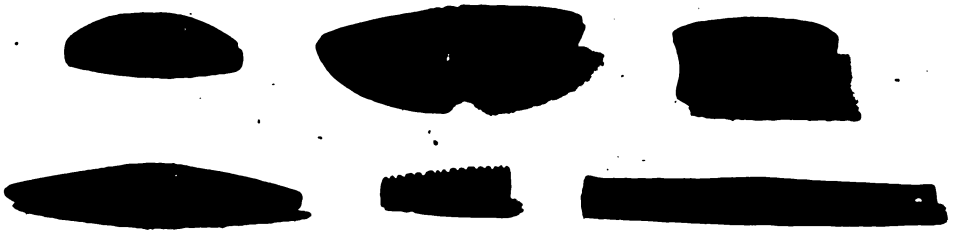
No. 32 — CLOTH-MARKED VESSEL.

No. 33. — OLLA, OR WATER VESSEL.

No. 34.— VASE FROM IOWA.

No. 35.— CLOTH MARKED VESSEL.

designs in part applied with a stamp, or die, and in part worked out with some pointed instrument. They are well tempered and seem much more durable than the cloth-marked vessels. Fragments of the former show the same color throughout, while cloth-marked ones may be red on the outside, yellow or white on the inside, with the intervening layer black. This second variety was made by some process that admitted of greater freedom in modeling. It therefore assumes extremely varied forms, often graceful and showing remarkable fertility in the conceptions of the potter. While these vessels altogether lack any coating that could be called an enamel — and, in fact, those of the Mississippi valley seldom show even a polish — yet, so far as concerns their design, they deserve a place among the world's treasures of things truly artistic. The designs themselves are apparently far in advance of many other features in the red man's culture; for it must be remembered that in most of the affairs of their life these old potters were in a very primitive condition. Look at these water-bottles from Arkansas, and the pretty device of a bowl from Illinois, and the Iowa vase with its stamped patterns and its embossed ornamentation. Surely, it was an artist's soul with which heaven endowed the man of our wilderness! His vases and bowls and water-bottles and ollas, and his patiently wrought devices in stone, and the elaborate figures in his fine cloths,— these things contribute testimony as forcible as it is pleasing and go far to establish the red man's claim to gifts that are among the best things of earth. Indeed, Mr. Schoolcraft's conclusion concerning the Indian's ideality seems a close approach to the truth, when it is known what the latter could accomplish as a cloth-maker, a carver in stone, and a worker in clay.



No. 36.
No. 37.

No. 38.
No. 39.

No. 40.
No. 41.

CEREMONIAL STONES.

A NEW PHILOSOPHY OF FASHION.

BY HELEN G. ECOB.

WHEN our forefathers were transplanted to the western continent they brought hither the spirit of English jurisprudence, government and theology; systems which had slowly developed out of sociological conditions. From this common heritage England and America have eliminated much that has been outgrown, and will cast off more which already shows signs of obsolescence. Our ancestors brought with them also the methods of dress which prevailed in the mother country. These were not Saxon in derivation, but had been acquired from their French neighbors. Neither England nor America has had a distinctively national dress. For centuries Paris has dictated the fashions of highly civilized nations. In the weary years of animosity between England and France, Saxon self-assertion has never reached the point of discrediting Parisian modes. Americans, rejoicing in the fact that their country can produce everything which Americans need, are, nevertheless, satisfied with fashions of foreign manufacture. Yet the prestige of France, as the leader of fashions, has been her great misfortune, for it originated in the selfishness and vanity of her court and noblesse. Extravagance of attire was a chief factor in the prodigalities which prepared an overtaxed people for the revolutionary retribution. The skill and technique of the French in minute details have doubtless delayed the development of great industries.

Today France has swung into line with the great nations which supply the real needs of the world. A court no longer sets the pace of wanton splendor. The latest fashions are first disported by those women, enemies of the home, who in Paris are surrounded by all the amenities of refined life. Such fashions are based on the vulgar and sensual idea of rendering the wearer attractive to the opposite sex. They appeal to the lower nature. Shall we wonder at extravagance, at inanity, at vanity and even immodesty? It is related of Gladstone that he once met a celebrated lecturer on his way to address an art class. "Tell those artists," said he, "that they can only paint the beautiful out of beautiful hearts." A Greater Philosopher very pertinently asked, "Do men gather grapes of thorns or figs of thistles?" Can we ever expect intelligence of purpose or purity of feeling in fashions emanating from such a source? What we want is not a modification of existing fashions but a change in *motif*. America, England and the new France should join in a movement for the introduction of fashions worthy of their women. The new France especially, in both character and taste, is well endowed for leadership in such a movement.

The call to decisive action is emphasized by the advance of truth in all departments of human thought. In physiology, in philosophy, in psychology, and in religion, new worlds are constantly coming into view. In these various departments women have achieved renown as thinkers and explorers. Only when they approach the subject of dress does the modern educational impulse cease. Is it fitting that the enlightened women of the twentieth century should submit to the decrees of the fashion-monger? Shall they confess that on this subject they are still in a state of childhood and tutelage? The power of educated womanhood should make itself felt in the realms of practical life. Intelligence in dress will come only through education, which, as defined by Professor Huxley, "is the instruction of the intellect in the laws of Nature and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. Anything which professes to call itself education must be tried by this standard; and if it fails to stand the test, I will not call it education, whatever may be the force of authority or of numbers upon the other side." This large idea of education, which includes the training of the affections and the will, must be the dominating motive in the movement for better dress.

There is a growing demand for a new philosophy of dress, or, we might better say, a philosophy of dress, for has there ever been any philosophy other than that of the trader's pocketbook? That there is a science of dress, that its laws are immutable and universal is recognized by those who have given serious thought to this problem. Indeed the premonitory symptoms of a renais-

sance are already appearing in England and America. No great movement springs suddenly into existence. It is anticipated by individual effort, goes through a period of tentative thought, comes to full consciousness through practical endeavor. A decided tendency exists among thoughtful women to assert the right of reason in this direction. A growing dissatisfaction with accepted theories, an increasing refinement of taste, a greater familiarity with the principles of decoration, a quickening of the moral sense, these are heralds of coming emancipation. A few women, with courage born of intelligence, eschew fashion-plates, and dress in accordance with their theories. It is the aim of this article to show the laws underlying beautiful and rational dress, and the means by which, in our judgment, a desultory movement for rational fashions may be made permanent and far-reaching.

The science of dress is based on the law of necessity and on the demand of the æsthetic nature for beauty. We are brought back from personal opinions concerning necessity and beauty to an intelligent interrogation of nature. This is the method of both science and art; we give them our allegiance only as we recognize their fidelity to law. The first aim of scientific dress is to set up a true standard of beauty in the feminine form. To whom shall we go for authoritative answer? We appeal from the judgment of the corset factory and the dressmaker to the divine prototype. We have no right to individual opinion, just as we have no private judgment concerning the spread of the oak or the pattern of the fern. The periods of false art in history have been those in which men ceased to question nature, scorned the study of anatomy and adopted arbitrary standards of beauty. The return to true art has been characterized by a reverent return to the study of nature. The great artist is he who lovingly interprets creative thought. If the ideals of fashion vary from the prototype, the deflection is the measure of false art.

The normal outlines of the feminine body are exquisitely modeled. From the armpit the lines flow in delicate outward curves into the powerful hips. Measurements upon uncivilized women show a difference of only a few inches in the girth of chest and waist. The line of the abdomen from the base of the sternum is a gentle convex. The trunk of the body, depository of all the vital organs, is marvelously devised to give the utmost flexibility and grace. This is accomplished by the jointing of the spinal column. The bones of the leg play only at the knee and ankle, while the bone of the back plays at every point of the vertebra. Conventional dress ignores all this exquisite workmanship. It reduces the delicate curves to straight lines, the abdominal convex to a concave, diminishes the waist girth and by so much raises the shoulders, thrusts the breast into undue prominence and exaggerates the hips. The inflexible corset is equivalent to the substitution of a straight bone in place of the sinuous vertebra. Thus we have a conventional body, as the Chinese have a conventional foot. The task of education here is not only to compel intelligent recognition for the divine ideal, but to train the inclinations and the will into an earnest desire for its realization.

When we have established as our standard of excellence the creative ideal of beauty, we are confronted by the law of necessity in the adaptation of dress. Conventional dress attempts to conform the human figure to the prevailing fashion. Science and art conform the fashion to the human figure. Before the sculptor drapes his statue, he makes a perfect model of the nude body.

It is this law of necessity, or the adaptation of means to ends, that challenges our admiration in natural science. Every form of animate being serves a purpose without which the whole is incomplete. The modern system of education develops in the child the spirit of interrogation. Why is this flower-stalk clothed with bristles? Why is this blossom salver-shaped? Observe, says the teacher, how perfectly the ear is fitted to receive sound, the eye to absorb light, the hand to seize an object. What must be the habitat and characteristics of this animal as indicated by its structure? In art the same law prevails. Every line has a reason. That which the artist omits is as significant as that which he portrays. The writer may not use language loosely. The masterpiece is distinguished from the commonplace by the accurate choice of words as well as by the beauty of sentiment. These principles, recognized in science and art, give the key to philosophical dress. The human body is not a dummy on which the dressmaker may hang whatever design the passing season brings. The human body is the perfection of organic form. Its marvelous powers and functions are beyond the comprehension of the sage. Following the methods of science, dress must adapt itself to the laws of this complex and delicately constructed organism. The needs of the body are supreme. The

structure of clothing is subordinate to those needs and is governed by them. What will promote equable circulation, distribute weight, afford uniform heat, secure the best ventilation? Does this garment lend itself to the delicate flexion of joint and muscle? Is the natural contour of the body preserved? What style of garment is best suited to labor and exercise; what will meet the exigencies of storm and calm, heat and cold? What shoe gives greatest ease in walking; does this hat give due shade and protection? Does this line harmonize with the erect position of the body; does this sleeve correspond in form to the shape of the arm? There is a *raison d'être* for the fashion of each garment; that reason is the adaptation to the purpose which it is intended to serve. Every detail must give an adequate answer to the why of its construction. The æsthetics of dress are held by inexorable law to the utilities. Scientists declare that "every touch of beauty is but the flower of a deeply-rooted necessity." Decoration, then, is the elaboration of utilities. There is no antagonism between science and beauty. Science simply chastens and exalts the artistic feeling. We learn to distinguish between good and bad fashions through the application of recognized laws of art criticism, just as we learn the worth of literature, or feel the laws of literary art.

The right choice of color is an effective value in scientific dress. Like all highest and best things, color is beyond the scope of rules, "something that cannot be taught." Nature is the source of true inspiration. How daring yet how grateful are her combinations. With endless diversity there is yet perfect unity. The color which brings all these varieties into tone-harmony is green. From the deep black of the hemlock to the silver of the poplar there is constant blending and gradation. The meanest flower that grows gathers up from the earth just the emerald setting its hue demands. The heavens spread before us another scheme of color. That unfathomable distance we call blue sky blends every passing cloud into harmony. Rivers and lakes lend themselves to the symphony and mingle the tints of earth and sky. Pure tones are rarely found in the general landscape. The verdure of the meadow is softened by daisies which in the distance present a silvery olive, or the buttercup reduces the vividness by its tones of yellow. The grass itself is flowered and gay. When nature gives gorgeousness of effect it is always in infinitesimal forms. An oriole, a poppy, or a butterfly is a mere point of rich light. The glory of the sunset endures for a moment, then the twilight descends. Those who have visited the Aquarium in New York catch a glimpse of the mysteries of the sea. Ingenuity exhausts itself in every variety of form and color. These exquisite creatures are veritable birds of the water. Yet they too are only points of light in the abyss of the ocean.

Costume painters have only begun to appreciate the color schemes of nature as applied to decoration. The oriental, more skilled than the western artificer, in both color and textile, makes constant use of green. It appears in rug and drapery as a background of illumination. If we take nature as the norm we are compelled to the choice of subdued color schemes. The endless shades of olive, silver-gray and butternut, with the lower tones of autumn sedge and russet-brown, are restful and unobtrusive, as body colors. Brilliant effects in trimming should be in comparatively small touches, to keep up the analogy. For more delicate and airy combinations the sky presents studies of inexhaustible variety. This is but a hint of the use to which we may put the suggestions growing out of nature study. By keeping the mind open a new world of thought is revealed. On this point nature is authoritative; we cannot question the color schemes presented by beast, bird, mineral and flower. The combinations of the loom may well be questioned. Design and color are frequently so violent that we turn for relief to the wrong side of the fabric. When the loom is adjusted to the schemes of nature there will be an end of criticism. For example, the designer is working out a scheme in tan. The study is a red squirrel, with delicate line of black and broad relief of cream white. Who shall question the color scheme of the meadow-lark in dead grass, gray and brown, with shield of yellow and black? or our plain brown robin with breast of Pompeian red? The sea-gull and the gray squirrel suggest exquisite schemes of gray; the owl is a study in brown and black. The humble burdock, of pure olive, with veinings of liquid green and under surface of silver-gray, suggests the value of different shades of the same color.

The difficult problem in the study of color is adaptation to the individual. That which is personally becoming depends upon the coloring of the wearer. For this reason there can never be a fashionable color in scientific dress. The color scheme of the

individual decides that of the apparel and changes only as advancing years bleach the hair and dull the complexion.

The ornamentation of dress is subject to the laws which are recognized in all art study. Elegance is sought through simplicity. The "beautiful is not distinguishable from the true." Every adornment, whether it be gem, ribbon, or lace, must have a purpose — to clasp, to fasten, to finish. The tendency is to minimize the indiscriminate use of precious stones, like the diamond, ruby and emerald, and to encourage the use of the commoner metals and minerals in bolder forms, after the oriental method. Such ornaments may be a part of the color scheme of the costume, as oxidized silver on gray, or used to focus the color, like jet with black, or topaz with yellow and ruddy brown. The diamond is in disfavor, because its brilliancy subordinates the wearer to the ornament.

Intelligence in fashions, it appears, will come only through the application of intelligence to the subject of dress. To organize any general movement in this direction demands earnest and persistent effort. The serious obstacle in our problem is the tyranny of trade, with its enormous investments and its command of the sources of exchange. Trusts and industrial combinations multiply on every hand. The most insidious, the most unsuspected combine is that of pattern-makers, manufacturers and dealers. Each spring and autumn these promoters decree some variation in style, — it may be slight, it may be great, — which will keep up a brisk market. The color of our hose, the depth of the mourning band is regulated by trade. Against this bossism there is absolute inertia. Its victims show no spirit of insurrection. Women challenge the shifting styles no more than they do the tides of the sea. With unquestioning submission they rip out in the spring what they inserted in the fall; they repudiate today that which they eagerly sought yesterday. The purpose of trade is neither felt nor seen. As soon as the inertia is overcome, remedy is at hand. A strike here would succeed where others fail. This combination does not deal with necessities. We cannot live without bread and coal, but we can live without the latest styles. Trade always adjusts itself to the demands of the purchaser. The despotism of manufacturer and dealer will cease when women combine to demand stability in modes and intelligence in design.

Whether we will or not the eye is constantly educated in every new fashion. There is no escape from the fashion-monger. We may ascend to the heights of the Rockies, *la mode* has found its way to the mountain inn. Illustrated catalogues are placed for free distribution on the counters of the dry-goods shop. The country dressmaker is supplied with the latest fashion-plates. The daily press, the religious paper, the new book, all are up to date in illustration. The pattern-maker is equally insistent. The most intricate design, carefully notched and explained, is yours for a few cents. We take up our daily paper for the news from the seat of war; we are greeted with a cut of the latest design, "a coupon, ten cents and a pattern." Ready-made clothing is as cheap and more "smart" than home-made. The mantua-maker is trained in conventional methods and scornfully resists departure. Non-conformity is difficult and painful. To resist the traditionalism of dress is as thankless as to contend against the inherited opinions of a religious creed.

To organize any movement against arbitrary fashion we must make a straight path. Knowledge must be diffused, practical methods submitted, dressmakers trained, inventors encouraged, vehicles of communication established. The necessary means of culture must be widely distributed. True culture is not that of a few privileged individuals but that of the many. We shall establish a bureau of intelligent fashions only as we make it absolutely democratic. Not what the *élite* but what the multitude wear is really the fashion.

Dress as a science must advance by the same method that has developed other learned professions. As an example of this method we may study the historical development of medicine. The revolt against superstition and empirical practice began in the periods of intellectual activity. A few scholars here and there protested against the follies of medieval literature and remedies. First a school, then collections of schools, were established. The study of anatomy led to the discovery of physiological processes. Investigators in various departments gave accurate contributions. By unceasing research and experiment the study of medicine assumed the proportions of an exact science. With the advent of the hospital came the clinic and the skilled operator. Today medical journals and health journals are scattered broadcast, and physiology is taught in the public school.

To organize a movement for intelligent

fashions the same agencies are required as in other departments of science. First, a school of design, which in process of time will become schools of design, should be established. The object of this school would be to provide systematic and comprehensive training in this difficult branch of decorative art, and to be a sort of bureau of intelligence open to the average woman. The curriculum should include:

First.—A general course in anatomy and physiology, with special reference to the relation of clothing to the health, development and activities of the body.

Second.—Artistic anatomy; free-hand drawing of the outlines and proportions of the human figure; study of the masterpieces of antique and modern art.

Third.—Physical training: The object of this course should be not only to secure the physical and mental well-being of the pupil but to educate the eye to recognize and demand the poise, the carriage, the movements and breathing of the normal body.

Fourth.—Colors: Courses of study in the observation of the color-schemes of nature; flesh-tints and the harmonies and contrasts which they demand. The resources of this department as to art properties may be well-nigh inexhaustible: collections of moths, butterflies, birds, skins of animals, minerals, plants and flowers. Out-of-door classes should take the student into field and wood under the guidance of sympathetic teachers.

Fifth.—Historic art; study of dress in different periods, among all peoples; picturesque costume.

Sixth.—Ornamentation and textiles; the principles of decoration and their application to dress; jewels and fabrics.

Seventh.—Sewing and such methods of draughting, cutting and fitting as are essential to correct dress.

Eighth.—Designing: In this department pupils should be encouraged to design underclothing, gowns, bonnets and hats, wraps and ornaments embodying the principles of correct dress. The aim should be to encourage originality and inventiveness.

Ninth.—The economics and ethics of dress.

The school should be equipped with models, casts and photographs from the masterpieces of classic, modern and picturesque art. Collections of tapestries, artistic fabrics, metals and jewels would be valuable adjuncts. Prizes for the best designs for costumes for various occasions should be offered not only to the pupils but to outside artists, thus enlisting the best talent of the country. The school should issue a periodical devoted to rational dress and kindred subjects. Connected with the school should be a salesroom for the exhibition and sale of patterns, designs and costumes. This department should supply every article necessary for rational dress at the lowest prices. It should be the purpose not only to give practical information but to answer the more difficult questions pertaining to the æsthetics of dress.

In these days when men and women of wealth devote their fortunes to the common good, it is not utopian to propose a school of this kind. Already many distinguished women and philanthropists are identified with the cause. We may feel assured that in the fulness of time a school of design for dress will be established. Ruskin and Morris are the great forerunners in this renaissance of true art.

As now conducted dressmaking does not rank among the noble arts. It is dominated by arbitrary rules and ministers to personal vanity. But, approached as a philosophical study, the profession is raised to a dignity becoming so serious a subject. As a producing cause of ninety per cent of the sickness visited upon woman, dress should form a subdivision of medical science; one of the greatest departments of industry and commerce, it enters into the economic problems of our day; the most difficult branch of applied decoration, it is an art study; emphasizing the inequalities of modern life, where, as Thackeray puts it, one set of men have purple and fine linen and the other "rags for garments and dogs for comforters," it is an essential part of our social questions; as an index of public morals it claims a place in our ethics.

To bring woman's apparel up to present-day needs is a demand of progressive civilization. Woman's new relation to the industrial world calls for the evolution of clothing suited to her new activities. Her relation to the social world has also changed. To attract through personal beauty and personal adornment lurks at the root of our present system. In an age of comradeship and coöperation between men and women this spirit must give place to considerations of comfort and good taste. We can hardly estimate the gain which would come to the world through the introduction of intelligent fashions; deliverance from petty cares and unnecessary burdens; improved health, physical vigor and nerve equilibrium; new graces of mind and heart; a womanhood of true dignity.

THE SHRINKAGE OF THE PLANET.

BY JACK LONDON.

WHAT a tremendous affair it was, the world of Homer, with its indeterminate boundaries, vast regions, and immeasurable distances. The Mediterranean and the Euxine were illimitable stretches of ocean waste over which years could be spent in endless wandering. On their mysterious shores were the improbable homes of impossible peoples. The Great Sea, the Broad Sea, the Boundless Sea; the Ethiopians "dwelling far away, the most distant of men," and the Cimmerians, "covered with darkness and cloud," where "baleful night is spread over timid mortals." Phœnicia was a sore journey, Egypt simply unattainable, while the Pillars of Hercules marked the extreme edge of the universe. Ulysses was nine days in sailing from Ismarus, the city of the Ciconians, to the country of the Lotus-eaters — a period of time which today would breed anxiety in the hearts of the underwriters should it be occupied by the slowest tramp steamer in traversing the Mediterranean and Black Seas from Gibraltar to Sebastopol.

Homer's world, restricted to less than a drummer's circuit, was nevertheless immense, surrounded by a thin veneer of universe — the Stream of Ocean. But how it has shrunk! Today, precisely charted, weighed, and measured, a thousand times larger than his, it is become a tiny speck, gyrating to immutable law through a universe the bounds of which have been pushed incalculably back. The light of Algol shines upon it — a light which travels at one hundred and ninety thousand miles per second, yet requires forty-seven years to reach its destination. And the denizens of this puny ball have come to know that Algol possesses an invisible companion, three and a quarter millions of miles away, and that the twain move in their respective orbits at rates of fifty-five and twenty-six miles per second. They also know that beyond it are great chasms of space, innumerable worlds, and vast sidereal systems.

While much of the shrinkage to which the planet has been subjected is due to the increased knowledge of mathematics and physics, an equal, if not greater, portion may be ascribed to the perfection of the means of locomotion and communication. The enlargement of stellar space, demonstrating with stunning force the insignificance of the earth, has been negative in its effect; but the quickening of travel and intercourse, by making the earth's parts accessible and knitting them together, has been positive.

The advantage of the animal over the vegetable kingdom is obvious. The cabbage, should its environment tend to become worse, must live it out, or die; the rabbit may move on in quest of a better. But after all, the swift-footed creatures are circumscribed in their wanderings. The first large river almost inevitably bars their way, and certainly the first salt sea becomes an impassable obstacle. Better locomotion may be classed as one of the prime aims of the old natural selection; for in that primordial day the race was to the swift as surely as the battle to the strong. But man, already preëminent in the common domain because of other faculties, was not content with the one form of locomotion afforded by his lower limbs. He swam in the sea, and still better, becoming aware of the buoyant virtues of wood, learned to navigate its surface. Likewise from among the land animals he chose the more likely to bear him and his burdens. The next step was the domestication of these useful aids. Here, in its organic significance, natural selection ceased to concern itself with locomotion. Man had displayed his impatience at her tedious methods and his own superiority in the hastening of affairs. Thenceforth he must depend upon himself, and faster-swimming or faster-running men ceased to be bred. The one, half-amphibian, breasting the water with muscular arms, could no longer hope to overtake or escape an enemy who propelled a fire-hollowed tree-trunk by means of a wooden paddle; nor could the other, trusting to his own nimbleness, compete with a foe who careered wildly across the plain on the back of a half-broken stallion.

So, in that dim day, man took upon himself the task of increasing his dominion over space and time, and right nobly has he acquitted himself. Because of it he became a road-builder and a bridge-builder; likewise, he wove clumsy sails of rush and

matting. At a very remote period he must also have recognized that force moves along the lines of least resistance, and in virtue thereof, placed upon his craft rude keels which enabled him to beat to windward in a sea-way. As he excelled in these humble arts, just so did he add to his power over his less progressive fellows and lay the foundations for the first glimmering civilizations — crude they were beyond conception, sporadic and ephemeral, but each formed a necessary part of the groundwork upon which was to rise the mighty civilization of our latter-day world.

Divorced from the general history of man's upward climb, it would seem incredible that so long a time should elapse between the moment of his first improvements over nature in the matter of locomotion and that of the radical changes he was ultimately to compass. The principles which were his before history was, were his, neither more nor less, even to the present century. He utilized improved applications, but the principles of themselves were ever the same, whether in the war chariots of Achilles and Pharaoh or the mail coach and diligence of the European traveler, the cavalry of the Huns or of Prince Rupert, the triremes and galleys of Greece and Rome or the East Indiamen and clipper ships of the last century. But when the moment came to alter the methods of travel, the change was so sweeping that it may be safely classed as a revolution. Though the discovery of steam attaches to the honor of the last century, the potency of the new power was not felt till the beginning of this. By 1800 small steamers were being used for coasting purposes in England; 1830 witnessed the opening of the Liverpool and Manchester railway; while it was not until 1838 that the Atlantic was first crossed by the steamships *Great Western* and *Sirius*. In 1869 the east was made next door neighbor to the west. Over almost the same ground where had toiled the caravans of a thousand generations, the Suez canal was dug. Clive, during his first trip, was a year and a half en route from England to India; were he alive today he could journey to Calcutta in twenty-two days. After reading De Quincey's hyperbolical description of the English mail coach, one cannot down the desire to place that remarkable man on the pilot of the White Mail or Fast Express.

But this tremendous change in the means of locomotion meant far more than the mere rapid transit of men from place to place. Until then, though its influence and worth cannot be overestimated, commerce had eked out a precarious and costly existence. The fortuitous played too large a part in the trade of men. The mischances by land and sea, the mistakes and delays, were adverse elements of no mean proportions. But improved locomotion meant improved carrying, and commerce received an impetus as remarkable as it was unexpected. In his fondest fancies, James Watt could not have foreseen even the approximate result of his invention, the Hercules which was to spring from the puny child of his brain and hands. An illuminating spectacle, were it possible, would be afforded by summoning him from among the Shades to a place in the engine-room of an ocean greyhound. The humblest trimmer would treat him with the indulgence of a child; while an oiler, a greasy nimbus about his head and in his hand, as scepter, a long-snouted can, would indeed appear to him a demigod and ruler of forces beyond his ken.

It has ever been the world's dictum that empire and commerce go hand in hand. In the past the one was impossible without the other. Rome gathered to herself the wealth of the Mediterranean nations, and it was only by an unwise distribution of it that she became emasculated and lost both power and trade. With a just system of economics it were highly probable that she could have for centuries held back the welling tide of Germanic peoples. When upon her ruins rose the institutions of the conquering Teutons, commerce slipped away, and with it, empire. In the present, empire and commerce have become interdependent. Such wonders has the industrial revolution wrought in a few swift decades, and so great has been the shrinkage of the planet, that the industrial nations are already feeling the imperative demand for foreign markets. The favored portions of the earth are occupied. From their seats in the temperate zones the militant commercial nations proceed to the exploitation of the tropics, and for the possession of these they rush to war hot-footed. Like wolves at the end of a gorge, they wrangle over the fragments. There are no more planets, no more fragments, and they are yet hungry. There are no longer Cimmerians and Ethiopians, in wide-stretching lands, awaiting them. On either hand they confront the naked poles, and they recoil from unnavigable space to an intenser struggle among themselves. And the while the planet shrinks beneath their very grasp.

Of this struggle one thing may be safely predicated; a commercial power must be a sea power. Upon the control of the sea depends the control of trade. Carthage threatened Rome till she lost her navy; and then, for thirteen days the smoke of her burning rose to the skies, and the ground was plowed and sown with salt on the site of her most splendid edifices. The cities of Italy were the world's merchants till new trade routes were discovered and the dominion of the sea passed on to the west and fell into other hands. Spain and Portugal, inaugurating an era of maritime discovery, divided the new world between them, but gave way before a breed of sea rovers, who, after many generations of attachment to the soil, had returned to their ancient element. With the destruction of her Armada, Spain's colossal dream of colonial empire passed away. Against the new power Holland strove in vain, and when France acknowledged the superiority of the Briton upon the sea, she at the same time relinquished her designs upon the world. Hampered by her feeble navy, her contest for supremacy upon the land was her last effort, and with the passing of Napoleon she retired within herself to struggle with herself as best she might. For fifty years England held undisputed sway upon the sea, controlled markets, and domineered trade, laying, during that period, the foundations of her empire. Since then other naval powers have arisen, their attitudes bearing significantly upon the future; for they have learned that the mastery of the world belongs to the masters of the sea.

That many of the phases of this world-shrinkage are pathetic, goes without question. There is much to condemn in the rise of the economic over the imaginative spirit, much for which the energetic Philistine can never atone. Perhaps the deepest pathos of all may be found in the spectacle of John Ruskin weeping at the profanation of the world by the vandalism of the age. Steam launches violate the sanctity of the Venetian canals, where Xerxes bridged the Hellenspont ply the filthy funnels of our modern shipping, electric cars run beneath the shadow of the pyramids, and it was only the other day that Lord Kitchener was in a railroad wreck near the site of ancient Luxor. But there is always the other side. If the economic man has defiled temples and despoiled nature, he has also preserved. He has policed the world and parked it, reduced the dangers of life and limb, made the tenure of existence less precarious, and rendered a general relapse of society impossible. There can never again be an intellectual holocaust, such as the burning of the Alexandrian library. Civilizations may wax and wane, but the totality of knowledge cannot decrease. With the possible exception of a few trade secrets, arts and sciences may be discarded, but they can never be lost. And these things must remain true until the end of man's time upon the earth.

Up to yesterday, communication for any distance beyond the sound of the human voice or the sight of the human eye was bound up with locomotion. A letter presupposed a carrier. The messenger started with the message, and he could not but avail himself of the prevailing modes of travel. If the voyage to Australia required four months, four months were required for communication; by no known means could this time be lessened. But with the advent of the telegraph and telephone, communication and locomotion were divorced. In a few hours, at most, that could be performed which by the old way would have required months. In 1837 the needle telegraph was invented, and nine years later the Electric Telegraph Company was formed for the purpose of bringing it into general use. Government postal systems also came into being, later to consolidate into an international union and to group the nations of the earth into a local neighborhood. The effects of all this are obvious, and no fitter illustration may be presented than the fact that today, in the matter of communication, the Klondike is virtually nearer to Boston than was Bunker Hill in the time of Warren.

A contemporaneous and remarkable shrinkage of a vast stretch of territory may be instanced in the northland. From its rise at Lake Linderman, the Yukon runs twenty-five hundred miles to Bering sea, traversing an almost unknown region the remote recesses of which had never felt the moccasined foot of the pathfinder. At occasional intervals men wallowed into its dismal fastnesses, or emerged, gaunt and famine-worn. But in the fall of 1896 a great gold-strike was made — greater than any since the days of California and Australia; yet, so rude were the means of communication, nearly a year elapsed before the news of it reached the eager ear of the world. Passionate pilgrims disembarked their outfits at Dyea. Over the terrible Chilcoot Pass the trail led to the lakes,

thirty miles away. Carriage was yet in its most primitive stage, the road-builder and bridge-builder unheard of. With heavy packs upon their backs, men plunged waist-deep into hideous quagmires, bridged mountain torrents by felling trees across them, toiled against the precipitous slopes of the ice-worn mountains, and crossed the dizzy faces of innumerable glaciers. When, after incalculable toil they reached the lakes, they went into the woods, sawed pine trees into lumber by hand, and built it into boats. In these, overloaded, unseaworthy, they battled down the long chain of lakes. Within the memory of the writer there lingers the picture of a sheltered nook on the shores of Lake LeBarge, in which half a thousand gold seekers lay storm-bound. Day after day they struggled against the seas in the teeth of a northerly gale, and night after night returned to their camps, repulsed but not disheartened. At the rapids they ran their boats through, hit or miss, and after infinite toil and hardship, on the breast of a jarring ice-flood, arrived at the Klondike. From the beach at Dyea to the eddy below the Barracks at Dawson, they had paid for their temerity the tax of human life demanded by the elements. A year later, so great had the country shrunk, the tourist on disembarking from the ocean steamship took his seat in a modern railway coach. A few hours later, at Lake Bennet, he stepped aboard a commodious river steamer. At the rapids he rode around on a tramway to take passage on another steamer below. And in a few hours more he was in Dawson, without having once soiled the luster of his civilized foot-gear. Did he wish to communicate with the outside world, he strolled into the telegraph office. A few short months before, he would have written a letter and deemed himself favored above mortals were it delivered within the year.

From man's drawing the world closer and closer together, his own affairs and institutions have consolidated. Concentration may typify the chief movement of the age — concentration, classification, order; the reduction of friction between the parts of the social organism. The urban tendency of the rural populations led to terrible congestion in the great cities. There was stifling and impure air, and lo, rapid transit at once attacked the evil. Every great city has become but the nucleus of a greater city which surrounds it; the one the seat of business, the other the seat of domestic happiness. Between the two, night and morning, by electric road, steam railway and bicycle path, ebbs and flows the middle-class population. And in the same direction lies the remedy for the tenement evil. In the cleansing country air the slum cannot exist. Improvement in roadbeds and the means of locomotion, a tremor of altruism, a little legislation, and the city by day will sleep in the country by night.

What a play-ball has this planet of ours become! Steam has made its parts accessible and drawn them closer together. The telegraph annihilates space and time. Each morning every part knows what every other part is thinking, contemplating, or doing. A discovery in a German laboratory is being demonstrated in San Francisco within twenty-four hours. A book, written in South Africa, is published by simultaneous copyright in every English-speaking country, and on the following day is in the hands of the translators. The death of an obscure missionary in China, or of a whisky smuggler in the South Seas, is dished up, the world over, with the morning toast. The wheat output of Argentine or the gold of Klondike is known wherever men meet and trade. Shrinkage or centralization has been such that the humblest clerk in any metropolis may place his hand on the pulse of the world. And because of all this, everywhere is growing order and organization. The church, the state; men, women, and children; the criminal and the minioned law, the honest man and the thief, industry and commerce, capital and labor, the trades and the professions, the arts and the sciences — all are organizing for pleasure, profit, policy, or intellectual pursuit. They have come to know the strength of numbers, solidly phalanxed and driving onward with singleness of purpose. These purposes may be various and many, but one and all, ever discovering new mutual interests and objects, obeying a law which is beyond them, these petty aggregations draw closer together, forming greater aggregations and congeries of aggregations. And these, in turn, vaguely merging each into each, present glimmering adumbrations of a coming human solidarity which shall be man's crowning glory. A general welfare of society which shall redound to the welfare of its units; a true altruism, not subversive to the individual ego. A shrunken planet; an expanded humanity!

SOME THINGS WE OWE TO GREECE.

BY CHARLES C. TAYLOR.

BY the influence of Greece mankind has been brought to a clearer and better comprehension of its duties. Her ideas of philosophy and law followed the conquering Romans, led to the civilization of the barbarians of northern and western Europe, and had no small part in firmly establishing a pure religion. Artists and scientists, poets and orators, philosophers and statesmen have never ceased to turn to Greece for help and inspiration. The names of Lycurgus and Solon, Plato and Aristotle, Homer and Pindar, Phidias and Praxiteles, Demosthenes and Æschines will live as long as men care for learning or culture.

In his "History of Greece," George W. Botsford gives this summing up of the reasons for a careful study of Greek history: "The ancient Greeks were the most gifted race the world has known,—a people with whose achievements in government and law, in literature, science, and art, every intelligent person ought to be acquainted."

It is well to know what these people did for themselves, but when the influence exerted by the ancient Greeks upon modern life is realized, the importance of the study of their history and achievements is better appreciated. The Greeks did much for the centuries in which their state flourished, and today, more than two thousand years after its strength began to wane, the impress of their thought is still to be felt. The old Greek state, its laws and forms of government, are known only to history, its statues and temples are in ruins, the theories of its sages in regard to questions of philosophy and science have been supplanted by later ideas and discoveries, but the civilization of the present age has been based upon foundations laid by that nation. Though America is separated from ancient Greece by twenty centuries and thousands of miles, even here her influence is potent in many phases of life.

IN LANGUAGE AND LITERATURE.

In literature the Greeks were the masters of the world. Their language itself was a marvel of beauty. Homer's great epic—the "Iliad"—has never been equaled. The tragic poets, Æschylus, Sophocles, and Euripides, were men whose genius opened the way for all future dramatists. Pindar was the greatest lyric poet the world has ever known. Herodotus, Thucydides and Xenophon wrote histories that have served as models for many of their successors. In oratory, Demosthenes was without a peer, while Plato and Aristotle expressed their philosophic learning with such regard to literary rules that such of their productions as are still extant are entitled to a place in literature. The influence exerted upon modern thought by these men and their brilliant associates is incalculable.

The English language, in its written form, is made up of modified Greek characters. It has incorporated into itself thousands of Greek words, and even employs entire phrases once used in old Athens. In connection with religion, art and literature hundreds of Greek words are in daily use. The number of scientific terms is rapidly increasing, and almost without exception they are taken from Greek sources. A large proportion of the words in the English language of today have been acquired either directly from their Greek originals or indirectly through French and Latin influences. Rome copied from Greece, France took lessons from Rome, and modern English is derived from these sources.

IN LAW AND GOVERNMENT.

"Among those treasures of Hellas, possessed as heirlooms by the world of today," says Botsford, "there is perhaps none which we should prize so highly as the ideas of intellectual and political liberty which the Greeks were the first to conceive and make real."

In the second half of the eighteenth century a revolution in literary taste took place throughout western Europe. Hitherto the literature of Rome had been regarded more highly than that of Greece. Now the study of Greek literature, art and history became the fashion. This revival of interest in matters pertaining to Greece had a direct and enduring effect upon America. The educated men of the colonies were inspired by the republican ideals set forth in the Greek works they read, and incorporated many of

them in the new government. Like the United States, Greece was a democracy. There government by the people originated, here it has reached its highest stage of development. There liberty took its rise, here it has attained full stature. The government of Greece was an evolution; it was constantly changing. Therefore only a few of its most permanent features are mentioned here. The union of the old Greek state was not compact. The country is so divided by mountain ranges and arms of the sea that communication is difficult; the state was composed of cities, and its politics was city politics. For these reasons local self-government was carried to a high degree of efficiency. The representative plan found a place in the Greek system of government. The Athenians had a popular legislative body — the Assembly — in which every citizen might speak and vote. To serve as a check upon the popular body, a Council of Five Hundred was chosen by the Assembly. Furthermore the control of the courts was removed from the Assembly, and they were free from its influence. For a time the chief executive officer — the Archon — was elected by the people. A comparison of these points with our system of national and state government will show a remarkable similarity.

IN SCULPTURE AND ARCHITECTURE.

Not only did the Greeks excel in literature, but in sculpture and architecture they were without a rival. The symmetry of their statues and the beautiful lines of their temples have been the wonder and admiration of succeeding ages. Schools of design employ copies of their statues as models for instruction, while our homes and art galleries are adorned by examples of the skill of Phidias, Polycletus, and Praxiteles. These facts make necessary some knowledge of the history of Greek art. During the closing years of the eighteenth century Greek architecture so dominated American and, in fact, all modern architecture, that no other influence was apparent. Through numerous channels and for various reasons details of Greek architecture have been scattered all over our land. Thousands of dwelling-houses in the eastern part of the United States, and hundreds of public buildings throughout the country show Greek details in their construction. The suggestions offered by Greek architecture are of great assistance to the modern designer of buildings, and he is not slow to take advantage of them. Examples of Greek art are before us every day, exerting an influence of which we may be unaware.

IN SCIENCE.

While the natural sciences are not so heavily indebted to Greece as are literature and art, yet even here we are under no small obligation to the Greeks. Geography, mathematics and medicine were studied by the Greek philosophers; and, though in the present extent of our knowledge we may smile at their small beginnings, it is futile to deny or to disparage the influence of the spirit of investigation displayed by these men. Aristotle's works on anatomy and natural history are esteemed for their accuracy by scientists of the present day. Euclid's studies in geometry, and Archimedes's investigations of the laws of mechanics go to prove that they worked to some purpose. Hipparchus was the founder of scientific astronomy; Eratosthenes made a fairly accurate determination of the circumference of the earth, Aristarchus held that the earth revolves about the sun as a fixed center, and rotates on its axis; while Hippocrates, whose works form the basis of modern medical science, will be known for all time as the "Father of Medicine." Though we have vastly improved upon their methods, and have widened the scope of their inquiries, the ancient Greeks were the real source of the thirst for scientific learning.

IN PHILOSOPHY.

In the age of Socrates, Plato and Aristotle, philosophy began to assume a definite form. These men were the successors of Thales and Pythagoras, who had been leaders of schools of philosophy in the sixth century before Christ. Questions concerning the end of life, the pursuit of happiness, and man's duty to his fellow man were answered by those who had pondered long. The principles of moral and ethical philosophy were for the first time clearly enunciated. Several schools of philosophy sprang up, among the more important being the Stoics, the Epicureans, the Skeptics, and the Neo-Platonists. It was not until the sixth century of the Christian era that the Greek schools were closed by an imperial edict published by the Roman emperor, Justinian. For a thousand years the world had received instruction from them upon the highest themes. In the middle ages speculative philosophy took the form called scholasticism,

at the revival of learning Descartes and Bacon led opposing schools of philosophic thought, and so, through Locke and Hume, Kant and Hegel, Alcott and Emerson, the results of the studies of the ancient Greeks have been developed and expanded into the philosophic systems of the present day.

A thorough knowledge of Greece, its history, literature and art, is a prime requisite of a liberal education. The ancient Greek systems of thought will attract and influence the best minds of the race through succeeding centuries; for just as Greece has always been in the van of intellectual conquest, so will its influence never cease to inspire men to better, nobler efforts.

GERMAN AND RUSSIAN EXPERIMENTS IN COSMOPOLITAN EDUCATION.

BY A. M. LOEHR.

WITHOUT in the least disparaging our American educational and social institutions, it cannot be denied that Europe is daily growing more and more democratic and cosmopolitan, and is instituting educational and social reforms which we cannot afford to disregard entirely. Germany, for instance, has long since recognized "*Seelengemeinschaft*"—community of souls—and established its Pestalozzi-Froebel House in Berlin, thereby providing intellectual and industrial training for all ranks and classes. Berlin's latest trend, however, is cosmopolitan, and provides for an interchange of city and country children. This enables the poorer classes of Berlin, whose means may be inadequate for family outings, to send their children to the country, the lakes and the mountains, by offering similar accommodations in the city to children from such localities, for the same length of time. The society promoting the scheme is of the opinion that there are many families, even of means, who would eagerly avail themselves of the broadening influences of city life for their children did they not lack the time or the opportunity of placing their children where they would be well cared for while in the city. Under the conditions governing the exchange, the children would naturally fare well, as each family would treat its little guests as it would have its own children treated by their hosts. The plan has been favorably received by all classes, and it is to be expanded, so as to make it international, by an exchange of children from foreign lands. In this way the services of French and English tutors and governesses may be dispensed with. The advantages are obvious: better health, broader views, higher ideals and a community of interests, intellectual, industrial and commercial.

St. Petersburg has advanced still another step by introducing games and plays—supplemented by agricultural pursuits and agronomic lectures—near the village of Strelny. Originally an economical expedient of a number of students, men and women of slender means, the plan was soon enthusiastically received by all ranks and classes of Russia. The youthful czarina, Grand-Duke Constantine, professors, students and landed proprietors are now interested in the promotion of the scheme, which has met with enormous success in many of the provinces. Beginning a year ago with one hundred poor children, the number rapidly increased to five hundred. Soon the children of the better classes, pupils of high schools and colleges, turned eagerly to an activity which was invigorating body and soul alike. When an enrolment of three thousand was reached, branch societies were established, which are steadily increasing in number and membership. The immediate object of the scheme is to cultivate a love for nature in children. The pupils readily follow instructions and take a deep interest in the work of field and garden, looking upon the periods of rest as a sort of punishment. During the winter months lectures in agronomy serve to keep alive the interest in practical work. The experiment proves that the desire to learn is in exact proportion to the character of the study and the method of presentation.

It would seem that Russia has herein found the nucleus for the solution of many of the problems which confront American cities: congestion of population, vice, ignorance, low wages, and child-labor. Efforts are being made everywhere to benefit children

during the long school vacations. Public play-grounds, school gardens and vacation schools have been established and are productive of good results. Yet they are not the real thing; for, back of all, looms the specter of compulsory education, parental schools and juvenile courts. If it were possible, it would be far better to nip evil in the bud than to attempt to provide a cure-all, when it has outgrown our control.

As Zola has well pointed out, work and again work is the source of happiness; but, as Tolstoy has added, excessive labor, ceaseless activity, is also the source of evil; while toil, supplemented by leisure and introspection, is the cherished ideal of true manhood. The desire for the highest ideals of life is not found in idleness, but in hard work, and it is lost when excessive bodily activity crushes it out, leaving no hours for reflection to again excite and stimulate it. Constant endeavor along the same line produces human machines, and these machines are often intellectually unsound; whereas every new thought, every new science, advances the intellectual and moral growth. Evil has no room where true culture prevails, and self-reliance is at the base of true manhood. It is because these German and Russian schemes provide for a balance of mental and physical powers, that they should commend themselves to our consideration.

Our rural schools close several months earlier than our city schools, and the country schoolhouse then stands deserted during the long vacation. So-called "vacation" schools — popular and commendable — are held in city buildings, often in congested districts. By utilizing the rural schoolhouse for them and modifying the German and Russian plans, the true vacation spirit might be fostered in an entire change of scene and occupation.

Under the supervision of the teachers, the pupils might be organized in squads, each squad being given a two weeks' outing at a rural school. A few acres of land might be secured for cultivation, and a temporary structure erected for sleeping accommodations. The ground could be cultivated from seed-time to harvest, by the children working in squads under the direction of an overseer, and the household duties could be similarly performed. Parents should be rigorously excluded from the little settlement, in order to give free play to the children's individuality. The manual labor would receive an increased zest from the excursions and study connected with it; and the evenings might be devoted to lectures on agricultural subjects, which would also be of interest to the rural population. With careful management, the establishment ought to be self-supporting, and beneficial to the best interests of the surrounding farming community. On the other hand, it should not degenerate into a money-making scheme. The producers ought to be the consumers, and incidentals might be provided from the board and tuition paid by the adult students, who become teachers at the same time. This, at least, seems to be the Russian as well as the German plan: lecturers and teachers, theoretical and practical, offering their services free of charge, for the benefit accruing to themselves. It is the old Froebelian ideal made real: "Come, let us for our children live." Then, too, the children have the proud self-consciousness of being self-supporting during their outings. Before public play-grounds were organized, it was said that there was no room for them, yet space was found and can still be found for them. And so with tracts for agricultural purposes: as soon as they are necessary they become possible.

Among the manifold advantages to be gained from such a course of instruction, character-building stands foremost. As Frithjof Nansen, lecturing on modern education, said, in substance: It is astonishing how little character and how few ideals our children have; this is due to the enervating influence of literature and politics. Education should make them self-reliant and teach them to deny themselves luxuries. Formerly we had to make everything we wished to use. That formed character and strengthened individuality. All the strength I possess is due to the severe training in out-door labor, which the modern excrescence, sport, cannot supply.

Such a system of education would further tend to keep many children from the workshops, factories and stores, where their presence tends to reduce adult wages, and exposes them to temptations. Instead, many would choose agricultural pursuits on the vast tracts of unoccupied lands which still abound.

It would quicken the sympathies and broaden the intellectual outlook of the future business man, capitalist and laborer, as well as of the farmer. It would serve to dignify labor, bridge over class distinctions and lead to a larger and fuller life.

INTENSIVE STUDY OF LYRIC POETRY.

BY BENJAMIN A. HEYDRICK.

(Professor of English, First Pennsylvania State Normal School.)

THE three chief classes of poetry, epic, lyric, and dramatic, have already been distinguished in Professor Pattee's article in the January CHAUTAUQUAN. It is the purpose of this paper to study carefully the characteristics of lyric poetry as illustrated in examples from the works of Whittier. The first step in the study of any literary work is to gain an idea of it as a whole. This can best be done by a single rapid reading, at a sitting if possible.

With a lyric this is easily done. The first poem to be studied is "The Shoemakers," from Whittier's "Songs of Labor."

THE SHOEMAKERS.

Ho! workers of the old time styled
The Gentle Craft of Leather!
Young brothers of the ancient guild,
Stand forth once more together!
Call out again your long array,
In the olden, merry manner!
Once more, on gay St. Crispin's day,
Fling out your blazoned banner!

Rap, rap! upon the well-worn stone
How falls the polished hammer!
Rap, rap! the measured sound has grown
A quick and merry clamor.
Now shape the sole! now deftly curl
The glossy vamp around it,
And bless the while the bright-eyed girl
Whose gentle fingers bound it!

For you, along the Spanish main
A hundred keels are ploughing;
For you, the Indian on the plain
His lasso-coil is throwing;
For you, deep glens with hemlock dark
The woodman's fire is lighting;
For you, upon the oak's gray bark,
The woodman's axe is smiting.

For you, from Carolina's pine
The rosin-gum is stealing;
For you, the dark-eyed Florentine
Her silken skein is reeling;
For you, the dizzy goatherd roams
His rugged Alpine ledges;
For you, round all her shepherd homes,
Bloom England's thorny hedges.

The foremost still, by day or night,
On moated mound or heather,
Where'er the need of trampled right
Brought toiling men together;
Where the free burghers from the wall
Defied the mail-clad master,
Than yours, at Freedom's trumpet call,
No craftsmen rallied faster.

Let foplings sneer, let fools deride,—
Ye heed no idle scorner;
Free hands and hearts are still your pride,
And duty done, your honor.
Ye dare to trust, for honest fame,
The jury Time empanels,
And leave to truth each noble name
Which glorifies your annals.

Thy songs, Hans Sachs, are living yet,
In strong and hearty German;
And Bloomfield's lay, and Gifford's wit,
And patriot fame of Sherman;
Still from his book, a mystic seer,
The soul of Behmen teaches,
And England's priestcraft shakes to hear
Of Fox's leathern breeches.

The foot is yours; where'er it falls,
It treads your well-wrought leather,
On earthen floor, in marble halls,
On carpet, or on heather.
Still there the sweetest charm is found
Of matron grace or vestal's,
As Hebe's foot bore nectar round
Among the old celestials!

Rap, rap! your stout and bluff brogan,
With footsteps slow and weary,
May wander where the sky's blue span
Shuts down upon the prairie.
On beauty's foot your slippers glance,
By Saratoga's fountains,
Or twinkle down the summer dance
Beneath the Crystal Mountains!

The red brick to the mason's hand,
The brown earth to the tiller's,
The shoe in yours shall wealth command,
Like fairy Cinderella's!
As they who shunned the household maid
Beheld the crown upon her,
So you shall see your toil repaid
With hearth and home and honor.

Then let the toast be freely quaffed,
In water cool and brimming,—
"All honor to the good old craft,
Its merry men and women!"
Call out again your long array,
In the old time's pleasant manner:
Once more, on gay St. Crispin's day,
Fling out his blazoned banner!

A lyric poem, by definition, deals with emotion. As this emotion may be of various kinds, lyrics are divided into various classes. This may be called a lyric of praise, celebrating not an individual but a class. In form it is a song, the other divisions of lyric poetry being the ode and the sonnet.

The next step after classification is to determine the central theme of the poem.

Every lyric has a central theme; it is built up around some emotion as a core. The nature of this emotion has been roughly indicated by the classification; it now remains to state this more definitely. The central theme of "The Shoemakers" may be given as the dignity of the shoemaker's craft.

The mood of the poem now calls for consideration. The emotion underlying a lyric may be treated in various ways: a poem on love may be light and graceful, or deep and tender, or sad. Here the mood is light in the opening stanzas, deepening to earnestness in the fifth, sixth and seventh stanzas.

The movement of the poem, or general metrical effect, may be noted next. To observe this, it is necessary to read the poem aloud, when its light, swift movement is at once apparent. The sound is pleasing, but hardly fine enough to be called musical. Minor poetic effects are the use of imitative words, "Rap, rap"; the alliteration, as in "blazoned banner"; the repetition of the phrase "For you" in the third and fourth stanzas, and the parallel structure of these stanzas. Note also that in the concluding lines part of the opening stanza is repeated, a device which rounds off the poem, and gives a certain unity of effect.

Turning now to the style of the poem, its diction is simple, yet not quite that of prose. The language of poetry usually differs somewhat from that of prose, and in such expressions as "vestal," "quaffed," etc., we find examples of poetic diction. The style in general is characterized by spontaneity: as usual with Whittier, the poem comes from the heart, and appears the free outpouring of emotion rather than the result of anxious striving after finished expression.

But the supreme gift of the poet is imagination. With the lunatic and the lover, the poet has the power to body forth airy shapes where other men see only common things of earth. Whittier, seeing the shoemaker at his prosaic task, sees also in imagination the tall ships that bring his leather, the Indian on the plains swinging his lasso, the forester who strips the bark for tanning; he looks farther, and sees the wearer of the shoe, from the emigrant on the prairie to the girl in the ballroom. Note in his descriptions what an eye he has for color: the "blazoned banner" in the first stanza, the "glossy vamp," the "bright-eyed girl," the dark hemlock glens where you catch the light of the woodman's fire, the gray bark of the oaks,—nearly every scene is given a touch of light or color. Whittier had the eye of a painter.

The metrical structure of the poem may now be studied more closely. It is written in stanzas of eight lines each, and if we denote lines that rhyme together by the same letters of the alphabet, the rhyme-order may be designated thus: *a b a b c d c d*. Observe in the first stanza that "styled" and "guild" form an imperfect rhyme, so imperfect indeed that we might be in doubt whether the poet intended them to rhyme or not, but an examination of the other stanzas shows that the first and third lines always rhyme. Note other imperfect rhymes in the poem: ploughing — throwing, scorner — honor, etc. The frequency of these shows again the lack of careful finish. The meter is iambic tetrameter and trimeter.

Now, taking the poem as a whole, what does it tell of its author? Lyric poetry is preëminently the expression of the individual; in it the author sets forth his own feelings, so that from it one should be able to gather some idea as to what manner of man he is. From the tone of the poem, we may infer that its author was characterized by earnestness, respect for honest labor, and preferred to look on the bright side of life. The allusions in the seventh stanza show that he was a man of some education, whether gained in school or not. And the proposal to drink a toast *in water*, in the last stanza, suggests Whittier's attitude on the temperance question.

The next poem is of a different character. To understand it, bear in mind that it was written just after Webster delivered his famous 7th of March speech, in which by advocating a compromise on the slavery question, he gave a bitter disappointment to the leaders of the anti-slavery party.

ICHABOD!

So fallen! so lost! the light withdrawn
Which once he wore!
The glory from his gray hairs gone
Forevermore!

Revile him not,—the Tempter hath
A snare for all;
And pitying tears, not scorn and wrath,
Befit his fall!

O, dumb be passion's stormy rage,
When he who might
Have lighted up and led his age,
Falls back in night.

Scorn! would the angels laugh, to mark
A bright soul driven,
Fiend-goaded, down the endless dark,
From hope and heaven!

Let not the land once proud of him
Insult him now,
Nor brand with deeper shame his dim,
Dishonored brow.

But let its humbled sons, instead,
From sea to lake,
A long lament, as for the dead,
In sadness make.

Of all we loved and honored, naught
Save power remains,—
A fallen angel's pride of thought,
Still strong in chains.

All else is gone; from those great eyes
The soul has fled:
When faith is lost, when honor dies,
The man is dead!

Then, pay the reverence of old days
To his dead fame;
Walk backward, with averted gaze,
And hide the shame!

This presents a strong contrast to the poem just studied. It is a lyric of grief, a song, although with the dignity of theme and treatment belonging to the ode. The central theme is the lament for a leader who has proved unfaithful; the mood of the poem that of solemn grief. The movement is slow and dignified. It is musical, with a music not sweet, but dirge-like. The language is elevated; the echoes of Scripture phrase and the Scriptural allusions in the seventh stanza help to give further elevation to the style. The poem is written in the four-line stanza, rhyming *a b a b*, in alternate dimeter and tetrameter, iambic.

What characteristics of the author may be inferred from the poem? Deep moral earnestness, surely, dwelt in the man who wrote these lines; compassion, too, for he speaks in sorrow, even pityingly. And beneath the whole poem beats the heart of the patriot, who feels that a wrong to country is the deepest wrong of all. As a whole, this poem ranks above the other in poetic achievement. It has a loftier theme, which naturally demands a more dignified treatment. The occasion which inspired it was far more significant than in the other poem: Whittier is stirred to the very depths of his being, and the emotion being stronger, its lyric expression is more powerful.

In Whittier's "*Laus Deo!*" (Praise God!) we have yet another type of lyrical poetry.

LAUS DEO!

On hearing the bells ring on the passage of the constitutional amendment abolishing slavery.

It is done!
Clang of bell and roar of gun
Send the tidings up and down.
How the belfries rock and reel!
How the great guns, peal on peal,
Fling the joy from town to town!

Ring, O bells!
Every stroke exulting tells
Of the burial hours of crime.
Loud and long, that all may hear,
Ring for every listening ear,
Of eternity and time!

Let us kneel:
God's own voice is in that peal,
And this spot is holy ground.
Lord, forgive us! What are we,
That our eyes this glory see,
That our ears have heard the sound!

For the Lord
On the whirlwind is abroad;
In the earthquake He has spoken;
He has smitten with his thunder
The iron walls asunder,
And the gates of brass are broken!

Loud and long
Lift the old exulting song;
Sing with Miriam by the sea
He has cast the mighty down;
Horse and rider sink and drown;
"He hath triumphed gloriously!"

Did we dare,
In our agony of prayer,
Ask for more than He has done?
When was ever His right hand
Over any time or land
Stretched as now beneath the sun?

How they pale,
Ancient myth and song and tale,
In this wonder of our days,
When the cruel rod of war
Blossoms white with righteous law,
And the wrath of man is praise!

Blotted out!
All within and all about
Shall a fresher life begin;
Freer breathes the universe
As it rolls its heavy curse
On the dead and buried sin!

It is done!
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice.
It shall give the dumb a voice,
It shall belt with joy the earth!

Ring and swing
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns
Who alone is Lord and God!

This lyric expresses the emotions of gratitude to God and of patriotism in almost equal degree, so that it might be classed as a sacred or as a patriotic lyric. The central theme is gratitude and rejoicing at the abolition of slavery. The mood of the poem —in strong contrast with the preceding

one — is exalted, triumphant. The movement is powerful, but this time instead of advancing with solemn pace, it presses on with the strong tramp of a conqueror. Its music is that of Miriam's chant of victory; the stanza begins abruptly, gathers force as it progresses, and swells to a triumphal close. The language is simple, and strong with the strength that lies in noble simplicity. The Scriptural expressions of the fourth and fifth stanzas lift the poem into fellowship with the solemn words of Hebrew prophets. Note the terseness of the style: the sentences are made up of nouns and verbs. Adjectives and adverbs, the means of ornament, are almost wanting; the significant words stand out clear and strong. Turning to the metrical structure of the poem, we find that the feet are the same in kind and number as in "Ichabod," yet the effect is totally different. This difference is due partly to a change in the stanza-form, partly to the fact that every line in this poem begins with an accented syllable, while in "Ichabod" the initial syllable of each line is unaccented.

What light does this poem throw upon the character of its author? Patriotism is here, and moral earnestness. These were found before, and their recurrence in poem after poem makes us safe in asserting them as characteristic of the author. Deep religious feeling marks the poem, from the title to the closing lines. Further, upon the evidence of this poem alone, if we knew nothing whatever of Whittier's life, we would know him as a fervent believer in the cause of anti-slavery.

As "Ichabod" was seen to be of higher significance than "The Shoemakers," so is "*Laus Deo!*" above "Ichabod," though not to so great a degree. As before, the poet is moved by a great emotion, but now his spirit is exalted, not bowed in sorrow. The emotion which dominates the poem is greater than before, for the exciting cause is greater. Here is no lament for an individual, but a pæan of freedom for a race. The feeling is not directed towards a man, but is uplifted to the Supreme Being. And finally, Whittier here speaks not as an individual, not as representing a party, but as the voice of the nation. It is one of the rare occasions when to the poet is given to say what millions feel, and in "*Laus Deo!*" we hear the voice of the reunited nation, raised in a mighty chant of praise.

The study of Whittier's lyrics given above may serve to illustrate a method for the intensive study of poetry, particularly lyric poetry. For those who may wish to take up other poems in the same manner, the following outline is given:

1. To what class of lyrics does the poem belong?
2. Is it a song, an ode, or a sonnet?
3. State the central theme.
4. What is the mood of the poem?
5. Describe its movement.
6. As read aloud, is its sound pleasing? musical?
7. How would you describe the diction? the style in general?
8. What is the stanza-form? the rhyme-order? the meter?
9. What characteristics of the author may be inferred from the poem?
10. Select the best stanza and commit to memory.
11. Read a biography of the author. If possible, get a volume of his letters: the true life of a man is usually found there. Note particularly the circumstances in his life that seem to have affected his literary career.
12. Read one or two good criticisms on this author. For American literature, see Stedman's "Poets of America," and Richardson's "American Literature."
13. Comparative study. Select a group of lyrics by another author, such as the lyrics in Tennyson's "Princess," or Poe's shorter poems, and compare with the ones already studied. Note particularly points in which the poems differ widely; is this due to the time the men wrote? the subjects? or the character of the authors?
14. Collateral reading. Palgrave's "Golden Treasury" contains the best lyric poetry written during three centuries of English literature. Other collections of lyric poetry are Carpenter's "English Lyric Poetry" (Scribners), and Schelling's "Elizabethan Lyrics" (Ginn). Both volumes contain scholarly introductions and notes. Nearly all the great English poets have written lyrics. Certain ones are known as distinctively lyric poets: such are Burns and Shelley and Herrick. Others who have attained high rank are Tennyson, Swinburne and Poe. After a few poems have been studied in the manner indicated, the best lyrics of other authors will be read with heightened appreciation and delight.

PRACTICAL ART AMONG CLUB-WOMEN.

BY ADELAIDE S. HALL.

(Chairman Art Committee General Federation of Women's Clubs. Author of "Two Women Abroad.")

A taste for art which means an interest in all that is beautiful, must be sown, not planted.— *G. F. Watts.*

AT last the women who have been interested in promoting art in the clubs are on the right path. The time is past when they sit with absorbed interest to listen to the fact that Michael Angelo lay upon his back for months while he painted the Sistine ceiling, or that another noted artist carried a pocket thermometer in order to know when to change his flannels.

Too long have they been laboring under the impression that they were studying art when they were merely memorizing the biographies of artists. Although we admit that this is a necessary adjunct to art knowledge, it should be taken only as a course supplementary to technical research.

Acquaintance with the laws of construction, including balance and control, composition, line, mass, perspective, color, and the like, is woefully lacking in the education of the average American. This is due largely to the fact that, unlike Europeans, we live with almost no masterpieces of architecture, sculpture and painting. What to them is bred in the bone, to us must come by hard labor; and, in order fully to comprehend art, considerable travel is required. However, as the exhibition, the lectures and the reports have shown at the fifth biennial of the general federation, active interest is being taken in the promotion of the arts and crafts along practical lines. With proper direction the enormous force which the clubs possess in their united diversities of investigation and operation will continually augment the work of the men in reclaiming our cities and towns from the general stigma of ugliness, and awaken in the people a desire for that quality of form and color which necessarily follows understanding.

If the women are to be important factors, as we believe they will be, in the promotion of art in America, they must begin aright with the coming generation in the schools, as well as the home. They will place before the growing mind line and mass which shall illustrate symmetry and harmony, for the eye is sure to observe these before it comprehends detail.

All buildings should be dignified and balanced, and suggest by their construction the service for which they are designed. A schoolhouse is neither a penitentiary nor a church, and it is necessary to make a distinction. A substantial foundation, with a superstructure combining strong and symmetrical pillars, beams, and roof, suggests safety. Commodious entrances and windows, wide aisles, and low, broad platforms and seats, suggest comfort. When the child feels safe and comfortable he is in a receptive mood, and the first period of endeavor on the part of the instructor towards his education is successfully passed.

Although it is not necessary to believe with the Moors that buildings should preserve a plain exterior on account of the baleful glances of the evil eye, a building which teaches a lesson of simplicity in line and mass is the best architecture to present to the child. There he may learn the importance of the vertical balancing the horizontal, as also the hospitality which a great arch symbolizes, and all this oftentimes, instinctively.

A most important feature of the school is the yard or play-ground. Too often it is a mere graveled enclosure without a tree or a shrub to relieve its dreary levels. The actual arrangement of such decorations depends upon the space, but all corners may be utilized, and borders of verdure may supplement the fence line. Nursery trees which have been previously transplanted are the only kind which are reliable growers, as trees taken from the woods are weak at the roots, and when placed in full sunlight are likely to fail. These may be planted so as scarcely to interfere with the free spaces necessary for the games, while benches under the shade of the trees where the children could rest in turn after a brisk run or play would also be the means of directing their vision towards the proportions of the school building. If these be good, some knowledge, as the old lady said, "is bound to soak in."

Many writers and speakers are now agitating the question of who shall direct the building and decorating of the schools, and all urge the educating of the school boards,

first to a comprehension of their past mistakes, and second to the fact that committees of laymen, though they may have a few ideas about construction, and are exempt from color-blindness, are not fitted to superintend the work. The most skilful architects and artists are none too good to instruct by their creations our future citizens.

If the schoolhouse is to please the child as he approaches it, he must gain some hint of the delights within by a glimpse from without. Many times this may be done by a picture hung in such a manner that it may be seen through the window; a plaster cast or a blossoming plant advantageously placed. The windows should be so inviting that the child will instinctively desire to go into the building. Again, upon entering a bright, cheery hall with casts and pictures that subtly breathe a welcome, the pace of the tardily inclined will quicken and the frown of the ill-tempered will vanish. When I remember the square brick house, the Sahara-like playground and bare white walls of the schoolhouse where my youthful learning was acquired, I long to begin all over again and be permitted to develop in a modern and artistic structure.

One of the questions in decorating the school is the tinting of the walls, and though the gray-green generally recommended is most popular as a background for casts and pictures, other colors may be used if the dimensions of the room are first considered. If the apartment is small, the retreating tints of gray or blue will make it appear larger. If it is too large, the advancing shades of yellow would be efficacious. Generally a cream shade is used for ceiling tints, as it advances just enough to form a canopy over the room. Green retreats or advances according to the amount of blue or yellow that it contains; while red, contrary to the usual notion, is stationary. The color of the walls should harmonize with the woodwork, which may be stained in any shade desired.

Light tones are better for the class rooms as less liable to injure the eyesight, though they should be graded according to the light received from the windows. Rich, full colors are the best for halls and anterooms. Among the greatest difficulties in the way of the decorator is the row of blackboards, for the most part unnecessary and unused. These may be calcimined to match the wall, while the few in use serve as the somber touches often quite effective in a tinted apartment. It is also possible to procure tinted slate boards, which has been done for several Milwaukee schools.

As in the study of art we take up sculpture before painting, the first illustration brought to the school after the building is ready for occupation should be the representation of sculpture, if possible in the form of a cast.

As soon as a child is old enough to comprehend the teacher he should be taught how to value and respect the human body. A simple and delightful illustration of this subject is a cast of a Greek or Roman statue showing the nude human form in the highest state of development. This should find a place in every school in the world. We all know how mothers and teachers have to labor against profanation of the form by the young and ignorant, who, stimulated by childish curiosity in themselves and a certain false modesty in others, are tempted to discover something which should have been to them an unconcealed fact. If a boy sees before him daily the figure of the Hermes by Praxiteles, he must be impressed by the symmetry and purity of the form, the nobility and gentleness of the face. It has been my privilege to see the original of the Hermes at Olympia, and I was impressed by the effect this statue had upon every one entering the room set apart for it. No thought of nudity in the coarse sense could present itself to the mind of the beholder, while gazing upon the divine creation. The smile of the mobile mouth is as sweet, the curling locks as crisp as when the master sculptor gave the finishing touch to his labors. The gathered mold of a thousand years has stained the perfect oval of the cheek and throat, but we forget that under the spell of such beauty. What is a more striking example of physical development than a copy of this figure, with its double brow, indicating as it does a direct descendant of Zeus?

Again, if we would stimulate a boy to action, let him live with a group of The Wrestlers or a copy of Myron's Discobolus. No better apotheosis of womanhood can be found than the Venus of Melos. These splendid silent lessons should be brought into the daily lives of our young people, where they will materially assist to teach them that the entire human body is a thing to reverence; that we need not be afraid to look at it as if it were some shameful thing, but as God-given and worthy of our highest efforts to preserve and protect, also that dissipation destroys comeliness. It is an error for mothers and teachers to disparage physical

attractiveness while secretly acknowledging its power. Beauty of face and form is more to be coveted than all the book lore in the world without it; and it will be of more real assistance in mounting the ladder of fame or fortune in the one possessing it, providing it does not create vanity. Did not one great teacher say that there is no such beautifier of form and complexion as the wish to scatter joy and happiness about us?

In all cases productions of art works brought into the school should be placed so as to be suited to the average age of the children occupying the room, and should illustrate as far as possible the lessons followed in that room, that the teacher may be able to refer to them. A room used for studies in the classics might be appropriately fitted with views of forums, basilicas, amphitheaters and classic sculpture. The English literature classes would enjoy a series of Shakespearean studies in black and white, as well as those of the great cathedrals; the assembly room might be the shrine for patriotic representations — battle scenes and portraits of American army and navy heroes.

While mentioning the class of pictures for each room let us emphasize the importance of hanging like subjects near each other and not crowding them. Never belittle a great idea by setting a frivolous one against it, as I have seen where a copy of Correggio's "Holy Family" was hung within six inches of an "Egyptian Dancer." A wide wall space about a picture enhances its beauty and force as much as the mat or frame.

Teachers should guard against the impulses of the parents and the children, who often insist on presenting unsuitable pictures. A child of six will neither understand nor enjoy a view of the Parthenon, when Geoffroy's "Primary School in Brittany" would attract it at once. Mauve's "Shepherd's Lane" and the cat pictures of Henriette Ronner are suitable for the youngest children, and are a lesson in good art as well.

Supplementary reading of Greek stories and myths should be used in the fourth and fifth grades in conjunction with views of the ancient temples and sculptures. So in the sixth and seventh grades both Greek and Egyptian tales of temple builders, kings and statesmen may be illustrated by the art of those countries.

In the advanced grades elementary studies in architecture are necessary to the proper education of the youth. No teacher should bring into her schoolroom the picture of a building when she has no conception of the terms used in the construction of that building and is unable to tell her pupils in what style of architecture it should be classed. Many people have an idea that the study of architectural terms is dull and heavy, a mere memorizing of words. This is an error, for as soon as we know the definition of these terms we can comprehend what the critic is saying as well as the historian, and the words of the modern critic are with us daily in our newspapers and the periodicals. "Knowledge of principles is necessary to support endeavor." In the same way it is essential that instructors should have some interpretation of signs and symbols used in national design, otherwise they cannot give to the pupil the message the decorator is trying to convey.

Interest in the drawing lessons in the schools might be greatly increased if now and then some definite thought could be worked out. For example, the pupils of the seventh grade of the Alice L. Barnard school of Washington Heights, Illinois, have just completed a gift to Lydia Avery Coonley Ward. It is a copy of her poem, "Love's Rosary," dedicated to Susan B. Anthony. The verses were printed by the pen of a colored lad, who certainly inherited some of the skill of the missal makers. Each pupil illustrated a page in water-colors. There were mountain and wood scenes, marines and figures. The whole was neatly bound in white satin. Imagine the stimulus such a dainty work would waken in the breast of each little laborer.

It takes very little effort to bring response from a child along art lines. Several days ago a well-known club-woman had been talking to a class of youngsters about the Boston Public Library, describing the creations of Puvis de Chavannes, Sargent and others who have made the building a sermon to the people. As she was about to leave the stage and before the teacher could object, had she cared to do so, the children with one accord shouted, "Oh, do come again." Another experience of the same speaker was her reception of thirty enthusiastic letters of thanks on the day following an art talk before a class of that number, one boy facetiously signing himself "Your ex-auditor."

The public schools in the small towns and villages are coming to be the art centers, for the children are more interested in what they see and do, and talk about their experiences more than adults. As one writer has said, "Art belongs to the youth of a nation." A child who is surrounded at

school by good art will soon criticize faulty conditions at home, with the result in most cases that they are materially improved. This fact alone makes one obligation of the decorator and teacher to the child paramount — they should give it only the very best reproductions. The gospel of beauty is akin to the gospel of truth; and the workers for the homes, the schools and the cities beautiful need to fortify themselves against ignorance and prejudice, and most of all against the truly American characteristic of bargaining.

Every cast and picture should be the finest that can be procured, even if it means that only one can be purchased for the school each year. Funds should be consolidated. No teacher should secure a photograph merely because she has a dollar to spend. Reproductions of painting should be selected which have the requisite carrying qualities and will rivet the eyes of the pupil as he raises them from his book. One such picture will be of more value than ten others which must be approached to be seen. This does not mean that the pictures must be large. At the Photographic Salon held at the Art Institute in Chicago this season there was a little mountain scene not over six inches square with marvelous carrying qualities. It was so clear cut, so distinct that from across the room you could tell the sex of the figures walking on the road, while in direct contrast to it, and hanging beside it, was a portrait of a man which was four times as large a print, where from the same distance the features could scarcely be distinguished. For the same reason only the finest casts should be used in the educational home. Mediocre copies are most mischievous in their effect upon developing taste. The cheap stuff which is sold on the street does not in the faintest degree suggest the grace of the original. These casts are always reduced copies of reproductions in themselves bad, and generally made by students who are learning the trade. Casts should be waxed so that they may be sponged, as a heavy coating of dust destroys the lines.

Next to the best reproductions for permanent use is the loan collection of original work, and here Indianapolis sets a fine example. The leading painters loan their work to the schools and thus the children gain some idea of the color usually denied them in the reproduction.

One of the most striking examples of club-women's practical work already accomplished is the securing of an art commission for the state of Illinois by the members of the Art Association of Chicago. The women of this association hold receptions at the Art Institute during the annual exhibition of the works of local artists. They buy pictures collectively for organizations, schools and settlements, and individually for their homes, bestow prizes, and generously stimulate and encourage the artists by their sympathy and friendliness. Still another phase is the active interest in municipal art. Until very lately the question of civic beauty has been discussed and the work promoted by the men — but now the club-women are urging the abolition of bill-boards in the parks and boulevards, the erection of symmetrical buildings, the planting of trees along the highways and the establishing of garden spots by improving small areas of ground. In one instance a triangle of land in the center of a large city is being adorned by an artistic little arbor-like shelter, a quaint fountain and graveled walks. In every such undertaking a landscape-gardener should be consulted, as it is much more difficult to lay out a small park symmetrically than a large tract of country. Considerable effort has been made to encourage the production and sale of *repoussé* in metals and to introduce good design and color to such home industries as the weaving of rag carpets, pulled rugs, and baskets.

Columbia's handmaidens are among the best travelers, for they prepare themselves by careful study to comprehend when journeying. Therefore, it is natural for them to be impressed by the crudeness of American arts and crafts in general as compared with the masterpieces abroad. This comparison is the best antidote for indifference, and when once all intelligent thinking women are aroused to the lack of harmony and beauty in the objects about them, the salvation of our country from the sin of ugliness will be at hand.

THE MOUND AT MARATHON.

(September 12, 490 B. C.)

Here broke and ebbed against this barrier low
  Barbarian darkness surging on the West.
How manifold the debt its rescued nations owe
  Their pilgrim memories to this shrine attest.
The spirit that wrought here gave Europe dower
Of beauty made immortal at its flower;
Commingled flame and music into speech
To bear high thought so far as time may reach;
Proclaimed New Learning's summons to be free
To Luther in his cell,—Columbus on the sea.
What priceless gifts the brave deed may bequeath,
  What heritage for man by men on guard be won,
No prouder emblem could the laurel wreathe
  Than this low mound on Marathon.

—*Alice E. Hanscom.*

CUBAN TEACHERS AT CAMBRIDGE.

BY EUGENE M. CAMP.

FOURTEEN hundred teachers of Cuba, about one-third of all in the island, have spent six weeks at the Harvard Summer School, seen Washington, visited New York, and returned home. They came by government transports. Within the school they got a little English, a little pedagogy, some American history. Outside of it they had glimpses of our ways of doing things, saw Boston institutions and Cambridge homes, the youngest ones danced a good deal, and learned the sentiments held by Americans toward Cuba. Principals of schools in such cities as Santa Clara, Cienfuegos and Holguin, representatives of institutes in Santiago, Matanzas and Havana, and the University of Havana, and persons selected for their fitness as students and influence among their fellows, they came from every part of the island. Now they have gone back home, fourteen hundred friends of ours, to tell others what they saw, and to teach lessons in new and broader ways.

ALEXIS E. FRYE,
Commissioner of Education in Cuba.

It was a grand idea, this one of Commissioner of Education Frye, to bring these teachers to Harvard, and Harvard and Cambridge helped to carry it out as only they could. It is due to the teachers themselves to say, now that they are gone, that in appearance they were the equals of as many teachers who might be gathered in the United States, regardless of location. This statement may not have applied to all of them, according to our way of thinking, when they first arrived. We attach a good deal of importance to dress. But American straw hats, blue serges, shirt waists and millinery really did little. If the other twenty-eight hundred teachers of Cuba look, act and speak as well as these fourteen hundred do, I am not at all sure that they do not, as a lot, outclass American teachers.

Church and social arrangements at Harvard were placed exclusively in the hands of Catholic societies; Brooks House being given as the headquarters of the ladies. Everybody supposed the Cubans to be Catholics, all of them, but the fact developed at the

mid-season that fully fifty of them, some men and some women, were not. Some of the fifty were members of the new Baptist church at Santiago, a Christian Endeavor society there having been represented by Professor Leopoldo Ruiz Tamayo, who had been chosen by his fellow teachers president of the Santiago teachers' organization. Others belonged to the Diaz Baptist Church in Havana, and still others had identified themselves with Methodist, Congregational and Episcopal missions already planted throughout the island.

DR. JOSE MARIA SOLER, President of Teachers' Association, Province of Santa Clara.

On Sunday morning, July 29, there was a special service in Holy Cross Cathedral, Boston. The Catholic societies provided trolley cars and free fares, and accompanied them as guides and friends. The number to go was about three hundred. At a proper place in the service a notice was given advising Cubans not to attend Protestant services during their stay in America. No special service was mentioned, but those present knew the one meant to be the one planned for the old Cambridge Baptist Church that night. There is no doubt about this notice because that afternoon I asked Canon Mesmier, who when at home is attached to Santiago Cathedral, if such notiçe were given out that morning. He replied affirmatively; because priests were better able than laymen to judge what was best for spiritual nurture and growth.

That evening, in Old Cambridge Baptist Church, about the same number of teachers, three hundred, was present, showing that one service "drew" about as well as the other. A Cuban teacher, Professor Jose Martinez Cabrera, of Cardenas, made a twenty minute address in Spanish, and the Rev. Genaro Hernandez, pastor of the Cuban Congregational Church at Tampa, made the closing prayer. During this prayer something happened which afforded, like the seating capacity of the trolleys in the morning, an adequate method of determining how many teachers out of the fourteen hundred had been attracted by the Catholic and Protestant services respectively.

The early part of the prayer of the Rev. Mr. Hernandez was delivered standing. But suddenly he knelt, and almost at once all the Cubans rose to their feet. The prayer was in Spanish, and the Americans scarcely knew what to do. So they did nothing, and it was quite easy to count the standing ones — which I did, since I couldn't understand the prayer.

Those who have the best interests of Cuba at heart will be interested in these facts: (1) The Cubans entered quite as heartily into the Baptist service as they did into the Catholic one, and afterward were as loud in their praises of it. (2) A poll of those whom I saw, taken that Sunday afternoon in the reading-room, showed that all were as determined upon "*Iglesias libre*" as upon "*Cuba libre*"; saw as clearly the need of religious as of political freedom of the individual. (3) Not one teacher was found who favored annexation; all wanted Cuba to be politically free. All praised Cambridge and the Americans highly, all considered with feelings of deep gratitude the unique service of which they were the beneficiaries — free transportation both ways, free tuition and free rooms and board. But all said they were Cubans — and there was nothing quite like Cuba.

DR. LEOPOLDO RUIZ TAMAYO, President of Teachers' Association, Province of Santiago.

CHILD TRAINING AT HOME.

BY JENNIE S. CAMPBELL.

TOO strong a tendency exists in modern homes, especially in those of wealth and fashion, to throw the responsibility of a child's early education into the hands of outside teachers, instead of each parent's constituting himself the child's first and, in fact, continual instructor. By this it is not meant that the child's entire education should be received at home. Unless peculiar and unusual circumstances exist, this is neither necessary nor advisable; for, indeed, it cannot be received there, even in the midst of a large family of children, since certain requisites to a complete growth could not but be lacking.

Education is not a mere knowledge of facts. True education is a perception of truth and ability to extract from it principles for application in living. One of the most important of these is man's relation to man; and if a man or woman is to have a right conception of this, it must be developed within the child's mind. An only child, trained at home, may know the rights of parents and older people about him, but have a too highly exalted estimate of his own importance in the world. Even with a large family of children this is the case to a certain degree; but when he mingles with other children, studying, playing with them, he realizes that he is only a unit, just like all the rest, in the larger world.

Yet, while all education cannot be attained in the home, a vast amount of it can and should be acquired there, and the child's life certainly should not be separated from the parents' influences during that period. How important then that these influences should be well directed.

Suppose the mother is a housekeeper, at times, if not habitually, forced by the servant problem to work about her kitchen. A bright child three or four years old will have hosts of questions to ask about the materials and utensils mother is using, and the wise parent will encourage rather than check the questioning. How interested he is about knowing where the wood and the coal come from; how they are prepared; how time and circumstances have changed one into the other. The meat is interesting, particularly when he becomes acquainted with the animals from which it comes. Opportunities arise to impress the difference between killing an animal for use, and torturing it for the sake of amusement. The vegetables all have their story, a real fairy tale to the child until he watches their growth in his own little garden spot, which, under guidance, he cares for in spring and summer.

Toys which he uses always mean something to him, and they may be selected, in this age advanced in child-culture, so as to teach him of industries. Girls, especially, love to collect bright pieces of wools, silks and cotton fabrics. Why not have the knowledge of the origin of the materials and something of the processes through which they have passed mingled with the enjoyment of color and feeling? As the child grows a little older, nothing could be more interesting than to visit the manufactories where various articles of clothing are made. What a difference exists between his own shoes and the horse's. What fun it is to watch the horse shod. Yet how few parents have ever thought of amusing their children in this way.

There seems to be no necessity for teaching a child to read or write before he is six or seven years old. As an aid towards acquiring the art of writing he may be guided to use aright the pencil with which every child loves to portray his impressions. The important point is to see that those impressions are correct. Suppose, for example, that he has grown fond of flowers, has, under proper direction, noted how they form on the stem, how the leaves grow, how many sepals and petals they have, and is able to represent them with the pencil or paint-brush, so that a person can at least tell what he pictures. The faces of his colored blocks are drawn, or he builds with them a house and copies it with his pencil. To his delight, pussy's face, rude but recognizable, appears under his hand. In this way the hand and eye are trained so that when words are put before him with the object they represent, he is able to use this new means of representing his thoughts without the struggles that are passed

through in making the same words before they represent definite ideas to his mind.

In other words, perception should be the foundation of education; then what is read, if along the lines over which thought has traveled objectively, will become a part of the mind's wealth, not a load of worthless lumber.

Everywhere moral lessons may be inculcated. When visiting the manufactories the importance of each man's work may be seen. The grimy man who sees that the engine is properly fed is as important, in his place, as the skilled mechanic, and not to be despised. The dignity of labor cannot be too deeply nor too early impressed, nor can the worthlessness of idleness be too strongly pictured.

The child trained in this practical way early gains a knowledge of rudimentary number work. Fractions and unselfishness are both taught when he shares an orange equally with three companions. The parts of the flower are counted; he knows how many cows are grazing in the field. He plays milkman and measures the water, which he calls milk, by the pint and quart. Playing store, if the child is really provided with the proper means for so doing, is a valuable aid in education. Let him have scales, and weigh his sugar, tea, coffee and other produce. Sand, sawdust, and other inexpensive things may be found to represent nearly enough their respective weights. He visits stores with older persons, gaining a general idea of the value of commodities, and sells them by the pound, or by the ounce, which he soon recognizes to be a fraction of a pound.

Paper money is made to take the place of the coins and bills which he needs in trading. This is not done, however, until he knows how money is made and how important is the government's stamp it bears, while his own is only a "make believe," worthless except in his store. By this means lessons in making change, or in other words, lessons in addition, subtraction, multiplication and division are turned into a delightful recreation.

Here the writer would make a plea for every child's having an allowance to spend as he thinks best. He will never learn the value of money as long as he can go to father and get it by the small quantity for the things he especially desires at the time. Two children who had been taken to an interesting play wished very much to hear it again the same week, and asked for the tickets; but when, at mother's suggestion, they received the dollar instead, it looked so valuable in their eyes that they kept it for other things, spending it little by little, with far greater satisfaction. The knowledge that when all is spent there must be a period of waiting for more to come, establishes principles of economy as well as an ability to make correct estimates as to the relative value of things desired. A child who is never denied, never knows his mercies, and will become exacting and selfish as well as extravagant.

Along this line the experience of a kindergarten teacher may be cited. She was called into a wealthy home to teach three children of the family and one little boy from another home. The children had luncheon sent up to them each day in great abundance, and if there were a smaller quantity than they desired of anything, they had but to ring for more. This principle even extended to their playthings; Clarence never lent his to Leonard, nor could Maud play with theirs, but if all happened to want one particular kind of toy there must be three of the same kind provided. When mamma made plans for all to go with her to drive, they were more than likely to be changed by Clarence's preferring to ride his pony and Leonard's wishing to have his dog-cart. As mamma had an excellent disposition there was no quarreling over the matter. Thus every wish was gratified, and, since there was no cause for self-denial along any line the children were very selfish without knowing how to be otherwise. In consultation with the parent on this subject the kindergartner said, "Please scant the luncheon. Send two oranges only tomorrow, and do not send me anything." "Will you have them share with you?" "No, not unless the thought suggests itself to their minds."

Unwillingly and very doubtfully as to the efficacy of the course, the mother consented, and the next day, when luncheon appeared, the eldest boy exclaimed: "Why, there are only two oranges; I'll ring for more." "Oh, no, there are plenty," was combatted rather stormily, and the suggestion to divide was not pleasantly received, except by the little visitor, who willingly shared with the little girl. However, the others did as desired, and each day there was something to be divided into portions. It was several weeks before the eldest boy discovered that his teacher had no lunch. She refused his offer to ring for some, and he became very

thoughtful. He was especially fond of tarts and had only half of one, so it took him quite a while to decide what to do. At length, after looking at his teacher and back at the coveted sweetmeat a great many times, he cut the half again and presented the quarter to her, with the remark that he did not care for it and wanted her to have it. He had conquered, and was stronger for the next conflict against desire in the face of duty.

But to return to the first child and methods of mental instruction; on a vacant lot near the house is a whole book full of geography. The rain has fallen, making great river systems, which have enlarged and worn away valleys, leaving diminutive mountains. The young systems are marked by cañons, the older ones are broader and have less precipitous courses. Islands and peninsulas have been formed by the change in the river's course. Indeed, all nature is there in miniature. By means of well-drawn comparisons when little trips are made away from home, the foundation of geography may thus be laid; but, in this, as indeed in everything else, distorted ideas must be guarded against.

Effort should always be made to keep before the child's mind the relation between objects. He at first sees things in atoms, each object a separate thing, not related to anything else. This is sense perception. Then he begins to group the individuals into classes,— he sees, for example, that balls, apples, oranges, are all round. Later the grass means something besides a beautiful green carpet; it is food for animals, which in turn are food for man. The relation of all the units to one whole, slowly develops. More and more in nature he sees provision for man, while in everything good he sees God; therefore it is the good he ought to be trained to see. It is wiser to say "do," than "don't," to draw lessons from man's virtues than from his frailties. This line of development, from the atomistic to the related thought, and thence to the absolute, is only science and philosophy made easy; in a simple way he sees the science of related things, and in the why and the wherefore he has the philosophy. In later years he will pass over the same ground, but in deeper channels.

Countless valuable books for children are now published, so that instead of reading wishy-washy tales of good children never to be found, and often too stupid to be wished for, in real life, they may travel with boys and girls of their own age, through foreign lands, becoming pleasantly acquainted with the habits and conditions of children of other nationalities; they may read of heroic and patriotic deeds, warming and inspiring their own ambitions; there are nature books which will tell them about insects, birds and plants which they have themselves watched. This may be rightly called the children's age in literature. Yet the child should not be trained to read only those books written particularly for him. In the field of poetry, especially, he needs to be led beyond the rhymes of childhood to an appreciation of the greater poets. Longfellow's poems about children, showing his tender love for them, will lead to a sympathy with the poet, so that when Plymouth history is studied, the "Courtship of Miles Standish" will be thoroughly enjoyed. With the story of the expulsion of the Acadians from Nova Scotia, "Evangeline" may be read with profit from many standpoints. The wealth of pictures which this work offers, the beautifully sustained figures of speech, the depth and constancy of sentiment, cannot but cultivate a love for the true and beautiful. Whittier's "Snowbound" and Irving's "Sketch-Book" are among the many gems of our literature which every child will enjoy if they are properly presented to him, and which will help train him to enjoy good literature. In fact, this training may begin long before the child is able to read. When telling him stories, why not simplify the plot of some good standard work? Why not tell him of things that really exist, instead of hobgoblin untruths that are not fairy tales, nor, in fact, anything worth repeating? It is wonderful how much a child remembers of pictures, and stories relative thereto. The writer has had hosts of bad dreams and was often afraid to enter a dark room because of the picture in her story-book of a thief entering a sleeping-room. Only a child was there and her prayer converted the evil man — a very beautiful occurrence, but nothing to thrust upon an infant's mind. Why give the little ones books full of pictures of dolly being whipped and cats fighting, when copies may be obtained of really artistic pictures of dollies and cats behaving themselves respectably?

Lead the child first of all to a companionship with nature, so that his present may be filled with a knowledge of the uses and beauties of objects about him, and his future may be brightened and solaced by this early acquired intimacy. Encourage a love for

living creatures, which will make him kind and unselfish. If he has pets, let him deny himself his play-time and use his own spending money in providing for them. Parents grow nobler in their self-denials for their children, but often forget to train their children in nobility by fostering in them this same spirit. At the same time put the child in his true relation to the rest of the world, teaching him that while he is but a unit, every unit counts and influences other units according to the position which it takes in relation to them. As nothing in nature grows without outside influences, and each element affects other elements, so all human life depends upon humanity, and his own influence may help to make beautiful or to mar lives near him.

The moral, the intellectual and the physical child must be fed simultaneously and equally to make a well-rounded character. This may be accomplished along the very lines mentioned, the out-door life and the work recommended giving general good health, and special muscular development being provided by suitable exercises calculated to keep all parts of the body strong. Abnormal growth in any one direction usually means weakness in others, and the man who will achieve most for the good of his brother man is symmetrically strong.

Matthew Arnold says that culture is to know the best of all that has been thought and said, and, according to this definition, the child so trained will be a cultured man or woman. Yet there is an outward culture sometimes lacking in those whose hearts are very noble, which, nevertheless, is not to be despised. Seeing the frequent combination of rogue and gentleman leads many a manly boy to have a contempt for little suavities of manner which the evil-minded use for the accomplishment of their ends. If a delightful manner, an ease of address, an apparent interest in all that interests those with whom one is thrown, can assist a false-hearted person in gaining an influence for evil, why cannot the same graces in the good aid them in lifting those about them? Certain it is that when charming manners are not cultivated in the boy or girl, the former is likely to look upon them as unnecessary in manhood, and the latter assumes them awkwardly in womanhood. The boy who is trained not to allow a girl to lift a heavy burden when he is near, who gives up his chair, or his seat in a car to his elders, who sees what mother needs and gets it without being asked, makes a far more courteous gentleman than one who goes stamping through life without any thought of doing anything but keeping himself out of the way, as he is frequently requested to do. The little boy who tips his hat to his girl friends on leaving them, who assists them over rough places, who opens the door to let them pass before him, will feel less awkward, when a man in good society, than will his playmate who laughs at him. The girl should be taught to consider these little courtesies imperative in her boy friends, to be received graciously and gratefully, not with foolish giggles and silly thoughts. Girls have foolish notions about associating with boys simply because they are so trained by their elders. If they are taught to treat boys as they do girls, they will gain valuable lessons and have many a good time in later life that they will otherwise lose.

As a rule, the boy is a miniature in manner of his father, and the girl of her mother, even though in disposition and traits the girl may resemble her father and the boy his mother. Thackeray says, "Mother is the name for God in the lips and hearts of little children." What a weight of responsibility, then, rests upon her. Shall the child, like Becky Sharp's, worship "a stone in an unscrupulous mother"? Shall she feel it all right for her to tell a "little fib, just for convenience, don't you know"? Shall she believe that society interests are more important than home ties, and learn to neglect her friends for mere chance acquaintances, her duties for frivolities? If mother's conversation dwells upon the dress of those around her, or, worse still, runs to unpleasant personalities, such matters will become of prime importance in her daughter's mind. If father tells his son to run away while he narrates to his friends in the smoking-room a story, the son will send his sister away while he tells something he has overheard to the boys gathered about him. If his mother is treated with little consideration — perhaps because she demands little — from her husband, it is likely that womankind will receive few courtesies from him, when he grows to manhood. Parents cannot feel too keenly the weight of their responsibility towards their children. Shall the child idealize careless manners, worse morals, and a stony heart, or shall he worship at a noble shrine of self-forgetful love, true heartedness and Christian courtesy?

After the reading of a discussion of such a subject as this, impetuous, well-meaning

parents frequently plunge into a course of training, devoting every moment when their children are present to the cultivation of their minds, morals and manners in a way most wearing to all parties. Too much training has kept the college boat-crew from winning in the races. Just so the boy or girl has frequently been sent to an extreme of rough manners and dogged disposition by a continual effort on the parent's part to have him attain a hurried perfection. As a rule this condition of things results from early neglect, out of which there has been a sudden awakening on the parent's part, perhaps by seeing an unpleasant contrast between his children and a neighbor's. From that day John has the much admired boy held up to him as an example, until he hates the very sight of him, and despises all his virtues. The only hope of training a symmetrical nature is to begin early. Then, too, parents must not forget their own childhood, but should keep their hearts young and their sympathies alert. Many a boy has grown to have a positive distaste for anything religious because he has had the religion which is the consolation of mature life, or, worse still, the God who is the punisher of evil held up to him as the only means of his salvation. Teach him rather, to

> "Find tongues in trees, books in the running brook,
> Sermons in stones, and good in everything."

Then he will see God in that which he loves, not in what he dreads; he will worship him as the author of all peace, not as an avenger of evil.

Perhaps some mother thinks that her education is not sufficiently wide to permit her to carry out the training indicated, and has not much time now to improve it. In all who live up to their best possibilities talents are increased and knowledge is widened. People met, odd moments spent in reading to advantage, above all a watchful eye and an active mind, will give the parent anxious to make the most of herself and of her children great opportunities for advancement. Be a child again, living in the child's life. Be a parent, gentle though strong. Be a comrade sharing the child's thoughts and confidences. Be to the child a link between earth and heaven.

SURNAMES AND CHRISTIAN NAMES.

BY EDWARD FROST WATROUS.

THE oldest historic record of an attempt at a family name is found in the Old Testament; this earliest form is a true patronymic, "Joshua, the son of Nun." Later the Hebrews adopted names that referred to a particular circumstance connected with the birth of the child, a natural object or an expression of religious sentiment. The dying Rachel called her child Benoni, "the son of my sorrow," which Jacob changed to Benjamin, "the son of my strength."

We can imagine the Hebrew mother with her infant on her breast, sitting in the shadow of her tent among the flocks, the birds and the flowers, choosing the name that voiced her hope for the future of her child, suggested a desirable trait of character, or expressed the joy and gratitude that filled her heart. Perhaps the perfume of the lily or the myrtle appealed to her; the little one became Susannah or Hadessah; a tiny bird trilled its song, it was Zophar; the busy bee hummed about her head, it was Deborah. She heard the bleating of a stray lamb and she called the babe, Rachel; the rich fruit of the pomegranate hung over her head, and the name was Tabrimon. The palm tree, straight and tall, was as she wished her boy to be, and she named him Tamor; the spreading oak overshadowed her resting place and the boy was Elon. She heard the sparrows chattering and her boy was Rippor; the sable plumage of the crow attracted her attention and he was Caleb; the dove cooed softly and he was Jonah.

There was Eschol, the full cluster of purple grapes; Pinon, a pearl; Ulla, little one; the feathery thistle-down was wafted before her eyes, and the baby was Julia, tender little nestling. The frail infant was Abel, a vapor, that might soon pass away; Delilah, weak; Hagar, timid stranger; Job, a weeper; Leah, weary; and Necho, lame.

The robust child might be Illah, the tree; Amos, heavy; or Rebekah, fat. There were poetical names, as Abigail, father's joy; Isaac, laughter; Eve, enlivening; Menhanem, comforter; David, beloved; Naomi, beautiful;

Absalom, father of peace; Elizabeth, princess. The little one that was hidden away was called Esther, or secret; when twins came and but one breathed, that was Ahimoth, the brother of Death, and Barabbas was the son of shame.

The Hebrews expressed their deep religious feelings in Elnathan, God's own gift; Gedaliah, God is my greatness; Serariah, the Lord is my prince; Shelumiel, God is my peace; and Abijah, my Master is the Lord. The savagery of those early days was shown in the boastful names; Laish, a lion; Tarah, a bear; Saul, destroyer; Radmah, thunder; Ocran, disturber.

The primitive Greeks named their children in a similar manner: the mother in her new-found happiness walked in the fields, and called her babe Rhoda, a rose; Chloe, the green herb; Euodias, sweet scented; Drusilla, bathed in dew; Tryphena, delicious; Lois, better; Epaphroditus, handsome; Erastus, lovely, or Diana, perfect.

As the Hebrew and Greek names usually suggested desirable personal qualities, so the Roman names frequently referred to a physical infirmity, peculiarity or circumstance connected with the birth of the child. Cæsar and Agrippa are examples of the latter: others are Varus, crooked legs; Claudius, lame; Bambalio, stutterer; Brutus, stupid; Tacitus, dumb. They also used the numerals, as Secundus, Septimus, Octavius, or the birth month, or the names of animals, birds and other creatures; Aquila, the eagle; Gallus, the cock; Glaucus, a fish; and Leo, a lion.

There were lovely names for the baby girls, taken largely from flowers: Sisera, the heather; Althaea, the purple mallow; Aenanthe, the wild vine bloom; Olivia, the fruit of the olive; Viola, the snow-drop; Laura, the laurel; Hedera, the ivy, and Flora, the keeper of them all. This method of the Romans finally evolved into a complete system, in which each citizen was entitled to three names; one belonged to the individual, a second to the family, and the third to the clan to which the family belonged.

In the early centuries of the Christian era, the Church of Rome decreed that each new-born child should receive in baptism the name of the saint's day nearest the birth of the infant. This resulted in great confusion. A large number of names thus derived have been handed down to the present time, but in a changed form. St. Paul is now Sample; St. Denis, Sidney; St. Aubin, Dobbin; St. Pierre, Sampier and Saint Clara, Sinclair.

Mr. Buckle says, "The introduction of family or surnames was due doubtless to the rise of that secular liberty that afterward so mightily confronted the church, and thus early began to question its exclusive prerogative by adding the names of the family to that given in baptism."

It is of interest to trace the gradual development of family names, curiously illustrating the continual advance of an idea, once apprehended as desirable. From the standpoint of historic value, it opens a subject too vast to admit of more than an allusion to a few of the salient points in its evolution.

Our early English ancestors often bore such names as Noble Wolf, Red Beard, or Strong Fighter, suggestive of a fierce, primitive state of society. Before the Norman Conquest proper names, in the modern sense, were unknown. In the time of Edward the Confessor, about one thousand names had been adopted by the highest nobility of France and England; a century later this example was followed by the lower ranks of the nobility, while citizens and husbandmen had no family names until the fourteenth century. The landowner was distinguished by "of," as of such a place; this was supplanted by *von* in German and *de* in French, thus designating the patricians.

The common English names have been recruited from various races and languages. The Hebrew, *Ben*, meaning son, has been noticed in Benoni and Benjamin; it also appears in modern names. The Syriac for son is *Bar*, which is found in Bartow, Barrow, and Bartholomew. The old Normans used the prefix *Fitz*, which signifies son, as in Fitzhugh, Fitzherbert. The Irish *O'* originally meant grandson, as found in O'Neal, O'Donnell, O'Brien and O'Connor. The Scottish highlander used *Mac*, as Macpherson, Macready and Macauley; this is often abridged as in McGregor, McNabb. The Russian patronymic is shown in Petrovitch, the son of Peter.

The Welsh *Ap*, son, is rarely retained at the present time, but formerly was considered of great importance. A Welshman went to Parliament in 1299, who rejoiced in the title of Lord Ap Adam; but it is not stated that he was able to trace his descent in an unbroken line. Many Welsh names, as Ap Rodger and Ap Richard, have become simple Prodger and Prichard.

The Frisian *kin* is closely allied to the same Saxon word, and we find Simon and Walter transformed into Simkin and Watkin,

which, with the added *s*, give two common names. So tenacious were the Frisians of old customs that surnames were unusual until 1811, when, by a decree of Napoleon Bonaparte, they were adopted; previously, a few of the old families had borne the names of their estates, but the given name was repeated over and over in families, with slight distinctions in spelling. However, none of the words meaning son have been so prolific as the Saxon word itself. Harrison, Anderson, Watson, Wilson, are only examples of thousands. Anna, Nelly and Patty easily became Anson, Nelson, and Patterson. Many Hebrew words have been transformed, as Moses to Moss, Levi to Lewis, Elias to Ellis. Norman words in which the preposition *de* preceded the name of the estate or native place have suffered greatly in the modernizing process; for instance, De Ville became Devil, De Ath, plain Death, while the aristocratic Scar de Ville fared still worse, being corrupted into Scaredevils.

The names of the German Jews are curious, and the account of their origin is of interest. During the reign of Maria Theresa, owing to her toleration of the Jews, great numbers flocked to Austria, and much confusion resulted from the fact that they had no surnames. It was almost impossible to hold an individual for a crime or produce him in court for a suit at law, as it could not be proved that a certain man was the very "Isaac, son of Jacob," that was wanted. The empress issued an edict that from that time henceforth every Jew must take a name for himself, and select one never before borne by another. This order aroused much anger, but the command had to be obeyed. They were allowed to choose names from animals, metals, minerals, the elements, rivers, lakes, towns, all natural objects, combining the words to suit individual taste or caprice. It is easy to trace the roots in Eckstein, Goldstein, Himmelreich, Seligman, Fleischmann, Rosenbaum, Rosenthal, and hundreds of others. The colors Braun, Wiess, Schwartz, were adopted in various combinations. Today the names of many of this despised people stand first among writers, dramatists, scientists, philanthropists, musicians and scholars.

At certain periods particular styles of names have been adopted. There was the period of personal description, when Short, Long, Broad, White, Green, Gray came into use. Again, surnames were taken from occupations; thus we have Cook, Smith, Farmer, Miller, Draper, Gardener, Fowler, Sadler, Tailor; or those of material things were chosen, as House, Kitchen, Stone, Case, Bones and Shanks. There were ridiculous combinations of small words, as Doolittle, Drinkwater, Gotobed, Stabback, and hosts of others that will occur to the reader.

Our Puritan ancestors regarded the worthies of Scripture with such reverence that they gave to their children as Christian names, Ebenezer, Nebuchadnezzar, Obadiah, Hannah, Abigail, and Mehitabel. That this custom is not entirely obsolete is shown in the fact that only a generation ago, when to a proud father of seven sons and two daughters came the crowning joy of his life in the birth of a third daughter, he chose her name from the puritanical standpoint. A close student of Scripture history, he recognized the coincidence that in sex and numbers his family was the same as that of Job; therefore, regardless of all protests, he followed literally the words of the Old Testament, "He called the name of the third, Keren-happuch." Notwithstanding the word is defined as "the child of beauty," it should have been accounted a misdemeanor, if not a crime, to burden a nineteenth-century child with such a name.

Although the Bible names were often ugly and inharmonious, there came a time when Scriptural phrases were used with still worse effect. It is historical that "Praise-God" Barebones was a Puritan leather dealer of Fleet street, who became the fanatical leader of the Parliament convened by Cromwell in 1653. His own name must have been satisfactory, as the one that he inflicted upon his son was "If-Christ-had-not-died-for-thee-thou-would-have-been-damned" Barebones. It is needless to add that the named was effectively shortened to "Damned Barebones." Another historic name was "Fight-the-good-fight-of-faith" White, while one worthy of remembrance is "Kill-sin" Pimple.

There was the sentimental period, illustrated in our early novels, when the heroines invariably bore such names as Seraphina, Angelica, Felicia, Araminita, Tryphena, and Priscilla. Another period and the graces and virtues were in demand, as Faith, Hope, Charity, Grace, Mercy, Peace, Patience, Forbearance, Constance, Perseverance, Remember, Prudence.

Nicknames, we find, usually suggest a prominent trait or peculiarity of the bearer. Those in general use in schools and colleges are rarely complimentary, more frequently a rebuke than an honor. Each one can call to mind names designating peculiari-

ties of face and figure, moral or mental attributes, as applied to his boy friends. In business circles the same tendency exists, and it is still more marked among our public men. In such cases the names refer to a marked incident in their career, whether as statesmen or warriors. They become the ready catch-words of parties, and bear their part in the glory or shame of our political campaigns. "Old Hickory," "Rough and Ready," "Old Abe," "The Old Roman," and "Tippecanoe," are among those well known.

The pet names given to our little ones often accompany them through life, to the complete disregard of the beautiful and touching significance of the church giving its benediction to the Christian name in the solemn baptismal rite — the parents in trust dedicating the child to God, and the church welcoming the little one in fulfilment of the covenant. If this privilege were duly appreciated, we would not find men and women of mature years familiarly known as Daisy, Birdie, Rosebud, Sister, Bub, or Baby. Only fifty years ago a family in western New York named their four sons Lovey, Dovey, Steptoe and Nimrod; and there is newspaper authority for the statement that a boy now lives who answers only to "What."

Three centuries ago Camden wrote: "Names are often entirely changed to modify the ridiculous, lest the bearer should be villified by them." It is the same today, as the bearers of obnoxious names often petition the legislature for a change. De Vere gives an account of a Mr. Death who applied to have his name changed to Dickinson, and by a strange irony of fate the member presenting the petition was Mr. Grave. A Mr. Wormwood supported his more ambitious desire to assume the name of Washington by the argument "that no member of any taste would oppose his request, as the intense suffering of so many years of Wormwood existence deserved the compensation of a great and glorious name."

Other changes are made for vanity's sake, as Smythe for Smith; an amusing story of a Taylor that became Tayleure is too good to be lost. In a haughty manner Mr. Tayleure asked a neighboring farmer the name of his dog. He replied, "Why, sir, his name is Jowler, but, since he is a consequential kind of a puppy, we call him Jowleure."

That primitive people give names from natural objects, localities, caprice or fancy, is well exemplified in the custom prevailing among our Indians. In many tribes on the birth of a child the father goes outside of the wigwam or teepee, and the first object on which his eye rests, any phenomenon of nature or the first impression he receives, is the name of the little papoose. It may be "Howling Wolf," "Sick Cow," "Thunder and Lightning," or "Rain-in-the-face." Sometimes this pleasurable duty came to the Indian mother. With something more of sentiment she looked and listened, selecting such names as "Graceful Fawn," "Sweet Singer," "Bright Star," or "Flying Cloud." Later in life a name implying a startling incident or deed of prowess may be given. This honorable title is the name of a fierce animal with descriptive adjective, "Scalp-Raiser," "Wolf-Slayer," "Young-man-not-afraid," or "Man-fall-off-horse."

No one may choose his surname, but parents have the responsibility of determining what the given name of the child shall be. The decision is for a lifetime, which makes it imperative that the momentous question should receive thoughtful consideration, instead of being settled in a moment of folly or caprice. A name to be constantly used should be free from disagreeable associations, neither offensive, nor ambitious, nor striving after a foreign sound. Among our pure Anglo-Saxon names are those that are simple, agreeable and euphonious. A name in common use will possess an individuality by the added second name, possibly introducing with good effect the mother's family name, or perpetuating the memory of a worthy ancestor.

The custom of repeating a name through several generations is open to objections, necessitating the additional Senior or Junior, to distinguish father from son, while the grandson must be known as Third. If each child is entitled to a distinctive name, then Junior and Third are defrauded of a legitimate right. It was formerly customary to give the name of a deceased child to the next born of the same sex; this is certainly objectionable, as it does violence to the beautiful and comforting thought of personal identity and regard after death. The genealogical record of the writer's family shows that three children in succession bore identically the same name.

The adoption of the names of heroes, statesmen or other men of note, is rarely wise; the association of ideas connected with the original bearer of the name and the

characteristics of his namesake, often mark it as a misnomer. We see this illustrated in the men about us: the name of a celebrated poet borne by a person without a particle of poetic imagery or sentiment; the name of a famous warrior worn by a meek, inoffensive man, who in an emergency probably would remember only this portion of the well-known couplet:

> . . . "he who runs away
> May live to fight another day."

That this practice is very general is proved by the fact that today in our own land there are hundreds of babies less than one year old, who bear the names of George Dewey, Theodore Roosevelt, or other of our noted men, and are expected to rival their achievements. In all probability their lives will run in prosaic or uneventful lines.

After all, it is the character of the individual that gives to a name its true quality and worth. It is wise to honor worthy ancestors, not to pamper to a selfish pride, but to develop in ourselves noble characteristics that will perpetuate their honor and our own worth, that will instruct, warn and encourage our descendants. Sooner or later, we learn that wealth or temporary distinction is not as sure a guarantee of true worth as education, habits of trained industry and a life consecrated to the service of God and humanity.

The most honored names in America today are not dependent upon a lineal aristocracy, the accident of wealth, or a chance elevation to a high official position. Our highest representatives are found in those families whose ancestors for generations were building character, through frugal habits and sterling virtues. Such rightfully cherish a distinction not founded upon wealth or political preferment, but upon stalwart principles; upon character, renewed generation after generation in fresh young life, which by active service in the same direction aids in permanently establishing

> "One of the few, the immortal names,
> That were not born to die."

WINONA ASSEMBLY AND SUMMER SCHOOL.

BY REV. S. C. DICKEY, D. D.

(Secretary and General Manager.)

THE Winona Assembly and Summer School is located at Winona Lake, Indiana, 110 miles east of Chicago, on the main line of the Pittsburg, Fort Wayne & Chicago Railroad, and 120 miles north of Indianapolis, on the Michigan division of the Big Four Railroad.

Winona is an outgrowth of Presbyterian Home Mission work. The writer, when superintendent of Home Missions, presented the feasibility of the plan to the presbyteries of Indiana, and brought the matter before the synod of Indiana in 1894 at Fort Wayne. The synod appointed a committee of three, consisting of Dr. H. W. Johnson, of South Bend; Dr. E. S. Scott, of Logansport, and S. C. Dickey, of Indianapolis, which effected an organization, February, 1895, under the Voluntary Association Act of Indiana, with a capital stock of $100,000, since increased to $200,000.

In its selection of a site, Winona was peculiarly fortunate, as more than one-half of its present grounds had been for ten years the home of the Tri-State Fair Association, and, under the later name of Spring Fountain Park, had felt the touch of a landscape-gardener. It remained for Winona Assembly to inherit the labor of years, and, by adding two hundred and sixty acres to the park, complete the ground-work of what all visitors concede to be one of the most beautiful parks in America. One of the principal charms of Winona is the large number of natural springs to be found in all parts of the park,—and careful analysis shows that they are absolutely pure. The lake is a surprise to all, three miles in length, and the deepest in the state. Winona is situated just eight miles from the Great Divide, the highest point in Indiana, and is 200 feet above Lake Michigan. Indeed, almost every natural condition that could be named seems to have been furnished to make ours an ideal spot for a summer resort.

Winona Assembly is to be judged by its directors, its grounds and buildings, its program, its schools, its conventions, and the spirit of its management.

The directors are:

Mr. Thos. Kane, Chicago, Illinois, president Thomas Kane & Company, manufacturers of school and church furniture.

Mr. J. M. Studebaker, South Bend, Indiana, vice-president Studebaker Bros., wagon manufacturers.

Hon. James A. Mount, Indianapolis, Indiana, governor of Indiana.

Mr. Alexander McDonald, New York City, vice-president Standard Oil Company.

Mr. F. W. Munson, Chicago, Illinois, attorney-at-law.

Mr. George W. Wishard, St. Paul, Minnesota, George W. Wishard & Company, mortgage loans, bonds, farm lands.

Senator Fremont Goodwine, Williamsport, Indiana, president Williamsport State Bank.

THOMAS KANE,
President.

Mr. G. W. Brown, Indianapolis, Indiana, secretary German-American Building and Loan Association.

Mr. H. P. Townley, Terre Haute, Indiana, Townley Bros., stove dealers.

Mr. Thomas H. Spann, Indianapolis, Indiana, J. S. Spann & Company, real estate dealers.

Mr. E. F. Yarnelle, Fort Wayne, Indiana, Mossman, Yarnelle & Company, iron merchants.

Mr. F. L. Marshall, Philadelphia, Pennsylvania, representing Presbyterian Board of Publication.

Rev. W. P. Kane, D. D., Crawfordsville, Indiana, president Wabash College.

Rev. Z. B. Campbell, D. D., Ada, Ohio, pastor Presbyterian church.

Rev. H. W. Johnson, D. D., South Bend, Indiana, pastor Presbyterian church.

Rev. E. Trumbull Lee, D. D., Cincinnati, Ohio, pastor Second Presbyterian church.

Rev. E. S. Scott, D. D., Reedsburg, Wisconsin, pastor Presbyterian church.

Rev. W. G. Moorehead, D. D., Xenia, Ohio, professor U. P. Theological Seminary.

Rev. S. C. Dickey, D. D., Indianapolis, Indiana, secretary and general manager Winona Assembly and Summer School.

The officers are:

Thomas Kane, president.
Alexander McDonald, vice-president.
F. W. Munson, vice-president.
S. C. Dickey, secretary and general manager.
H. P. Townley, treasurer.
E. S. Scott, recording secretary.
J. F. Beyer, Warsaw, Indiana, superintendent of grounds.
Rev. W. P. Kane, D. D., president of summer school.
Rev. J. Wilbur Chapman, D. D., New York City, director of Bible conference.

In a little over five years Winona Assembly has accumulated property conservatively valued at $275,000. Most of its money has been raised by sale of stock, although more than $60,000 of donations have been received. Following the example of the mother Chautauqua as to administration, Winona owns all the property of the park, real and personal, except the cottages.

Two very large hotels, with accommodations for 750 guests, two cafes, seating 420 people, and numerous boarding-houses afford variety of entertainment to those not fortunate enough to secure cottages. Winona is a little over one mile from Warsaw, Indiana, a beautiful little city of 5,000 people. The Pennsylvania Railroad runs a dummy train regularly between Warsaw and the park, and, in addition to the accommodations of the park, Warsaw throws open her doors, especially during the great conventions which are held annually at Winona.

Winona enjoys the distinction of alone equalling the mother Chautauqua in the length of its program (59 days, July 2 to August 29, inclusive). Among the conventions for the present year were the Western Writers, The Sunday-School Conference, The Foreign Mission Conference, The Home Mission Conference, The Bible Conference under the leadership of Dr. J. Wilbur Chapman, and the annual meeting of the Progressive Brethren, the Underwriters, the Indiana State Superintendents' Convention, etc.

The readers of THE CHAUTAUQUAN have learned to rightly estimate Chautauquas by the character of their schools, and by this test Winona is not ashamed of her record.

THE SUMMER SCHOOLS.

The Winona Summer School has the distinction of being organized upon the university idea. It is formed by a federation of leading colleges and universities coming together at Winona lake for summer work, each college assuming responsibility for a single department of the school and conducting it with its own force of teachers. This not only affords students the advantage of instruction by the very best teachers, but also an opportunity of coming into immediate contact with the various institutions which they represent. The professors in charge are, in nearly every case, heads of regular college departments, and all are teachers of large experience and wide reputation. Whether reference is made to the character of the institutions or to the personnel of the faculty, we believe that no better opportunity for students and teachers has ever been offered. The president of the summer school, Dr. W. P. Kane, president

REV. S. C. DICKEY,
Secretary and General Manager.

of Wabash College, has been from the very first an ardent friend and wise counsellor, and to him is due the honor of the great success achieved by the school. He has a most able assistant in Dean W. M. Millis, who is untiring in his efforts to build up the summer school.

The following comprise the faculty of 1900:

Superintendent W. A. Millis, dean and instructor in Pedagogy.
Dr. H. M. Kingery, Wabash College, Greek and Latin.
Professor Daniel D. Haines, French and German.
Professor John L. Lowes, Hanover College, English.
Miss Harriet Glazier, The Western, Mathematics.
Dr. Stanley Coulter, Purdue University, Nature Study.
Miss Gertrude Longenecker, The Kindergarten College, Kindergarten and Primary Training.
Miss Alice B. Fitch, assistant instructor Art Institute, School Drawing.
Mrs. Jennie Ray Ormsby, Physical Culture and Expression.
Miss M. Ellen Iglehart, director Department of Fine Arts.
Miss Mary Iglehart, assistant in Department of Art.
Miss Emma Little, assistant in Department of Art.
Professor W. S. Sterling, College of Music, director Department of Music.
Professor Fredk. J. Hoffman, College of Music, Piano.
Professor A. J. Gantvoort, College of Music, Public School Music.
Professor E. H. Sheldon, Chicago Manual Training School, Manual Training.
Mr. D. K. Smith, assistant in Manual Training.
Miss Frances Simpson, University of Illinois, Library Science.
Dr. Wm. W. Hastings, University of Nebraska, Physical Education.
Professor Geo. Walker, Stenography and Accounts.
Mrs. C. N. Robertson, Domestic Science.

THE BIOLOGICAL STATION.

Another educational feature of Winona is the Indiana University Biological Station, which occupies two buildings erected especially for the station.

The following comprise the faculty:

Robert E. Lyons, Ph. D., director, in charge of Bacteriology.
David M. Mottier, Ph. D., professor of Botany.
James R. Slonaker, Ph. D., assistant professor of Zoölogy.
Wm. J. Moenkhaus, A. M., instructor in Embryology and Histology.
Frank M. Andrews, A. M., instructor in Botany.
Leo F. Rettger, A. M., assistant in Bacteriology and Embryology.
Earl Ramsey, A. M., assistant in Zoölogy.
George C. Bush, A. M., assistant in Bacteriology.
W. T. H. Howe, Ph. D., Plankton Survey assistant.
H. Walton Clarke, A. B., Botanical Survey assistant.
Charles M. Ek, A. B., Botanical Survey assistant.

It is the purpose of the station to foster the study of nature by the most judicious combination of field, laboratory and text work. Elementary and advanced courses of instruction are offered in general zoölogy, embryology, histology, elementary botany, vegetable histology and bacteriology. The training coming from the elementary courses in biology is helpful to any teacher undertaking nature study in the public schools.

THE AUDITORIUM.

Teachers are given opportunity to collect and preserve material for class use. Research work, including a continuation of the physical, botanical and zoölogical surveys of Winona lake, is conducted under the direction of the professors in charge. The laboratories are fully equipped for the various lines of work. The apparatus needed has been moved to the station from the zoölogical, botanical and bacteriological departments of Indiana University.

The courses of instruction given at the station are of the same standard, and are open to students on the same terms as those given at the Indiana University. The work of each course is conducted daily throughout the session from 8:00 A. M. to 12:00 M., and from 1:00 to 5:00 P. M. A maximum of fifteen hours of university credit will be allowed for work of the session, if completed in an excellent manner.

Among the many new buildings and improvements of 1900 the following may be mentioned: Administration building, Dwight L. Moody Memorial building for the free use of all ministers of all denominations; power house for water works, new pump engine, two new sewers, two store buildings, new bath house, floating docks, 100 acres golf links, and many small improvements, not mentioning the numerous new private cottages.

The greatest improvement of the year is yet to be undertaken — to be known as the McDonald Island. "Uncle John" Thorpe, of Chicago, the landscape artist who laid out the World's Fair grounds, has presented to the directors a unique plan by which more than thirty acres of beautiful lots can be platted within a short distance of the Auditorium. His plan is to cut a canal eighty feet wide from the west end of the present bath house to the lake just in the rear of the inn, about 400 yards north of the Indiana University Biological Station building, thus making an island of the ground including and adjacent to the present half-mile race track. He provides for two bridges, two boulevards 80 feet wide, an esplanade 40 feet wide running around the entire shore, several promenades and about 300 fine building lots. The lake will be lowered one foot and be kept at a certain level by means of a dam at the outlet. The surface of the island will be raised about two feet by means of dredging, taking dirt from canal and shore of present land. The lots will be more than four feet higher than the lake. This work is to begin September 1, and thus over 250 lots will be opened near the Auditorium.

The above sketch, written hastily in the midst of the busiest part of our season, will, I trust, serve to give some conception of the movement known as Winona Assembly and Summer School, which is hereafter to be closely allied with the C. L. S. C. work. Winona's receipts for the year are, thus far, more than 50 per cent in advance of last year, and we have, therefore, every reason to take a forward look with no forebodings.

[Under an arrangement consummated last month, Winona increases its strength as an Assembly center by affiliating its Reading Circle with the Chautauqua Literary and Scientific Circle. For two years Winona had conducted a successful reading course of the Chautauqua type for home study. These readers will now take up the regular C. L. S. C. course, while maintaining their own organization as Winona Circles and conducting a Winona section of THE CHAUTAUQUAN magazine. This arrangement emphasizes the value of the C. L. S. C. as an educational basis for building up strong assembly centers, where members may receive their diplomas on Recognition Day, at a point convenient to reach. Needless to say, that since Chautauqua is not conducted for private profit, the readjustment carries with it an increase of means to devote to the C. L. S. C. courses — an advantage to all readers at present enrolled as well as to "The Winona Reading Circle in Affiliation with the Chautauqua Literary and Scientific Circle," as this organization will hereafter be designated. The issue of the magazine containing the supplementary Winona section will be entitled "The Chautauquan-Winona Edition."—EDITOR THE CHAUTAUQUAN.]

LILY POND.

Pyle's Pearline Possesses Peculiar Purifying Properties

Prudent People Purchase Pyle's Pearline

Press and Public Pronounce Pearline Perfect

Pearline is a soapy powder - contains all the soap necessary and something else. Millions use Pearline with satisfaction — Hundreds have imitated Pearline to their own and the peoples' disgust.

618

A Tonic

Horsford's Acid Phosphate

The most efficient remedy known for the relief of **languor** and **exhaustion,** so common in the spring and summer months.

Taken after exhaustive illness it acts as a wholesome tonic, giving renewed strength and vigor to the entire system.

Taken before retiring, quiets the nerves and induces refreshing sleep.

Sold by Druggists.

Genuine bears name HORSFORD'S on the wrapper.

LEA & PERRINS' SAUCE

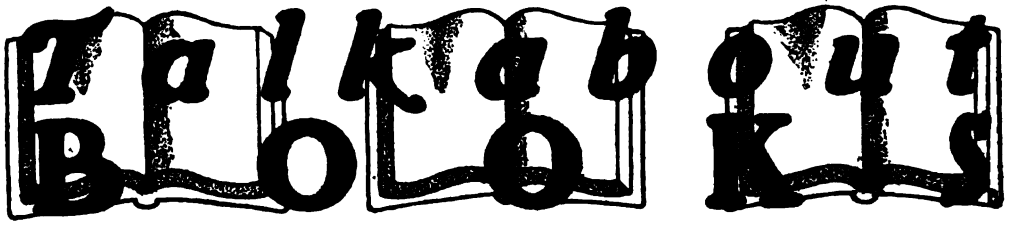
The Original and Genuine Worcestershire.

Beware of Imitations

Butlers in the best families and all first class cooks can tell you that soups, fish, meats, gravy, game, salads and many other dishes are given an appetizing relish if flavored with Lea & Perrins' sauce.

SIGNATURE ON EVERY BOTTLE. *Lea & Perrins*

John Duncan's Sons—AGENTS, NEW YORK.



If the historian of every war could, with truth for his witness, report so happily from personal knowledge concerning motive, conduct and outcome of ten honorable campaigns, and give reasons so abundant and conclusive for persistence unto complete victory, the better sentiment of the world would never demand a truce to care for the wounded, nor appeal to a peace conference for adoption of "the more excellent way" of arbitration. In "A Ten Years' War" the horrors of the slum and of the old-time tenement house are set forth with sufficient fulness of detail to stir a very wonder of despair, for which consolation is immediately afforded by the showing of Mr. Riis that the worst of the horrors now belong to the blackness of the past, and that a new order of safety, comfort and hope has been introduced. The winning of the victories already gained by the aggressive spirit of good citizenship working through political channels, kindergartens, playgrounds, cooking schools and college settlements, may seem a less heroic story than the classic "tale of Troy divine," but is in reality more valuable to humanity. It would be much easier to appease the wrath of Achilles and drive back the myrmidons than to suppress the boss and correct the abuses peculiar to his misrule. Mr. Riis speaks out plainly as to the deliberate corruption existing in the administration of the New York City government, and pays his respects, severally, to Tammany and Governor Roosevelt in a manner that should make certain pages of his book a helpful campaign document for the latter. A. E. H.

[A Ten Years' War. An Account of the Battle with the Slum in New York. By Jacob A. Riis. 5 x 7½. Boston and New York: Houghton, Mifflin & Company.]

The reader is assured in the preface to the "Memoirs of the Baroness Cecile de Courtot" that the romantic story therein set forth is founded upon veritable letters written by this lady to a beloved friend, combined with extracts from the diary of the friend. No romance, however, of pure imagination could more abound in tragic episodes, surprising adventures, and fortunate coincidences. Interest is the more intensified by the fact that many of the people and events described belong to a memorable period in world-history. The Baroness Cecile was born in the Vendée, and at the age of twenty became, in 1783, a lady-in-waiting to the beautiful and ill-fated Princess de Lamballe. She was an eyewitness of the Revolution, and was herself condemned by the Tribunal, but was rescued when on her way to the guillotine. The young woman in the hospitality of whose home she afterwards spent eight years and to whom, after her return to Paris in 1801, she wrote sixteen letters covering the social history, gossip, and fashions of the court of the Consulate up to 1803, bore the unpretentious name Frau Anna Gottliebe Luise Wilhelmine von Alvensleben, *née* Freiin von Loë of Overdick. Her home was at Kalbe in Altmark, one of the old Prussian provinces, so that between the chatty comments of the letters and the tender confidences of the journal we have a mingling of French sprightliness and German poetic sentiment, the result of which reminds the reader at times of the Mühlbach and Marlitt variety of literature. But the reader will enjoy the reminder, for he can remember when he greatly admired that particular variety, and will find the memoirs more interesting for this memory. The book is handsomely made. A. E. H.

[The Memoirs of the Baroness Cecile de Courtot. By Moritz von Kaisenberg. Translated from the German by Jessie Haynes. 5¾ x 8¼. New York: Henry Holt & Company.]

The quotation from Carlyle beginning, "One comfort is, that Great Men, taken up in any way, are profitable company," which precedes the first chapter of Mr. Munger's biography of Horace Bushnell, is apposite to the spirit and the letter of the volume. It is, indeed, worth while "to wander in such neighborhood," to come as close as possible to a man who has left his mark for lasting honor upon the time in which he lived. Dr. Bushnell was born in 1802 and died in 1876. His public ministry began in 1833 in the North Church (Congregational), Hartford, of which church he was pastor until 1859, and until his death he was a man of note for his sermons, his contributions to theological literature, and his influence upon men. He was eminently the preacher's preacher, but those of his hearers who could not follow all the way his interpretations of divine mysteries were caught up into exaltation of spirit over the divine beauty of Truth. He was a fervent defender of the sacred freedom of honest doubt but, himself, lived much of the time in an ecstasy of faith that had become open vision. The book is admirably arranged, and written with a warmth of appreciation that kindles a sympathy of interest in the reader, and will go far towards causing him to read or reread the volumes in which Dr. Bushnell testified to the faith that was in him. A. E. H.

[Horace Bushnell. Preacher and Theologian. By Theodore T. Munger. 5 x 8. $2.00. Boston and New York: Houghton, Mifflin & Company.]

The story of Robert Browning's contribution to his own and later times in his high thinking and noble living has been "writ large" by many people and, in truth, lies open before us, done from life, in his own letters. In Mr. Arthur Waugh's biography, which he presents to us as "a miniature, not a panel portrait," we have a wholly admirable instance of a memorable story told in brief, with a faultless emphasis laid on the more and the less essential, and a most gratifying consideration for the value of background and accessories. The plan of the book is similar to that followed in the series that has won a permanent regard among the general reader's literary friendships, the Beacon Biographies. There is a frontispiece portrait, a beautiful title-page, a chronology, and a bibliography. But where the Beacon Biographies are brave in blue, the Westminster glow richly in red. A. E. H.

[Robert Browning. By Arthur Waugh. The Westminster Biographies. 3¾ x 5¾. .75. Boston: Small, Maynard & Company.]

To the minister with a bent towards the antiquarian — and happy the man-in-the-pulpit who loves the legacies of the rich past, provided he has the faculty of using them in the living present, and does not merely pursue them for his own selfish gratification; to the

THREE THOUSAND YEARS
FROM THE
SYRIAN
SANDAL
TO
Queen Quality
$3.00
REGISTERED TRADE MARK
The Famous Shoe for Women
PEDESTRIAN
EXTRA HEAVY
DOUBLE
SOLE
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HIGH ARCHED
EVOLUTION
IN FOOTWEAR
From the crude sandal of three thousand years ago to that masterpiece of shoemaking—"Queen Quality"—is a long leap. The fashionable young woman — the "smart dresser" — enthuses over this triumph in footwear; especially in the perfect fitting qualities. No shoes at any price fit like these. Easy from the first day.
All Styles One price $3 (Oxfords $2.50)
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ONLY ONE DEALER IN EACH TOWN.
Our Catalogue shows our many styles, sent Free with address of local dealer. Shoes sent prepaid for $3.25 (Oxfords $2.75).
P. S —In Canada and all countries where duty is paid, Boots, $3.75; Oxfords, $3.00.
THE FAVORITE
MEDIUM
HEAVY
SOLE
FIFTH AVENUE
ENAMEL
LEATHER
HEAVY
DOUBLE
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THOS. G. PLANT CO. 1 Bickford St., BOSTON.

From "Grecian History, an Outline Sketch." C. L. S. C. Required Book for 1900–'01.

THE ACROPOLIS OF ATHENS.

busy pastor who reads with the homiletic habit — and prodigal is he in his reading, if he read not with the homiletic habit; and to the more or less rarely found Bible student outside the ministry, who finds a fascination in nosing about among the bypaths of the Land and the Book, "Gleanings in Holy Fields" will appeal as an altogether delightful volume for occasional reading. Dr. Hugh Macmillan has made his readers his debtors for his travels in Palestine, though he has not written a volume of travel. A few sentences from his preface will best convey the *motif* of this work.

"The spiritual harvests of the Holy Land have been rich beyond comparison, and the laborers have been numerous beyond count. But what astonishes one most in that wonderful land is what remains in it over and above, that has not been gathered into the garner. The gleanings of it are more abundant than the whole harvests of other lands."

Twenty-one fruitful chapters are the result of Dr. Macmillan's "Gleanings," ranging in extent of territory covered from "The Way to Damascus" to "The Site of Jericho;" and in variety of theme treated, from "The Tabernacle of Shiloh" to "The Kiblah." The work is evidently the result of matured thought, and written by one who has not hurried through the most fascinating of lands, as too many Palestinian pilgrims do. A good index would add to the value of the book. W. D. C.

[Gleanings in Holy Fields. By Hugh Macmillan, D. D., LL. D., F. R. S. E., etc. 5¼ x 7¾. $1.50. New York: The Macmillan Company.]

The present *crescendo* in enjoyment of pleasant little excursions by the literary route into historical fields justifies a reminder to the general reader that among the works by which Mr. Howells has contributed to the entertainment of his countrymen is one of the flavor so approved just now by popular taste. The little book, "Three Villages," contains sketches of Lexington, the Shaker community of Shirley, and the Moravian settlement, Gnadenhütten, on the Muskingum, destroyed in 1782. These sketches are marked by the graces of style with which Mr. Howells has made us happily familiar,— genuine feeling speaking in a playful tone, a quick recognition of color in the landscape and of individuality in human beings, and an instinctive regard for artistic excellence in expression. Description is here fragrant, so to speak, with historical reminiscence, and, inasmuch as the themes have each a special American interest and claim on consideration, the book deserves as much attention as if it were a historical novel. A. E. H.

[Three Villages. By W. D. Howells. 4½ x 6. Boston and New York: Houghton, Mifflin & Company.]

Mr. Mifflin's "Echoes of Greek Idyls" is happily dedicated to the memory of Theocritus who, in the Alexandrian age of Greek literature, wrote in unaffected gladness of pastoral life in Sicily. The book should be welcome to those who love the musical line, and would know, though they may not read Greek, how the masters of the lyric poem sang in the far-off golden days of art. Mr. Mifflin has put into sonnet form idyls from Bion and Moschus and selections from the odes of Bacchylides. The beauty of antique thought comes sweetly to the modern ear in these reproductions or paraphrases and is a most welcome gift from those "who fluted long ago," sent through a sympathetic interpreter. A. E. H.

[Echoes of Greek Idyls. By Lloyd Mifflin. 5 x 7½. Boston and New York: Houghton, Mifflin & Company.]

For the first time in many years a serious attempt has been made to deal fairly with the American Indian of today, by Mr. George Bird Grinnell, in his latest book, "The Indians of Today." Badly as we have treated the red man, he is of a race that has a pecul-

No premiums—no schemes—all your money's worth of soap-quality

B. T. Babbitts Best Soap

For nearly half a century the standard, reliable, perfect laundry soap. No other soap so economical at any price. Sells and satisfies by merit only. Your full money's worth of soap. No need of premiums and catchpenny schemes which the soap-buyer pays for. No premium is free—the soap-buyer pays twice its cost, and, oh, how cheap and worthless is premium stuff anyway! When you want soap, get your money's worth of soap, and when you want knick-knacks and jewelry, ***buy*** them—you'll save money, work, and clothes.

You're sure ef Babbitts Soap

B. T. Babbitt, New York

iar fascination for the average American. The Indian of today is, to some extent, what we have made him, but he revenges himself upon us continually. We cannot read a book like this without feeling the power that we have crushed and the talent that is going to waste. There is a picturesqueness about these people which is sadly lacking in our too practical life, and such a book as Mr. Grinnell's brings this home to us. The book contains fifty full-page portraits of the most famous chiefs, besides four pictures in color, all of which are reproductions from the series of photographs taken by Mr. F. A. Rinehart during the Congress of Indians at the Omaha exposition. L. B., Jr.

[The Indians of Today. By George Bird Grinnell. $5.00. New York: Herbert S. Stone & Company.]

A useful and handy volume has been published by Noyes, Platt & Co., of Boston, in an illustrated catalogue of the "Fine Arts Exhibit of the United States of America" at the Paris Exposition. The editor of the book is H. Hobart Nichols, who has written a prefatory which makes a happy introduction to what follows. The book contains the names of all the officers and juries making up the department of fine arts, besides a biographical list of the artists and sculptors represented in the exhibit. A good proportion of the back of the volume in devoted to half-tone reproductions of the more important canvases exhibited. The typography and general make-up of the volume is excellent, and its compact form makes it all that can be desired for use by the American visitor at the Exposition. L. B., Jr.

[Official Illustrated Catalogue Fine Arts Exhibit. United States of America. Paris Exposition of 1900. 4½ x 7¼. .75. Boston: Noyes, Platt & Company.]

The "Riverside Art Series" is a collection of booklets issued quarterly, covering the lives of famous painters. They are written in an interesting style and liberally illustrated with reproductions of the work of the artist. Up to April of this year four numbers have appeared, namely, Raphael, Rembrandt, Michelangelo, and Millet. As a text-book, for use in schools, they cannot be recommended too highly, but wherever they are used they will make interesting and profitable reading. L. B., Jr.

[Riverside Art Series. By Estelle M. Hurll. 5 x 8. Yearly subscription, paper, $1.00; cloth, $1.50. Boston, New York and Chicago: Houghton, Mifflin & Company.]

"Masters in Art" is a series of illustrated monographs issued by the Bates & Guild Company, of Boston. They cover the lives and work of the masters, and each book contains several full-page reproductions of the artists' work, besides quotations from writings on the artists, by numerous authorities. The typography and make-up of the book is dignified and artistic. L. B., Jr.

[Masters in Art. 7 x 10. Issued monthly. 15 cents each. Boston: Bates & Guild Company.]

The fact that the third edition of "Letters to the Farm Boy" has been called for testifies to interest on the part of a goodly number of readers which is in itself an assurance that the circle will grow. They are written by a man who remembers how he felt and what he thought when himself a farm boy to boys who twenty years hence will be assisting in the conduct of their country's political and business affairs. In a readable way they present advice of the good common sense order, advice the practical application of which would be well worth while to the boy in the shop or store as well as to the boy on the farm. A. E. H.

[Letters to the Farm Boy. By Henry Wallace. 4¾ x 7. New York: The Macmillan Company.]

Miss Guiney's line differs so greatly in quality and range of tone from most of the singing that reaches us amid the myriad sounds of the hour that it detaches itself and lingers apart on the ear, sometimes with the effect of an insistent questioning, sometimes like an echo of music we once heard and greatly desire to hear again. A classic gravity broods over many of her pages, while others breathe the rapture of a spirit caught up into heavenly places by the fervor of its devotion. The present volume is named for her poetic version of the story, drawn from the Acta Sanctorum, of the young Christian maiden Theodora, who at Alexandria in the year of our Lord 304 was rescued from shame by the youth Didymus, a Roman soldier, and drew him through the bond of human love to share her faith. Miss Guiney's impassioned lines tell us how they went with gladness by the triumphal way of martyrdom from the earthly to the eternal love. The shorter poems, twenty-seven in number, sing in varied measure of themes drawn from nature, from the heart's experience and the soul's aspiration. Many musical passages appeal strongly against the inexorable limitations of space on quotation, but mention may at least be made of "Romans in Dorset," "Virgo Gloriosa, Mater Amantissima," "Arboricide," "The Recruit," as fine examples of the characteristic qualities of their author's thought and expression. A. E. H.

[The Martyr's Idyl. By Louise Imogen Guiney. 4¾ x 7¼. Boston and New York: Houghton, Mifflin & Company.]

Let us hope there will be pardon for the reader who fancies for a moment after he is well started in "The Heart's Highway" that the Mary whose pen has hitherto served the spirit of Puritan New England said one day, mentally, to the Mary whose dreaming fancy lingers lovingly in colonial Virginia, "Go to, may I not also write of the Cavalier?" That fancy will, of course, pass in a moment; but as one follows the English lover's recital of his feelings for a fair and wilful lady-love, and of his doings in consequence of her mischievous and unreasonable spirit of rebellion, thoughts of one Captain Percy intervene. But Harry Maria Wingfield is no kinsman to the all-conquering Ralph. He has an eye for the effect of a fine toilet and a relish in dwelling on the details of feminine attire that would be a splendid equipment for business to a ladies' tailor in these degenerate days. The most cruel test of his fortitude is to sit in the stocks on Royal Oak Day. His ignominy is turned into triumph by the coming of Mistress Mary Cavendish in a robe of blue and silver to sit beside him, this headstrong and wondrously beautiful young person having chosen thus to reward her tutor and lover for complicity in the plot and overt act of cutting down young tobacco plants to show defiance to the odious Navigation Act in effect in Virginia in 1682. There was once a young lady of Virginia who wrote a story, "A Brother to Dragons," in which she was thought to play at archaic effects very prettily. If, following close upon that story, "The Heart's Highway" had appeared over the name of Amélie Rives, we should have said the young lady was showing increase of power and a richer earnest for future achievement. But Miss Wilkins has "turned palely," to borrow a favorite phrase in the story, into an unfamiliar presence in these pages. A. E. H.

[The Heart's Highway. By Mary E. Wilkins. 5¼ x 8. $1.50. New York: Doubleday, Page & Company.]

Women who are planning their first trip abroad, and that without the companionship of a masculine "guide, philosopher, and friend" in the party, will be and should be devoutly thankful for the genuine helpfulness of this new guide-book. It would seem that every item of sensible and practical instruction necessary to prep-

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[European Travel for Women. By Mary Cadwalader Jones. 4⅝ x 7. $1.00. New York: The Macmillan Company.]

In his latest novel, "The West End," Mr. Percy White, the sometime editor of the English *Public Opinion*, tells through the voice of Rupert Atherton, who is a slightly crippled and dependent nephew, the story of his uncle's rise from the making of strawberry jam to being a merchant prince and a member of Society, from plain John Treadaway to Sir John whose residence is situated in Mayfair and modeled after a Florentine palace. The effect of this sunward flight upon the Treadaway family, especially the wife, the only son Archie and the beautiful daughter Miranda, and the use these three make of their opportunities, give the interest in their humble but observant relative's story, which comes down to the war yet going on in South Africa and which is not without a note of satire on manners and customs in London town.

A. E. H.

[The West End. By Percy White. 5 x 7½. $1.50. New York and London: Harper & Brothers.]

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THE MACMILLAN COMPANY, NEW YORK.

The Biblical Theology of the New Testament. By Ezra P. Gould, D. D. 5 x 7½. .75.

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The Historical Development of School Readers and of Method in Teaching Reading. By Rudolph R. Reeder, Ph. D. (Columbia University Contributions to Philosophy, Psychology and Education. Vol. 8, No. 2.) 6 x 9½. .60.

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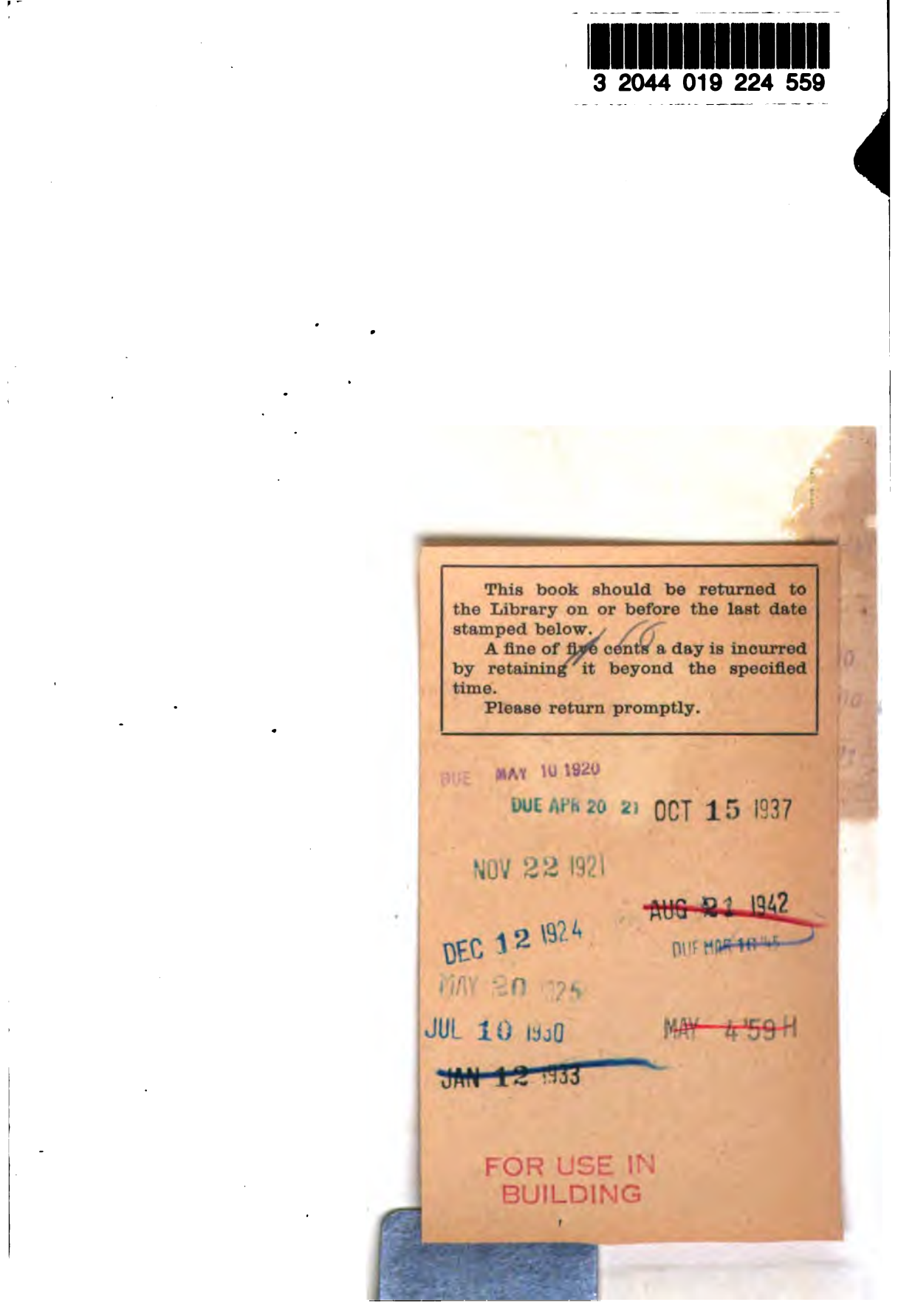
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